









THE  
CHOWKHAMBA SANSKRIT STUDIES  
Vol. XXI

A  
PRACTICAL GRAMMAR  
OF THE  
**SANSKRIT LANGUAGE**

ARRANGED WITH REFERENCE TO  
THE CLASSICAL LANGUAGES OF EUROPE  
FOR THE USE OF  
ENGLISH STUDENTS

BY  
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## PUBLISHERS' NOTE

*It is a well-known fact that during the last few centuries European scholars have made very valuable contribution towards the advancement of studies in Sanskrit language and literature. But of late years, the works of the European scholars have become inaccessible to the present generation on account of their being long out of stock and print. To meet this long felt desideratum, the Chowkhamba Sanskrit Series Office is endeavouring hard to make such rare works of undeniable value available to the reading public; and within a short span of a couple of years, this office could offer as many as a dozen of re-printed books. Now, the Chowkhamba Office has great pleasure in placing before the reader this re-print Edition of SANSKRIT GRAMMAR by a distinguished Sanskrit savant, Sir Monier Williams, late Boden Professor of Sanskrit in the University of Oxford ( England ). The present edition is the re-print of the third edition, much enlarged and improved, which was brought out in 1864 A D.*

*The study of Sanskrit grammar on account of its studied brevity and subtlety is a difficult subject, and requires a simple and straightforward approach leading a beginner without losing his course through the great labyrinth. "To meet his requirements", the author himself observes, "the ground must be cleared of needless obstacles, and its rough places must be made smooth", and it has gratified every scholar to find that Sir M. Williams has eminently fulfilled the promise with which he proceeded to produce a work on Sanskrit Grammar. Though there are other scholars too, who have tried their hands to facilitate the study of this inevitable branch of Sanskrit studies, still, by virtue of simplicity and perspicuity of arrangement, and unity of design, and by abundance of example and illustration Sir Monier Williams has attained a hall-mark of success. The modern Sanskrit scholarship is much indebted to Sir Monier Williams for his priceless effort in giving the twin Dictionaries, Sanskrit-English, and English-Sanskrit; and the present work, Sanskrit Grammar completes the family of the grammatical branch of his legacy to the posterity.*

*The Publishers hope that their present effort will be a source of satisfaction to students and scholars.*



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# P R E F A C E

## TO THE THIRD EDITION

IN putting forth this third edition of my Sanskrit Grammar I am bound to confess that the great general development of Sanskrit learning, since the last edition, has compelled me almost to re-write the work for the third time. Any one who compares the present Grammar with its predecessor will see at once the difference between the two, not indeed in its structure and arrangement, nor even in the numbering of the rules\*, but in the fuller and more complete explanation of points of detail. Thanks to the criticisms of other scholars, (generally tendered in that tone of courtesy and spirit of humility which always characterize true learning.) I have been enabled to correct the errors which, notwithstanding all my efforts, unassisted as I was in the work of revision, crept into my last edition. But I dare not even now hope to have attained the standard of perfection. Sanskrit is far too vast and intri-

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\* In some few instances I have been forced to vary slightly the numbering of the rules; but as my edition of 'the Story of Nala' is more than half exhausted, and as Professor Johnson's references to my Grammar in his new 'Hitopadeśa' are to my present edition, the variation will not be of much importance,



cate a subject, and has still too many untrodden fields of labour, to admit of such pretensions. All I can with truth affirm is, that I have done what I could to bring the present edition up to the level of the scholarship of the day; and that if my life be spared to complete any further editions that may be required, it will be my duty to apply my energies again towards the same object.

In deference to the increasing attention given by Continental scholars to the study of the Veda, I have introduced more notices of Vedic peculiarities in the present work; and I have to thank my friend Dr. Kielhorn for his aid in adding to these notices, and in revising the proof-sheets as they issued from the press. Respect for the views of German scholars, to whose laborious research we English students of Sanskrit cannot be too grateful, has also induced me to make more references to the great native grammarian Pāṇini, and generally to add more allusions to the technical phraseology of Indian grammatical writers than in my last edition.

Nevertheless, I do not venture to hope, that my method of teaching Sanskrit, addressing itself especially to the English mind, will ever approve itself to Continental students, any more than the Sanskrit Grammars published by German scholars commend themselves to my judgment. But doctors may disagree and yet respect each other's opinions. The public, at least, must be the sole judge of the merits of opposite systems; and harsh censure of each other's statements in publications which are competing for public favour, is not only unproductive of good, and unbecoming the character of true scholars, but discreditable to the quarter whence such censure emanates,

I therefore decline all controversy; nor will I enter on the profitless task of defending my own theories against the attacks of rival grammarians, but simply say that my sole aim as Boden Professor is the promotion of a more general and critical knowledge of the Sanskrit language among my own fellow-countrymen, to whose rule a vast Eastern Empire has been committed, and who cannot hope, except, through Sanskrit, to know the spoken dialects of India, or to understand the mind, read the thoughts, and reach the very heart and soul of the Hindūs themselves.

M. W.

OXFORD, June 1684.



## PREFACE

### TO THE PREVIOUS EDITION\*

IN 1846 I published a Grammar of the Sanskrit language, which I entitled 'An elementary Grammar, arranged according to a new Theory.' This work is now out of print, and a new edition is required. The increasing experience which, during the subsequent ten years, I have derived from my duties as Sanskrit Professor at the East-India College, where every student without exception is compelled by statute to acquire this language, has led me to modify some of the views I expressed in my first Grammar respecting the Indian grammatical system. I have consequently felt myself called upon to re-write the book; and although I have seen no reason to depart materially from the arrangement originally adopted, yet I am confident that the present enlarged and more complete work will be found even better adapted than its predecessor to the practical wants of the European student.

At the best, a grammar is regarded by an European as a necessary evil, only to be tolerated because unavoidable. Especially must it be so in the case of a language confessedly more copious, more elaborate and artificial, than any other language of the world, living or dead. The structure of such a language must of necessity be highly complex. To the native of Hindūstān this complexity is a positive recommendation. He views in it an evidence and

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\* I have slightly abridged this Preface.

a pledge of the sacred and unapproachable character of the tongue which he venerates as divine. To him the study of its intricate grammar is an end, complete and satisfying in itself. He wanders with delight in its perplexing mazes; and values that grammar most which enters most minutely into an abstract analysis of the construction of the language, apart from its practical bearing on the literature or even on the formation of his own vernacular dialect. But the matter-of-fact temperament of an European, or at least of an Englishman, his peculiar mental organization, his hereditary and educational bias, are opposed to all such purely philosophical ideas of grammatical investigation. A Sanskrit grammar intended for his use must be plain, straightforward, practical; not founded on the mere abstract theory of native grammarians, not moulded in servile conformity to Indian authority, but constructed independently from an examination of the literature, and with direct reference to the influence exercised by Sanskrit on the spoken dialects of India and the cognate languages of Europe. To the English student, as a general rule, all grammatical study is a disagreeable necessity — a mere means to an end — a troublesome road that must be passed in order that the goal of a sound knowledge of a language may be attained. To meet his requirements the ground must be cleared of needless obstacles, its rough places made smooth, its crooked places straight, and the passage over it facilitated by simplicity and perspicuity of arrangement, by consistency and unity of design, by abundance of example and illustration, by synoptical tables, by copious indices, by the various artifices of typography.

Before directing attention to the main features of the plan adopted in the present volume, and indicating the principal points in which it either differs from or conforms to the Indian system of grammatical tuition, I will endeavour to explain briefly what that system is; on what prin-

ciples it is based; and in what relation it stands to the literature.

It might have been expected that in Sanskrit, as in other languages, grammatical works should have been composed in direct subservience to the literature. But without going to the length of affirming that the rules were anterior to the practice, or that grammarians in their elaborate precepts aimed at inventing forms of speech which were not established by approved usage, certain it is that in India we have presented to us the curious phenomenon of a vast assemblage of purely grammatical treatises, the professed object of which is not so much to elucidate the existing literature, as to be studied for their own sake, or as ancillary to the study of the more abstruse work of the first great grammarian, Pāṇini. We have, moreover, two distinct phases of literature; the one, simple and natural—that is to say, composed independently of grammatical rules, though of course amenable to them; the other, elaborate, artificial, and professedly written to exemplify the theory of grammar. The Vedas, indeed, the earliest parts of which are generally referred back to the 12th or 13th century B. C., abound in obsolete and peculiar formations, mixed up with the more recent forms of grammar with so much irregularity as to lead to the inference, that the language at that time was too unsettled and variable to be brought under subjection to a system of strict grammatical rules; while the simplicity of the style in the code of Manu and the two epic poems is a plain indication that a grammar founded on and intended to be a guide to the literature as it then existed, would have differed from the Pāṇiniya Sūtras as a straight road from a labyrinth.

What then was the nature of Pāṇini's extraordinary work? It consisted of about four thousand Sūtras or aphorisms, composed with the symbolic brevity of the most concise *memoria technica*. These were to the science

of Sanskrit grammar what the seed is to the tree, the bud to the full-blown flower. They were the germ of that series of grammatical treatises which, taking root in them, speedily germinated and ramified in all directions. Each aphorism, in itself more dark and mystic than the darkest and most mystical of oracles, was pregnant with an endless progeny of interpretations and commentaries sometimes as obscure as the original. About one hundred and fifty grammarians and annotators followed in the footsteps of the great Father of Sanskrit grammar\*, and, professing to explain and illustrate his dicta, made the display of their own philological learning, the paramount aim and purpose of their disquisitions.

It cannot be wondered, when all the subtlety of the Indian intellect expended itself in this direction, that the science of Sanskrit grammar should have been refined and elaborated by the Hindūs to a degree wholly unknown in the other languages of the world. The highly artificial writings of later times resulted from such an elaboration, and were closely interwoven with it; and although much of the literature was still simple and natural, the greater part was affected by that passion for the display of philological erudition which was derived from the works of Pāṇini and his disciples. Poetry itself became partially inoculated with the mania. Great poets, like Kālidāsa, who in the generality of their writings were remarkable for majestic simplicity and vigour, condescended in some

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\* It should be stated here, that Yāska, the well known explainer of the Vedic dialect, was doubtless earlier than Pāṇini, who is himself now generally placed in the middle of the 4th century B. C. Pāṇini, moreover, mentions the names of at least ten grammarians older than himself. The most illustrious followers of Pāṇini were, 1. Kātyāyana, who wrote the Vārttikas or Supplementary Rules. 2. Patañjali, who wrote the great commentary on Pāṇini ( Mahā-bhāṣya ), in which he often criticises the criticisms of his predecessor Kātyāyana. 3. Kaiyaṭa, who, in his turn, commented on Patañjali. Vopadeva, a great authority in Bengal, lived probably in the 13th century of our era.

of their works to humour the taste of the day by adopting a pedantic and obscure style; while others, like Bhaṭṭi, wrote long poems, either with the avowed object of exemplifying grammar, or with the ill concealed motive of exhibiting their own familiarity with the niceties and subtleties of speech.

Indeed it is to be regretted that the Paṇḍits of India should have overlaid their system, possessing as it does undeniable excellences, with a network of mysticism. Had they designed to keep the key of the knowledge of their language, and to shut the door against the vulgar, they could hardly have invented a method more perplexing and discouraging to beginners. Having required, as a preliminary step, that the student shall pass a noviciate of ten years in the grammar alone, they have constructed a complicated machinery of signs, symbols, and indicatory letters, which may have been well calculated to aid the memory of native teachers when printing was unknown, but only serves to bewilder the English tyro. He has enough to do, in conquering the difficulties of a strange character, without puzzling himself at the very threshold in a labyrinth of symbols and abbreviations, and perplexing himself in his endeavour to understand a complicated cipher, with an equally complicated key to its interpretation. Even Colebrooke, the profoundest Sanskrit scholar of his day, imbued as he was with a predilection for every thing Indian, remarks on the eight lectures or chapters, which, with four sections under each, comprise all the celebrated Pāṇinīya Sūtras, and constitute the basis of the Hindū grammatical system;—"The outline of Pāṇini's arrangement is simple, but numerous exceptions and frequent digressions have involved it in much seeming confusion. The first two lectures ( the first section especially, which is in a manner the key of the whole grammar ) contain definitions; in the three next are collected the affixes by which verbs and



nouns are inflected. Those which appertain to verbs occupy the third lecture; the fourth and fifth contain such as are affixed to nouns. The remaining three lectures treat of the changes which roots and affixes undergo in special cases, or by general rules of orthography and which are all effected by the addition or by the substitution of one or more elements. The apparent simplicity of the design vanishes in the perplexity of the structure. The endless pursuit of exceptions and limitations so disjoins the general precepts, that the reader cannot keep in view their intended connexion and mutual relation. He wanders in an intricate maze, and the clue of the labyrinth is continually slipping from his hand." Again, "The studied brevity of the Pāṇi-ni-ya Sūtras renders them in the highest degree obscure; even with the knowledge of the key to their interpretation, the student finds them ambiguous. In the application of them, when understood, he discovers many seeming contradictions; and, with every exertion of practised memory, he must experience the utmost difficulty in combining rules dispersed in apparent confusion through different portions of Pāṇini's eight lectures."

That the reader may judge for himself of the almost incredible brevity and hopeless obscurity of these grammatical aphorisms, we here present him with the closing Sūtra at the end of the eighth lecture, as follows : 'अ अ अ अ.' Will it be believed that this is interpreted to mean, 'Let short अ be held to have its organ of utterance contracted, now that we have reached the end of the work, in which it was necessary to regard it as being otherwise ?'

My aim has been, in the present work, to avoid the mysticism of Indian grammarians, without ignoring the best parts of their system, and without rejecting such of their technical symbols as I have found by experience to be really useful in assisting the memory.

With reference to my first chapter, the student will

doubtless be impatient of the space devoted to the explanation of the alphabet. Let him understand at the outset, that a minute and accurate adjustment of the mutual relationship of letters is the very hinge of the whole subject of Sanskrit grammar. It is the point which distinguishes the grammar of this language from that of every other. In fact, Sanskrit in its whole structure, is an elaborate process of combining letters according to prescribed rules. Its entire grammatical system, the regular formation of its nouns and verbs from crude roots, its theory of declension and conjugation, and the arrangement of its sentences, all turn on the reciprocal relationship and interchangeableness of letters, and the laws which regulate their euphonic combination. These laws, moreover, are the key to the influence which this language has exercised on the study of comparative philology. Such being the case, it is scarcely possible for a Sanskrit grammar to be too full, luminous, and explicit in treating of the letters, their pronunciation, classification, and mutual affinities.

With regard to the second chapter, which contains the rules of Sandhi or euphonic combination, I have endeavoured as far as possible to simplify a part of the grammar which is the great impediment to the progress of beginners. There can be little doubt that the necessity imposed on early students of conquering these rules at the commencement of the grammar, is the cause why so many who address themselves energetically to the study of the language are compelled after the first onset to retire from the field dispirited, if not totally discomfited. The rules for the combination and permutation of letters form, as it were, a mountain of difficulty to be passed at the very beginning of the journey; and the learner cannot be convinced that, when once surmounted, the ground beyond may be more smooth than in other languages, the ingress to which is comparatively easy. My aim has been to facilitate the

comprehension of these rules, not indeed by omission or abbreviation, but by a perspicuous method of arrangement, and by the exhibition of every Sanskrit word with its equivalent English letters. The student must understand that there are two distinct classes of rules of Sandhi, viz. those which affect the final or initial letters of complete words in a sentence, and those which relate to the euphonic junction of roots or crude bases with affixes and terminations. Many of the latter class come first into operation in the conjugation of the more difficult verbs. In order, therefore, that the student may not be embarrassed with these rules, until they are required, the consideration of them is reserved to the middle of the volume. ( See p. 147 ).

As to the chapter on Sanskrit roots and the formation of nominal bases, the place which it occupies before the chapter on declension, although unusual, scarcely calls for explanation; depending as it does on the theory that nouns as well as verbs are derived from roots, and that the formation of a nominal base must precede the declension of a noun, just as the formation of a verbal base must be anterior to the conjugation of a verb. Consistency and clearness of arrangement certainly require that an enumeration of the affixes by which the bases of nouns are formed should precede their inflection. The early student, however, may satisfy himself by a cursory observation of the eight classes under which these affixes are distributed. Some of the most uncommon, which are only applicable to single words, have been omitted. Moreover, in accordance with the practical character of the present Grammar, the servile and indicatory letters of Indian grammarians, under which the true affix is often concealed, if not altogether lost, have been discarded. For example, the adjective *dhana-vat*, 'rich,' is considered in the following pages to be formed by the affix *vat*, and not, as in native Grammars, by *matup*; and the substantive *bhoj-ana*, 'food,' is consi-

dered to be formed with the affix *ana*, and not, as in native Grammars, by *lyut*.

In my explanation of the inflection of the base of both nouns and verbs, I have, as before, treated both declension and conjugation as a process of *Sandhi*; that is to say, *junction* of the crude base, ( as previously formed from the root.) with the terminations. But in the present Grammar I have thought it expedient to lay more stress on the general scheme of terminations propounded by native grammarians; and in the application of this scheme to the base, I have referred more systematically to the rules of euphonic combination, as essential to a sound acquaintance with the principles of nominal and verbal inflection. On the other hand, I have in the present work deviated from the Indian system by retaining *स्* *s* as a final in the declension of nouns and conjugation of verbs, for the practical reason of its being more tangible and easy to apprehend than the symbol *Visarga* or *h*, which is less perceptible in pronunciation. ( See the observations under changes of final *s*, p. 40. ) Even in native Grammars those terminations, the finals of which are afterwards changed to *Visarga*, are always regarded as originally ending in *स्* ; and the subsequent resolution of *s* into *h*, when the termination is connected with the base, is a source of confusion and uncertainty. Thus *s* is said to be the termination of the nominative case; but the nominative of अग्नि *agni*, 'fire,' would according to the Indian system be written अग्निः *agnih*, which an Englishman would scarcely distinguish in pronunciation from the base *agni*. In the following pages, therefore, the nominative is given *agnis*; and the liability of *agnis* to become *agnih* and *agnir* is explained under the head of changes of final *s* ( at pp. 40, 41 ). This plan has also the advantage of exhibiting the resemblance between the system of inflection in Sanskrit and Latin and Greek.

The difficulty experienced in comprehending the subject

of Sanskrit conjugation has led me to give abundant examples of verbs conjugated at full. I have of course deviated from the Indian plan of placing the third person first. I have, moreover, deemed it advisable to exhibit the English equivalents of Sanskrit words in the principal examples under each declension and conjugation, knowing by experience the thankfulness with which this aid is received by early students, not thoroughly familiar with the Devanāgarī character. The numerous examples of verbs, primitive and derivative, will be found to include all the most useful in the language. In previous Grammars it has been usual to follow the native method of giving only the 3d pers. sing. of each tense, with an occasional indication of any peculiarities in the other persons. The present Grammar, on the other hand, exhibits the more difficult tenses of *every verb in full*, referring at the same time for the explanation of every peculiar formation to the rule, in the preceding pages, on which it depends. This is especially true of the 2d and 3d preterite ( or perfect and aorist ), as these constitute the chief difficulty of the Sanskrit verb; and I have constantly found that even advanced students, if required to write out these tenses, will be guilty of inaccuracies, notwithstanding one or two of the persons may have been given for their guidance.

In the chapter on compound words I have again endeavoured, without ignoring the Indian arrangement, to disembarass it of many elements of perplexity, and to treat the whole subject in a manner more in unison with European ideas. The explanations I have given rest on actual examples selected by myself from 'the Hitopadeśa' and other standard works in ordinary use. Indeed this chapter and that on syntax constitute the most original part of the present volume. In composing the syntax, the literature as it exists has been my only guide. All the examples are taken from classical authors, so as to serve

the purpose of an easy delectus, in which the learner may exercise himself before passing to continuous translation. The deficiency of native Grammars on this important subject is only to be accounted for on the supposition that their aim was to furnish an elaborate analysis of the philosophical structure of the language, rather than a practical guide to the study of the literature.

The exercises in translation and parsing, in the last chapter of this volume, will, it is hoped, facilitate the early student's first effort at translation.

In regard to the general scope of the book, it remains to state that my aim has been to minister to the wants of the earliest as well as the more advanced student. I have therefore employed types of two different sizes; the larger of which is, of course, intended to attract the eye to those parts of the subject to which the attention of the beginner may advantageously be confined. The smaller, however, often contains important matter which is by no means to be overlooked on a second perusal.

Under the conviction that the study of Sanskrit ought to possess charms for the classical scholar, independently of its wonderful literature, I have taken pains to introduce in small type the most striking comparisons between this language and Latin and Greek. I am bound to acknowledge that I have drawn nearly all the materials for this important addition to the book from the English translation of Bopp's 'Comparative Grammar,' by my friend and colleague Professor Eastwick.

One point more remains to be noticed. The want of an Index was felt to be a serious defect in my first Grammar. This omission is now supplied. Two full Indices have been appended to the present work, the one English, and the other Sanskrit. The latter will enable the student to turn at once to any noun, verb, affix, idiom or peculiar formation explained in the foregoing pages.

In conclusion, I desire to take this opportunity of expressing to the Delegates of the Oxford University Press my grateful and respectful sense of the advantages the volume derives from their favour and patronage\*.

M. W.

EAST-INDIA COLLEGE, HAILEYBURY,

January 1857.

\* Not the least of these advantages has been the use of a press which, in its appointments and general efficiency, stands unrivalled. The judgment and accuracy with which the most intricate parts of my MS. have been printed, have excited a thankfulness in my mind, which those only can understand who know the toil of correcting the press, when much Oriental type is interspersed with the Roman, and when a multitude of minute diacritical points, dots, and accents have to be employed to represent the Deva-nāgarī letters.

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## INTRODUCTORY REMARKS.

**SANSKRIT** is the classical and learned language of the Hindús, in which all their literature is written, and which bears the same relation to their vernacular dialects that Greek and Latin bear to the spoken dialects of Europe. It is one of the family called by modern philologists Arian \* or Indo-European; that is to say, it is derived, in common with the languages of Europe, from that primeval but extinct type, once spoken by a tribe in Central Asia, partly pastoral, partly agricultural, who afterwards separated into distinct nationalities, migrating first southwards into Áryávarta or Upper India—the vast territory between the Himálaya and Vindhya mountains—and then northwards and westwards into Europe.

In all probability Sanskrit approaches more nearly to this primitive type than any of its sister-tongues; but, however this may be, comparative philology has proved beyond a doubt its community with Greek, Latin, Persian †, Gothic, Lithuanian, Slavonic, Keltic, and through some of these with Italian, French, Spanish, Portuguese, German, and our own mother-tongue.

The word Sanskrit (संस्कृत *sanskṛita* or *saṃskṛita*, see 6. *f*) is made up of the preposition *saṃ* (सम = *ovv*, *con*), ‘together,’ and the passive participle *kṛita* (कृत = *factus*), ‘made,’ an euphonic *s* being inserted (see 53. *a.* and 6. *b.* of the following Grammar). The compound means ‘carefully constructed,’ ‘symmetrically formed’ (*confectus, constructus*). In this sense it is opposed to Prākṛit (प्राकृत

\* More properly written Aryan, from the Sanskrit आर्य *ārya*, ‘noble,’ ‘honourable,’ ‘venerable,’ the name assumed by the race who immigrated into Northern India, thence called Áryávarta, ‘the abode of the Aryans.’

† Especially old Persian. Zand (or Zend), which is closely connected with old Persian, might be added to the list, although the reality of this language as any thing more than the vehicle of the sacred writings called *Zand-Avastá* (affirmed by the Parsi priests of Persia and India to be the composition of their prophet Zoroaster) has been disputed. Comparative philologists also add Armeman.

*prākṛita*), ‘common,’ ‘natural,’ the name given to the vulgar dialects which gradually arose out of it, and from which most of the languages now spoken in Upper India are more or less directly derived. It is probable that Sanskrit, although a real language—once the living tongue of the Āryan or dominant races, and still the learned language of India, preserved in all its purity through the medium of an immense literature—was never spoken in its most perfect and systematized form by the mass of the people. For we may reasonably conjecture, that if the language of Addison differed from the vulgar and provincial English of his own day, and if the Latin of Cicero differed from the spoken dialect of the Roman plebeian, much more must the most polished and artificial of all languages have suffered corruption when it became the common speech of a vast community, whose separation from the educated classes was far more marked. To make this hypothesis clearer, it may be well to remind the reader, that, before the arrival of the Sanskrit-speaking immigrant, India was inhabited by a rude people, called ‘barbarians’ or ‘outcastes’ (*Mletthas*, *Nishādas*, *Dasyus*, &c.) by Sanskrit writers, but probably the descendants of various Scythian hordes who, at a remote period, entered India by way of Bilúciśtán\* and the Indus. The more powerful and civilised of these aboriginal tribes appear to have retired before the Āryans into Southern India, and there to have retained their independence, and with their independence the individuality and essential structure of their vernacular dialects. But in Upper India the case was different. There, as the Āryan race increased in numbers and importance, their full and powerful language forced itself on the aborigines. The weak and scanty dialect of the latter could no more withstand a conflict with the vigorous Sanskrit, than a puny dwarf the aggression of a giant. Hence the aboriginal tongue gradually wasted away, until its identity became merged in the language of the Āryans; leaving, however, a faint and skeleton-like impress of itself on the purer Sanskrit of the educated classes, and disintegrating it into Prākṛit, to serve the purposes of ordinary speech †.

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\* The Brahuī, a dialect of Bilúciśtán, still preserves its Scythian character.

† The cerebral letters in Sanskrit, and words containing cerebral letters, are probably the result of the contact of Sanskrit with the language of the Scythian

Prākṛit, then, was merely the natural process of change and corruption which the refined Sanskṛit underwent in adapting itself to the exigencies of a spoken dialect\*. It was, in fact, the provincial Sanskṛit of the mass of the community; whilst Sanskṛit, properly so called, became, as it is to this day, the language of the Bráhmaṇs and the accomplishment of the learned†.

This provincial Sanskṛit assumed of course different modifications, according to the circumstances of the district in which the corruption took place; and the various modifications of Prākṛit are the intermediate links which connect Sanskṛit with the dialects at present spoken by the natives of Hindústán.

They have been analyzed and assorted by Vararućí, the ancient grammarian, who was to Prākṛit what Páṇini was to Sanskṛit grammar. The most noticeable varieties were the *Mágadhí*, spoken in Magadha or Bihár; the *Maháráshṭrī*, spoken in a district stretching from Central to Western India; and the *Śaurasenī*, spoken on the banks of the Jamná, in the neighbourhood of the ancient Mathurá‡. These patois modifications of Sanskṛit are employed as the language of the inferior characters in all the Hindú dramas which have come

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tribes: and a non-Sanskṛit, or, as it may be called, a Scythian element, may be traced with the greatest clearness in the modern dialects of Hindústán. In all of these dialects there is a substratum of words, foreign to Sanskṛit, which can only be referred to the aboriginal stock. See the last note at the bottom of p. xxii.

\* It would be interesting to trace the gradual transition of Sanskṛit into Prākṛit. In a book called the *Lalita-vistara*, the life and adventures of Buddha are narrated in pure Sanskṛit. It is probably of no great antiquity, as the Buddhists themselves deny the existence of written authorities for 400 years after Buddha's death (about B. C. 543). But subjoined to the Sanskṛit version are *gāthās* or songs, which repeat the story in a kind of mixed dialect, half Sanskṛit, half Prākṛit. They were probably rude ballads, which though not written, were current among the people soon after Buddha's death. They contain Vedic as well as more modern formations, interspersed with Prākṛit corruptions (e. g. *जृगुहि* for *जृगु*, which is Vedic; and *थरेनि* for *थारयनि*, which is Prākṛit), proving that the language was then in a transition state.

† The best proof of this is, that in the Hindú dramas all the higher characters speak Sanskṛit, whilst the inferior speak various forms of Prākṛit. It is idle to suppose that Sanskṛit would have been employed at all in dramatic composition, had it not been the spoken language of a section of the community.

‡ Arrian (ch. VIII) describes the *Suraseni* as inhabiting the city of Methoras.

down to us, some of which date as far back as the 2d century B. C., and the first of them is identical with *Pāli*, the sacred language of the Ceylon Buddhists\*. Out of them arose *Hindī* (termed *Hindústānī* or *Urdū*, when mixed with Persian and Arabic words), *Marāthī*, and *Gujarāthī*—the modern dialects spread widely over the country. To these may be added, *Bengālī*, the language of Bengal, which bears a closer resemblance to its parent, Sanskrit, than either of the three enumerated above; *Uriya*, the dialect of Orissa, in the province of Cuttack; *Sindhī*, that of Sindh; *Pañjābī*, of the Panjāb; *Kāśmīrian*, of Kāśmīr; and *Nipālese*, of Nipāl†.

The four languages of Southern India, viz. 1. Tamil‡, 2. Telugu (the Āndhra of Sanskrit writers)§, 3. Kanarese (also called Kannaḍi or Karṇāṭaka), and 4. Malayālam (Malabar)||, although drawing largely from Sanskrit for their literature, their scientific terms, their religion, their laws, and their social institutions, are proved to be distinct in their structure, and are referred, as might have been expected from the previous account of the aborigines, to the Scythian, or, as it is sometimes termed, the Tatar or Turanian type ¶.

\* *Pāli*, which is identical with the *Māgadhi Prākṛit*, is the language in which the sacred books of the Buddhists of Ceylon are written. Buddhist missionaries from Magadha carried their religion, and ultimately (after the decay of Buddhism in India) their language, into that island. *Pāli* (meaning in Singhalese 'ancient') is the name which the priests of Ceylon gave to the language of the *old* country, whence they received their religion.

† For an account of some of these dialects, see Prof. H. H. Wilson's very instructive Preface to his 'Glossary of Indian Terms.'

‡ Often incorrectly written *Tamul*, and by earlier Europeans erroneously termed *Malabar*. The cerehral *l* at the end has rather the sound of *rl*.

§ Sometimes called *Gentoo* by the Europeans of the last generation.

|| A fifth language is enumerated, viz. *Tuḷu* or *Tuḷuva*, which holds a middle position between Kanarese and Malayālam, but more nearly resembles the former. It is spoken by only 150,000 people. Added to this, there are four rude and uncultivated dialects spoken in various parts of Southern India, viz. the *Tuda*, *Kōta*, *Gōnd*, and *Ku* or *Khond*; all of which are affiliated with the Southern group.

¶ This is nevertheless consistent with the theory of a remote original affinity between these languages and Sanskrit and the other members of the Indo-European family. The various branches of the Scythian stock, which spread themselves in all directions westward, northward, and southward, must have radiated from a common centre with the Āryans, although the divergence of the latter took place at a much

Sanskrit is written in various Indian characters, but the character which is peculiarly its own is the Nágari or Deva-nágari, i. e. that of 'the divine, royal, or capital city.' The earliest form of this character can scarcely be traced back to a period much anterior to the 3d century B. C.\*; and the more modern, which is one of the most perfect, comprehensive, and philosophical of all known alphabets, is not traceable for several centuries *after* Christ. The first is the corrupt character of the various inscriptions which have been discovered on pillars and rocks throughout India, written in Mágadhí Prákrit, spoken at the time of Alexander's invasion over a great part of Hindústán. These inscriptions are ascertained to be addresses from the Buddhist sovereigns of Magadha to the people, enjoining the practice of social virtues and reverence for the priests. They are mostly in the name of Piya-dasi† (for Sanskrit Priya-darsí), supposed to be an epithet of Asóka, who is known to have reigned at some period between the 2d and the 3d century B. C. by his being the grandson of Candra-gupta, probably identical with Sandrakottus, described by Strabo as the most powerful Rájá, immediately succeeding Alexander's death. He was one of the kings of Magadha (Bihár), whose court was at Páli-bothra or Pátali-putra (Patna), and who claimed the title of Samráts or universal monarchs; not without reason, as their addresses are found in these inscriptions at Delhi, and at Kuttack in the south, and again as far west as Gujarát, and again as far north as the Panjáb. The imperfect form of Nágari which the corrupt character exhibits is incompatible with Sanskrit orthography. It may therefore be conjectured that a more perfect alphabet existed, which bore the same relation to the corrupt form that Sanskrit bore to Prákrit.

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later period. It is to be observed, that in the South-Indian dialects the Scythian element constitutes the bulk of the language. It may be compared to the warp, and the Sanskrit admixture to the woof. In the Northern dialects the grammatical structure and many of the idioms and expressions are still Scythian, but the whole material and substance of the language is Sanskrit. See, on this subject, the able Introduction of the Rev. R. Caldwell to his *Comparative Grammar of the Dráviḍian or South-Indian Languages*, lately published.

\* Mr. James Prinsep placed the earliest form as far back as the 5th century B. C.

† The regular Prákrit form would be Pia-dassi. Probably the spoken Prákrit of that period approached nearer to Sanskrit than the Prákrit of the plays.

Nor does it militate against this theory that the perfect character is not found in any ancient inscription, as it is well known that the Bráhmaṇs, who alone spoke and understood the pure Sanskrit, and who alone would therefore need that character, never addressed the people, never proselytized, and never cared to emerge from the indolent apathy of a dignified retirement.

An interesting table of the various modifications of the Devanāgarī alphabet, both ancient and modern, from the date of the earliest inscriptions to the present time, may be seen in Mr. Edward Thomas' edition of Prinsep's 'Indian Antiquities,' vol. II. p. 52 \*. The perfection of the modern character, and the admirable manner in which it adapts itself to the elaborate and symmetrical structure of the Sanskrit language, will be apparent from the first chapter of the present Grammar.

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\* This table, by the kind permission of Mr. Thomas, was lent to me by Mr. Stephen Austin of Hertford, the printer of the above work, and inserted in my second edition; but as the table is more interesting to scholars generally than useful to the student of Sanskrit grammar, and as the increase of matter in the present volume makes space an object, I have preferred referring to the table as exhibited in Prinsep's 'Indian Antiquities.'

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## NOTICE TO THE STUDENT.

THE publication at the Oxford University Press of 'the Story of Nala' (confessedly the best reading-book for beginners), as a companion to the present volume, with full vocabulary and copious grammatical references, has almost superseded the need for the exercises in translation and parsing appended to the previous editions of the Grammar. They have, therefore, been much abridged in the following edition.

When the Sanskrit-English Dictionary, now being printed under the patronage of the Delegates of the Oxford Press, is completed, the student will be supplied with such facilities for translating the literature that a delectus at the end of the Grammar will be rendered unnecessary.

Observe—'The Sanskrit Manual,' by the author of the present work, contains a complete series of progressive exercises intended to be used in connexion with the rules in the following Grammar, and adapted to facilitate its study. This Manual may be obtained from W. H. Allen & Co., London, or any bookseller.

# SANSKRIT GRAMMAR.

## CHAPTER I.

### LETTERS.

1. THE Deva-nāgarī character, in which the Sanskrit language is written, is adapted to the expression of almost every known gradation of sound; and every letter has a fixed and invariable pronunciation.

There are fourteen vowels (or without *ṛi*\* thirteen) and thirty-three simple consonants. To these may be added the nasal symbol, called *Anusvāra*, and the symbol for a final aspirate, called *Visarga* (see rule 6). They are here exhibited in the dictionary order†. All the vowels, excepting *a*, have two forms; the first is the initial, the second the medial or non-initial.

### VOWELS.

अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi*, ॠ *ṛī*,  
ऌ *ḷi*, ॡ *ḷī\**, ए *e*, ऐ *ai*, ओ *o*, औ *au*.

Nasal symbol, called *Anusvāra*, ण. Symbol for the final aspirate, called *Visarga*, ∴.

### CONSONANTS.

Gutturals,	क <i>k</i>	ख <i>kh</i>	ग <i>g</i>	घ <i>gh</i>	ङ <i>n</i>
Palatals,	च <i>ç†</i>	छ <i>çh</i>	ज <i>j</i>	झ <i>jh</i>	ञ <i>ñ</i>
Cerebrals,	ट <i>ṭ</i>	ठ <i>ṭh</i>	ड <i>ḍ</i>	ढ <i>ḍh</i>	ण <i>ṇ</i>
Dentals,	त <i>t</i>	थ <i>th</i>	द <i>d</i>	ध <i>dh</i>	न <i>n</i>
Labials,	प <i>p</i>	फ <i>ph</i>	ब <i>b</i>	भ <i>bh</i>	म <i>m</i>
Semivowels,	य <i>y</i>	र <i>r</i>	ल <i>l</i>	व <i>v</i>	
Sibilants,	श <i>ś</i>	ष <i>ṣh</i>	स <i>s</i>		
Aspirate,	ह <i>h</i>				

\* See rule 3. b.

† The character ढ *ḍ* is not given, as being peculiar to the Vedas. See 16. a.

‡ In the previous editions this letter was represented by *ch*, out of deference to



The compound or conjunct consonants (see rule 5) may be multiplied to the extent of four or five hundred. The most common are given here; and a more complete list will be found at the end of the volume.

THE MORE COMMON OF THE COMPOUND OR CONJUNCT  
CONSONANTS.

क *kk*, क *kt*, क or क *kr*, क *kl*, क *kv*, क *ksh*, क *khy*, ग *gn*, ग *gr*,  
ग *gl*, ग *ghr*, न *n-k*, न *n-g*, च *cc*, च *cc̣h*, च *cy*, ज *jj*, ज *jñ*, ज *ju*,  
च *nc̣*, च *nc̣h*, ज *nj*, ट *tt*, ट *ty*, ड *dg*, ड *dy*, ण *nt*, ण *n̄th*, ण *nd*,  
ण *nn*, ण *ny*, त *tt*, त *tth*, त *tn*, त *tm*, त *ty*, च or च *tr*, त *tv*, त *ts*,  
थ *thy*, ड *dg*, ड *ddh*, ड *dbh*, ड *dm*, ड *dy*, ड *dr*, ड *dv*, भ *dhy*, भ *dhv*,  
न *nt*, न *nd*, न *nn*, न *ny*, प *pt*, प *py*, प *pr*, प *pl*, ब *bj*, ब *bd*, ब *by*,  
ब *br*, भ *bhy*, ब *bhr*, म *mbh*, म *mm*, म *my*, म *ml*, य *yy*, र *rk*,  
र *rm*, ल *lp*, ल *ll*, व *vy*, व *vr*, श *śt*, श *śy*, श *śr*, श *śl*, श *śv*, श *sh̄t*,  
श *sh̄th*, श *sh̄n*, श *shy*, क *sk*, क *skh*, क *st*, स *sth*, स *sn*, स *sm*,  
स *sy*, स *sr*, स *sv*, स *ss*, ह *hm*, ह *hy*, ह *hl*, क *kty*, क *ktr*, क *ktv*,  
क *kshn*, क *ksh̄m*, क *kshy*, ग *gny*, ग *gbhy*, ग *gry*, न *kt*, न *ky*,  
च *cc̣h̄y*, च *cc̣h̄r*, च *ndy*, त *tsn*, त *tmy*, च *try*, त *tay*, त *ttr*,  
त *ttv*, ड *ddy*, ड *ddhy*, ड *dbh̄y*, ड *dry*, न *nty*, म *mby*, र *rdr*, र *ryy*,  
र *rvv*, श *sh̄tr*, स *sthn*, स *sty*, स *str*, त *tsny*, न *ntry*, र *rtay*,  
र *rtsny*.

The letters (except *r*) have no names like the names in Hebrew or Greek, but the consonants are enunciated with *a*; and it is usual in designating any letter to add the word कार *kāra*; thus, अकार *a-kāra* 'the letter *a*,' ककार *ka-kāra* 'the letter *ka*.' The letter र *r*, however, is called रेफ *repha*.

Observe—In reading the following pages for the first time, it is recommended that the attention be confined to the large type.

OF THE METHOD OF WRITING THE VOWELS.

2. The short vowel अ *a* is never written unless it begin a word, because it is supposed to be inherent in every consonant. Thus, *ak* is written अक, but *ka* is written क; so that in such words as कनक *kanaka*, नगर *nagara*, &c., no vowel has to be written. The

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the usage of English Orientalists. In an essay 'on the use of the Roman character' prefixed to my edition of the *Baḥā o Bahār*, published in 1859 (p. xxviii), I have explained my reasons for preferring *ā*.

mark ˘ under the *k* of क्, called Viráma (see rule 9), indicates a consonantal stop, that is, the absence of any vowel, inherent or otherwise, after the consonant.

a. The other vowels, if written after a consonant, take the place of the inherent *a*. They assume two forms, according as they are initial or not initial. Thus, *ik* is written इक्, but *ki* is written कि.

b. Observe here, that the *short* vowel *i*, when *initial*, is written in its right place, but when *not initial*, is always written *before* the letter *after* which it is pronounced. Hence, in order to write such a word as *iti*, the letters would have to be arranged in Sanskrit thus, *it* इति.

c. It is difficult to assign a reason for this peculiarity. The top of the non-initial *i*, if written in its right place, might occasionally interfere with a subsequent compound letter, but this tells both ways; as in the word तर्हि *tarki*, where the *i* would come more conveniently in its right position. Possibly the peculiarity may be intended to denote a slight drawing back of the breath, in the pronunciation of short *i*; or it may be merely a method of marking more decidedly the difference between the short and the long vowel. In the Bengálí character this artifice for distinguishing more forcibly between the length of vowel sounds is not confined to *i*.

3. The long vowels ॠ *á* and ॡ *í*, not initial, take their proper place after a consonant. The vowels *u*, ॠ *ri*, ॡ *rí*, ॢ *lri*, not initial, are written *under* the consonants after which they are pronounced; as, कु *ku*, कू *kú*, कृ *kri*, कृ *kṛí*, क्लृ *klri*; except when *u* or ॠ *ri* follows र *r*, in which case the method of writing is peculiar; thus, रु *ru*, रू *rú*.

a. The vowels ॠ *ri*, ॡ *rí*, ॢ *lri* and ॣ *lrí* are peculiar to Sanskrit. See rule

11. c. लृ *lri* only occurs in the root कृप्, 'to make,' and its derivatives.

b. The long लृ *lrí* is not found except in technical grammatical phraseology; strictly it has no existence, and is useless except as contributing to the completeness of the alphabetical system.

c. The vowels *e* and *ai*, not initial, are written above the consonants after which they are pronounced; thus, के *ke*, कै *kai*. The vowels *o* and *au* (which are formed by placing ˘ and ˆ over ॠ *á*), like ॠ *á*, take their proper place after their consonants; thus, को *ko*, कौ *kau*.

#### OF THE METHOD OF WRITING THE CONSONANTS.

4. The consonants have only one form, whether initial or not initial. And here note this peculiarity in the form of the Devanágari letters. In every consonant, except those of the cerebral

class, and in some of the initial vowels, there is a perpendicular stroke; and in all the consonants without exception, as well as in all the initial vowels, there is a horizontal line at the top of the letter. In two of the letters, **৩** *dh* and **৪** *bh*, this horizontal line is broken; and in writing rapidly, the student should form the perpendicular line first, then the other parts of the letter, and lastly the horizontal line. The natives, however, sometimes form the horizontal line first.

#### OF THE COMPOUND CONSONANTS.

5. Every consonant is supposed to have the vowel **অ** *a* inherent in it, so that it is never necessary to write this vowel, excepting at the beginning of a word. Hence when any simple consonants stand alone in any word the short vowel **অ** *a* must always be pronounced after them; but when they appear in conjunction with any other vowel, this other vowel of course takes the place of short **অ** *a*. Thus such a word as **কালানতয়া** would be pronounced *kalánatayá*, where long **আ** *á* being written after *l* and *y* takes the place of the inherent vowel. But supposing that instead of *kalánatayá* the word had to be pronounced *klántyá*, how are we to know that *kl* and *nty* have to be uttered without the intervention of any vowel? This occasions the necessity for compound consonants. *Kl* and *nty* must then be combined together thus, **ক্ল**, **ন্ট**, and the word is written **ক্লন্টয়া**. And here we have illustrated the two methods of compounding consonants; viz. 1st, by writing them one above the other; 2dly, by placing them side by side, omitting in all, except the last, the perpendicular line which lies to the right. Observe, however, that some letters change their form entirely when combined with other consonants. Thus **র**, when it is the *first* letter of a compound consonant, is written above the compound in the form of a semicircle, as in the word **কূর্মে** *kúrma*; and when the *last*, is written below in the form of a small stroke, as in the word **ক্রমেণ** *kramena*. So again in **ক্খ**\* *ksha* and **জ্জ**† *jña* the simple elements **ক** *pa* and **জ** *ma* are hardly traceable. In some compounds the simple letters slightly change their form;

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\* Sometimes formed thus **খ্**, and pronounced *ky* in Bengálí. In Greek and Latin it often passes into  $\xi$  and  $\chi$ : compare **দক্ষিণ**, *dexter*,  $\delta\epsilon\chi\iota\sigma\tau\acute{o}\varsigma$ . But not always: compare **ক্রেঁণ**, *kshānomi*; **খ্ৰঁণ**, *ksham* (*kshmd*); *oculus*, *akshi*.

† This compound is sometimes pronounced *gya* or *nya*, though it will be more convenient to represent it by its proper equivalent *jña*.

as, **स** *sa* becomes **च** in **स** *śa*; **द** *d* with **य** *y* becomes **द्य** *dya*; **द** *d* with **ध** *dh* becomes **द्ध** *ddha*; **द** *d* with **भ** *bh* becomes **द्भ** *dbha*; **त** *t* with **र** *r* becomes **त्र** *tra* or **ट्र** *tra*; **क** *k* with **त** *t* becomes **क्त** *kta*.

a. Observe, that when **र** *r* comes in the middle of a conjunct consonant, it takes the same form as at the end; thus, **ग्र** *gry*, **ग्र** *gr*: and that in one or two words, where it precedes the vowel **रि** *ri*, it is written above the initial form of that vowel in the crescent shape; thus, **निरृति** *nirṛiti*, 'the goddess of destruction.' When conjunct consonants commencing with **र** are followed by the vowels **इ** *i*, **ए** *e*, **अ** *a*, **ओ** *o*, **आ** *au*, or by a nasal symbol (see 6), then **र** is properly written on the right of all; thus, **रि** *ri*, **रि** *ri*, **रि** *ri*, **रि** *ri*, **रि** *ri*.

b. In a few words initial vowels follow other vowels; e.g. **गोचय**, **प्रयग**, **नितय**.

#### THE SYMBOLS ANUSVÁRA, ANUNÁSIKA, AND VISARGA.

6. *Anusvára* (**ं** *m*), i. e. 'after-sound,' always belongs to a preceding vowel, and can never be used like a nasal consonant to begin a syllable. It is denoted by a simple dot, which ought to come either over the vowel after which the nasalization is sounded, or on the right of the vowel-mark; thus, **कं** *kaṁ*, **कुं** *kuṁ*, **किं** *kiṁ*, **कीं** *kīṁ*. It properly denotes a weaker and less distinct nasal sound than that of the five nasal consonants. These latter are actual and full consonants, which may be followed by vowels, whereas *Anusvára* is rather the symbol of the nasalization of the vowel which precedes it. It should be noted, however, that it partakes of the nature of a consonant, inasmuch as in conjunction with a following consonant it imparts prosodial length to a preceding short vowel.

a. Observe, that *Anusvára* must take the place of a final **म्** *m* when the three sibilants **श** *ś*, **ष** *ṣ*, **स** *s*, and the aspirate **ह** *h* (see *f*. and *g*. next page) follow; and also generally when **र** *r* follows (except **सम्राज** *sam-rāj*, 'a sovereign;' and see *e*. next page), being then expressible by **म्**; thus, **तं शत्रुं** *taṁ śatrum*, **तं राजानं** *taṁ rājānam*.

b. *Anusvára* is also sometimes used as a short substitute for any of the five nasal consonants **ङ** *ṅ*, **ञ** *ṇ*, **ण** *ṇ*, **न** *n*, **म** *m*, when no vowel intervenes between these and a following consonant in the middle of the same word (thus the syllables *in-k*, *inṭ*, *anḍ*, *int*, *imp* are correctly written **इङ्क**, **इञ्**, **अण्ड**, **इन्**, **इम्प**; and sometimes more shortly **इङ्क**, **इञ्**, **अण्ड**, **इन्**, **इम्प**); but *Anusvára* is more usually substituted for these nasals when final and resulting from the euphonic adaptation of the final *m* of accus. cases sing., nom. cases neut., some adverbs and persons of the verb to a following word; see 59.

c. *Anusvára* is even used, though less correctly, for the final **म्** *m*

of such words when they stand in a pause (i. e. are not followed by another word); and has often been so used in this grammar for the convenience of typography.

d. But Anusvāra is not admitted as a substitute for the original final न् n of a *padā* or inflected word (as in accus. cases plur., loc. cases of pronominals, the 3d pers. plur. and pres. part. of verbs, &c., see 54), unless the next word begin with *ś*, *ṣ*, *ṭ*, or their aspirates, when, by 53, a sibilant is interposed before the initial letter.

e. And in the case of roots ending in न् n or म् m, these final nasals, if not dropped, pass into Anusvāra before terminations or affixes beginning with a sibilant or *h*, but are not changed before semivowels; thus मन् + स्यते = मंस्यते, मन् + ये = मन्ये (617), यन् + स्यति = यंस्यति, गन् + य = गम्य (602), नन् + र = नव.

f. Hence it appears that Anusvāra is peculiarly the nasal of the three sibilants ञ् ś, श् sh, स् s, and the aspirate ह् h; and that the true Anusvāra always occurs before these letters. When it so occurs in the middle of simple words, as in अंश, अंशति, it would be better to represent it in English type by *ṇ*; thus, *aṇśa*, *aṇśati*, not *aṃśa*, *aṃśati*. In order, however, not to multiply perplexing distinctions we have preferred in the grammar to make *m* the equivalent for Anusvāra both in the middle and end of words (except only in the word Sanskrit, which is now Anglicised).

7. That Anusvāra is less peculiarly the nasal of the semivowels is evident from e. above. Hence, before *y*, *l*, and *v*, म् m final in a word (not a root) may either pass into Anusvāra or assimilate itself to these letters; thus सन् + यम = संयम or संयम, यन् + लोक = यं लोक or यल्लोक; but in the latter case the nasal origin of the first member of the double letter is denoted by another nasal symbol called *Anundāsika* (i. e. 'through the nose,' sometimes called *Candra-vindu*, 'the dot in the crescent'), which is also applied to mark the nasality of a final ल् l deduced from a final न् n when followed by initial ल् l, see 56.

a. And this *Anundāsika* ॐ is not only the sign of the nasality of य y, ल् l, and व् v, in the preceding cases, but also marks the nasality of vowels, though in a less degree than Anusvāra, see 11. g.

b. Observe—A final म् m before क् km, ख् kn, ग् gy, ङ् hl, ञ् hv, may either be changed to Anusvāra or undergo assimilation with the second letter of the initial compound; thus किं कलयति or किम् कलयति, किं हुते or किन् हुते, किं हः or किं हः, &c. (see 7, above).

8. The symbol *Visarga*, 'rejection,' (called so as symbolising the rejection or suppression of a letter in pronunciation,) usually written thus :, but more properly in the form of two small circles ॐ, is used to represent *v* weaker aspiration than the letter ह् h, and that generally, but not always, at the end of a word\*. It expresses an euphonic transition of final स् s and र् r into a kind of breathing. This symbol *Visarga* is never the

\* *Visarga* is, of course, liable to appear in the middle of compound words. Nor can it be called final in the loc. plur. of nouns in *s*; as, मनःसु See p. 95.

representative of ह *h*, but rather of a final aspirate, which, under certain circumstances, takes the place of final *s* and *r*. It may be conveniently represented by the English *h*. At the same time it should be borne in mind that Visarga (*h*) is less than *h*, and is in fact no consonant, but only a symbol for *s* and *r* whenever the usual consonantal sound of these letters is deadened at the end of a sentence or through the influence of a *k*, *p*, or a sibilant commencing the next word. Observe, however, that all those inflections of nouns and persons of verbs, which as standing separate from other words are by some made to end in Visarga, may most conveniently be allowed to retain their final स् *s*; only bearing in mind that this *s* is liable at the end of a sentence, or when followed by certain consonants, to pass into a weak breathing, as in the French *les* or the English *isle*, *viscount*; in all which cases it might be expressed by Visarga, thus लेः &c. So again, in French infinitives, such as *aller*, the final *r* is silent; and in many English words, such as *bar*, *tar*, the sound of *r* is very indistinct; and these also might be written in Sanskrit with Visarga, अलेः *alleh*, तारः *báh*, &c.

a. An 'Ardha-visarga,' 'half-visarga,' or modification of the symbol Visarga, in the form of two semicircles ॡ, is sometimes employed before *k*, *kh*, and *p*, *ph*. Before the two former letters this symbol is properly called *Jihvā-mūlyā*, and the organ of its enunciation said to be the root of the tongue. Before *p* and *ph* its proper name is *Upadhmanīya*, and its organ of utterance is then the lips.

b. The Ardha-visarga is very rarely, if ever, seen in classical Sanskrit. In the Vedas the Upadhmanīya occurs, but only after an Anusvāra or Anunāsika: thus, नृं ॡ पाहि or नृं ॡ पाहि, and in this case also the symbol Visarga may be used for it.

The following are other marks :

9. The *Virāma*, 'pause' or 'stop,' placed under a consonant (thus क् *k*), indicates the absence of the inherent अ *a*, by help of which the consonant is pronounced.

Observe—*Virāma* properly means the pause of the voice at the end of a sentence. By the natives it is employed like a mark of punctuation at the close of a sentence ending with a quiescent consonant, while the mark † is the only means of denoting the close of a sentence ending in a vowel, all the preceding words being written without separation, because supposed to be pronounced without pause. When, however, by simply extending the functions of the *Virāma* we can make Sanskrit typography conform to modern European ideas so

as to enable proper spaces to be left between distinct words in such a sentence as the following ; *sakṛid duḥkakarāv ādyāv antimas tu padā pade* ; it seems better to break through the native rule which however theoretically correct would oblige us to write the first five words of the same sentence thus, *sakṛidduḥkakarāvādyāvantimastu*. See r. 26.

10. The mark ऽ (*Avagraha*, sometimes called *Ardhākāra*, half the letter *a*), placed between two words, denotes the elision or suppression (*abhinidhāna*) of an initial अ *a* after ए *e* or ओ *o* final preceding. It corresponds to our apostrophe in some analogous cases. Thus, तेऽपि *te 'pi* for ते अपि *te api*.

a. In books printed in Calcutta the mark ऽ is sometimes used to resolve a long *ā* resulting from the blending of a final *ā* with an initial *a* or *ā* ; thus तयाऽपश्यं for तया अपश्यं, usually written तयापश्यं. Sometimes a double mark ऽऽ denotes an initial long आ. The mark ऽ is also used in the Veda as the sign of a hiatus between vowels, and in the *pada* text to separate the component parts of a compound or of other grammatical forms.

b. The half pause † is a stop or mark of punctuation, usually placed at the end of the first line of a couplet or stanza.

c. The whole pause ‡ is placed at the end of a couplet like a full stop.

d. The mark of repetition ° indicates that a word or sentence has to be repeated. It is also used to abbreviate a word, just as in English we use a full point ; thus प° stands for पर्व, as *chap.* for *chapter*.

#### PRONUNCIATION OF SANSKRIT VOWELS.

11. The vowels in Sanskrit are pronounced for the most part as in Italian or French, though occasional words in English may exemplify their sound.

a. Since अ *a* is inherent in every consonant; the student should be careful to acquire the correct pronunciation of this letter. There are many words in English which afford examples of its sound, such as *vocal, cedar, zebra, organ*. But in English the vowel *u* in such words as *fun, bun, sun*, more frequently represents this obscure sound of *a* ; and even the other vowels may occasionally be pronounced with this sound, as in *her, sir, son*.

b. The long vowel आ *ā* is pronounced as *a* in the English *father, bard, cart* ; इ *i* as the *i* in *pin, sin* ; ई *ī* as the *i* in *marine, police* ; उ *u* as the *u* in *push* ; ऊ *ū* as the *u* in *rude*.

c. The vowel ऋ *ṛi*, peculiar to Sanskrit, is pronounced as the *ri* in *merrily*, where the *i* of *ṛi* is less perceptible than in the syllable

*ri*, composed of the consonant *r* and the vowel *i*\*. **रि** *ri* is pronounced nearly as the *ri* in *chagrin*, being hardly distinguishable from the syllable **रि**; but in the case of the vowels *ri* and *ri* there is a mere vibration of the tongue in the direction of the upper gums, whereas in pronouncing the consonant *r*, the tongue should actually touch them (compare 19 and 20): **र** *e* as the *e* in *prey*; **ओ** *o* as in *so*; **ऐ** *ai* as *ai* in *aisle*; **औ** *au* as *au* in the German *baum* or as *ou* in the English *our*. **लृ** *lri* and **लृ** *lri* do not differ in sound from the letter **ल** *l* with the vowels *ri* and *ri* annexed, but as before remarked the vowel **लृ** *lri* only occurs in one root, viz. **कृप** *klrip*, 'to make;' and its long form is not found in any word in the language. As to the Vaidik **लृ** *lra* or *la*, see 16. *a*.

*d.* Hence it appears that every simple vowel in Sanskrit has a short and a long form, and that each vowel has one invariable sound; so that the beginner can never be in doubt what pronunciation to give it, as in English, or whether to pronounce it long or short, as in Latin.

*e.* Note, however, that Sanskrit possesses no short *ě* and *ǝ* in opposition to the long diphthongal sounds of *e* and *o*.

*f.* In comparing Sanskrit words with Greek and Latin, it will be found that the Sanskrit **अ** *a* usually answers to the Greek *o* as well as to *ε* (especially in vocative cases); and rarely to *α*. In Latin, the Sanskrit **अ** *a* is represented by *u* as well as by *a*, *e*, and *o*. Again, the Sanskrit **आ** *ā* is generally replaced by the Greek *η* or *ω*, rarely by a long alpha. In Latin it is represented by long *a* or even by long *e*.

*g.* Although for all practical purposes it is sufficient to regard vowels as either short or long, it should be borne in mind that native grammarians give eighteen different modifications of each of the vowels *a*, *i*, *u*, *ri*, and twelve of *lri*, which are thus explained:—Each of the first four vowels is supposed to have three prosodial lengths, a short (*krasva*), a long (*dirgha*), and a prolated (*pluta*); the long being equal to two, and the prolated to three short vowels. Each of these three modifications may be uttered with a high tone, or a low tone, or a tone between high and low; or in other words, may have the acute, or the grave, or the circumflex accent. This gives nine modifications to *a*, *i*, *u*, *ri*; and each of these again may

\* That there is not, practically, much difference between the pronunciation of the vowel *ri* and the syllable **रि** *ri* may be gathered from the fact that some words beginning with **रि** are also found written with **रि**, and *vice versa*; thus, **रिदि** and **रिदि**, **रिदि** and **रिदि**, **रिदि** and **रिदि**. Still the distinction between the definition of a vowel and consonant at 19 and 20 should be borne in mind. There is no doubt that in English the sound of *ri* in the words *merrily* and *rich* is different, and that the former approaches nearer to the sound of a vowel.



be regarded either as nasal or non-nasal, according as it is pronounced with the nose and mouth, or with the mouth alone. Hence result eighteen varieties of every vowel, excepting *ī*, *e*, *ai*, *o*, *au*, which have only twelve, because the first does not possess the long and the last four have not the short prosodial time. A prolated vowel is marked with three lines underneath or with ३ on one side, thus अ or अ३.

#### PRONUNCIATION OF SANSKRIT CONSONANTS.

The arrangement of most of the consonants in the table at page 1 under the five heads of gutturals (*kaṇṭhya*), palatals (*tālavya*), cerebrals (*mūrdhanya*), dentals (*dantya*), and labials (*oṣṭhya*), refers of course to the organ principally employed in pronouncing them, whether the throat, the palate, the top of the palate, the teeth, or the lips. This classification is more fully explained at 18.

12. क *ka*, च *ca*, ज *ja*, प *pa*, ब *ba* are pronounced as in English. Observe that च *ca* is a simple consonantal sound, although represented in English words by *ch*. It is a modification or softening of *ka*, just as *ja* is of *ga*, the organ of utterance being in the palate, a little in advance of the throat. Hence, in Sanskrit and its cognate languages, the palatals *č* and *j* are often exchanged with the gutturals *k* and *g*. See note †, p. 15.

a. ग *ga* has always the sound of *g* in *gun*, *give*, never of *g* in *gin*.

b. त *ta*, द *da* are more dental than in English, *t* being something like *t* in *stick*, and *d* like *th* in *this*; thus *veda* ought to be pronounced rather like *vettha*. But in real fact we have no sound exactly equivalent to the Indian dentals *t* and *d*. The sound of *th* in *thin*, *this*, is really dental, but, so to speak, *over-dentalised*, the tongue being forced *through* the teeth instead of *against* them. Few Englishmen acquire the correct pronunciation of the Indian dentals. They are said to be best pronounced by resting the end of the tongue against the inside of the front teeth and then suddenly removing it.

13. त्र *ṭa*, द्र *ḍa*. The sound of these cerebral letters is in practice hardly to be distinguished from the sound of our English *t* and *d*. Properly, however, the Sanskrit cerebrals should be uttered with a duller and deeper intonation, produced by keeping the tongue as far back in the head (*cerebrum*) as possible—that is, it should strike the palate rather above the front gums, not as in English, the gums themselves. A Hindú, however, would always write any English word or name containing *t* and *d* with the cerebral letters. Thus such words as *trust*, *drip*, *London* would be written द्रस्त्, द्रिप्, लण्डन्.

a. Observe—The cerebral letters have probably been introduced into Sanskrit through the aboriginal dialects with which it came in contact. In Bengal the cerebral ढ *ḍa* and ढ *ḍha* have nearly the sound of a dull *r*. Thus विडालः *vidālah*, 'a cat,' is pronounced *virḍlah*. In fact in some words both ढ and ढ seem interchangeable with र and ल; thus खोद, 'to be lame,' may also be written खोइ, खोइ, खोल्. In corruptions of Sanskrit (especially in Prākṛit) cerebral letters often take the place of dentals. In Sanskrit the cerebrals are rarely found at the beginning of words.

14. ख *kha*, घ *gha*, छ *cha*, ज *jha*, ढ *ḥa*, ढ *ḍha*, थ *tha*, ध *dha*, फ *pha*, भ *bha*. These are the aspirated forms of the preceding consonants. In pronouncing them the sound of *h* must be distinctly added to the unaspirated consonantal sound. Thus ख is pronounced like *kh* in *ink-horn*, not like the Greek  $\chi$ ; थ as *th* in *ant-hill*, not as in *think*; फ as *ph* in *uphill*, not as in *physic*. Care must be taken not to interpolate a vowel before the aspirate. Indeed it is most important to acquire the habit of pronouncing the aspirated consonants distinctly. *Dá* and *dhá*, *prishṭa* and *prishṭha*, *stamba* and *stambha*, *kara* and *khara* have very different meanings, and are pronounced very differently. Few Englishmen pay sufficient attention to this, although the correct sound is easily attainable. The simple rule is to breathe hard while uttering the aspirated consonant, and then an aspirated sound will come out with the consonant before the succeeding vowel.

a. The Sanskrit थ *th* may be represented by  $\tau$  in Greek, and ध *dh* by  $\theta$ , while छ *ch* may answer to  $\sigma\kappa$ , भ *bh* to  $\phi$  and  $f$ , or sometimes in Latin (in declension) to *b*.

b. With a view to the comparison of Sanskrit words with Greek and Latin, it is important to remember that the aspirates of the different classes are easily interchangeable in different languages; thus *dh* and *bh* in Sanskrit may be *f* (or *ph*) in Latin; *gh* in Sanskrit may be  $\theta$  in Greek &c.

15. ङ *ṅa*, न *ṇa*, ण *ṇa*, न *ṇa*, म *ma*. Each of the five classes of consonants in Sanskrit has its own nasal sound, represented by a separate nasal letter. In English and most other languages the same fivefold division of nasal sounds might be made, though we have only one nasal letter to express the guttural, palatal, cerebral, and dental nasal sounds. The truth is, that in all languages the nasal letters take their sound from the organ employed in uttering the consonant that follows them. Thus in English it will be found that guttural, palatal, cerebral, dental, and labial nasals are followed by consonants of the same classes, as in *ink*, *sing*, *inch*, *under*, *plinth*, *imp*. If such words existed in Sanskrit, the distinction of nasal

sounds would be represented by distinct letters; thus, इङ्, सिङ्, इक्, अङ्, मिङ्, इम्. Compare 6.

a. It should be observed, however, that the guttural nasal ङ, which is rarely found by itself at the end of a word in Sanskrit, never at the beginning, probably has, when standing alone, the sound of *ng* in *sing*, where the sound of *g* is almost imperceptible. So that the English *sing* might be written सिङ्. This may be inferred from the fact that words like प्राङ् (r. 176) make in the nominative case not प्राङ् or प्राङ्, but प्राङ्. The palatal ञ is only found in conjunction with palatal consonants, as in ञ नॅ, ञ नॅ, ञ नॅ, and ञ नॅ. This last may be pronounced like *ny*, or like *gn* in the French *campagne*. In Bengal, however, it always has the sound of *gy*: thus राङ्ग is pronounced *rāgyā*. The cerebral nasal ण is found at the beginning of words and before vowels, as well as in conjunction with cerebral consonants. It is then pronounced, as the other cerebrals, by turning the tip of the tongue rather upwards. The dental and labial nasals न *na* and म *ma* are pronounced with the same organs as the class of letters to which they belong. (See 21.)

16. य *ya*, र *ra*, ल *la*, व *va* (*antaṅsthā*, see r. 22) are pronounced as in English. Their relationship to and interchangeableness with (*samprasāraṇa*) the vowels *i*, *ri*, *li*, *u*, respectively, should never be forgotten. See rule 22. a. When व *v* is the last member of a conjunct consonant it is pronounced like *w*, as द्वार is pronounced *dvāra*; but not after *r*, as सर्वे *sarva*. To prevent confusion, however, व will in all cases be represented by *v*, thus द्वार *dvāra*.

a. The character ऌ *ḷa* (represented by *l*) is peculiar to the Vedas. It appears to be a mixture of the ल *l* and र *r*, representing a liquid sound formed like the cerebrals by turning the tip of the tongue upwards; and it is often in the Veda a substitute for the cerebral ऌ when between two vowels, as ऌह is for ह.

b. The semivowels are so soft and vowel-like in their nature that they readily flow into each other. Hence *l* and *r* are sometimes exchangeable.

17. श *śa*, ष *ṣa*, स *sa*, ह *ha* (called in native grammars *úshmánas*). Of these, श *śa* is a palatal sibilant, and is pronounced like *sh* or like *s* in *sure*; (compounded with *r* it is sounded more like *s* in *sun*, but the pronunciation of *s* varies in different provinces and different words.) ष *ṣa* is a cerebral, rather softer than our *sh*, but that its pronunciation is hardly to be distinguished from that of the palatal is proved by the number of words written indiscriminately with श or ष; as, कोश or कोष. The dental स *sa* is pronounced as the common English *s*. The same three sibilants exist in English, though represented by one character, as in the words *sure*, *session*, *sun*. ह *ha* is pronounced as in English, and is guttural.

a. The guttural origin of ह *ha* is proved by its passing into *k* at the end of Sanskrit words, and answering to χ, κ, and c, in Greek and Latin; as, हृदय, καρδία, *cor*. It is probably not an original letter in Sanskrit, but arose out of the soft aspirates घ, ध, भ; thus in the Veda ग्रन् is used for ग्रह, and in classical Sanskrit the rules of euphony frequently require the change of ह् to a soft aspirated consonant.

b. Note that श *śa*, although a palatal, might be called half a guttural. It is certainly guttural in its origin, as all the palatals are. This is well illustrated by its constantly answering to κ and c in Greek and Latin words. Compare अश्व *δάκρυ*, अश्व *equus*, अश्व *κύων*. It is moreover interchanged with क *k* in Sanskrit words.

c. According to Professor Benfey, the following are the letters of the Sanskrit alphabet, which are probably *original*, the others being either derived from them, in the development of the phonetic system, or introduced from other languages,—इ, उ; क, ख, ग, घ; ण, च, द, ध; ण, ञ, ब, भ; न, म; य, र, व; स.

#### OF THE CLASSIFICATION OF LETTERS.

18a In the first arrangement of the alphabet all the consonants, excepting the semivowels, sibilants, and *h*, were distributed under the five heads of gutturals, palatals, cerebrals, dentals, and labials. We are now to show that *all the forty-seven* letters, vowels, semi-vowels, and consonants, may be referred to one or other of these five grand classes, according to the organ principally concerned in their pronunciation, whether the throat, the palate, the upper part of the palate, the teeth, or the lips.

a. We are, moreover, to point out that all the letters may be regarded according to another principle of division, and may be all arranged under the head of either **HARD** or **SOFT**, according as the effort of utterance is attended with expansion (*vivára*), or contraction (*samvára*), of the throat.

b. The following tables exhibit this twofold classification, the comprehension of which is of the utmost importance to the study of Sanskrit grammar.

Gutturals	अ <i>a</i> आ <i>á</i>	क <i>ka</i> ख <i>kha</i>	ग <i>ga</i> घ <i>gha</i>	ङ <i>ṅ-a</i>	ह <i>ha</i>	
Palatals	इ <i>i</i> ई <i>í</i> ए <i>e</i> ऐ <i>ai</i>	च <i>ca</i> छ <i>cha</i>	ज <i>ja</i> झ <i>zha</i>	ञ <i>ña</i>	य <i>ya</i>	श <i>śa</i>
Cerebrals	वृ <i>ṛi</i> वृ <i>ṛí</i>	ट <i>ṭa</i> ठ <i>ṭha</i>	ड <i>ḍa</i> ढ <i>ḍha</i>	ण <i>ṇa</i>	र <i>ra</i>	ष <i>ṣa</i>
Dentals	लृ <i>ṛi</i> लृ <i>ṛí</i>	त <i>ta</i> थ <i>tha</i>	द <i>da</i> ध <i>dha</i>	न <i>na</i>	ल <i>la</i>	स <i>sa</i>
Labials	उ <i>u</i> ऊ <i>ú</i> ओ <i>o</i> औ <i>au</i>	प <i>pa</i> फ <i>pha</i>	ब <i>ba</i> भ <i>bha</i>	म <i>ma</i>	व <i>va</i>	

The first two consonants in each of the above five classes and the sibilants are hard; all the other letters are soft, as in the following table:

HARD OR SURD LETTERS.		SOFT OR SONANT LETTERS.			
क <i>ka*</i>	ख <i>kha*</i>	अ <i>a</i>	आ <i>ā</i>	ग <i>ga*</i>	घ <i>gha*</i>
च <i>ca*</i>	छ <i>cha*</i>	इ <i>i</i>	ई <i>ī</i>	ज <i>ja*</i>	झ <i>jha*</i>
ट <i>ṭa*</i>	ठ <i>ṭha*</i>	उ <i>u</i>	ऊ <i>ū</i>	ड <i>ḍa*</i>	ढ <i>ḍha*</i>
त <i>ta*</i>	थ <i>tha*</i>	ए <i>e</i>	ऐ <i>ai</i>	ण <i>ṇa</i>	न <i>na</i>
प <i>pa*</i>	फ <i>pha*</i>	ओ <i>o</i>	औ <i>au</i>	र <i>ra</i>	ल <i>la</i>

Note—Hindú grammarians begin with the letters pronounced by the organ furthest from the mouth, and so take the other organs in order, ending with the lips. This as a technical arrangement is perhaps the best, but the order of creation would be that of the Hebrew alphabet; 1st, the labials; 2d, the gutturals; 3d, the dentals.

c. Observe, that although ए *e*, ऐ *ai*, are more conveniently connected with the palatal class, and ओ *o*, औ *au*, with the labial, these letters are really diphthongal, being made up of  $a + i$ ,  $ā + ī$ ,  $a + u$ ,  $ā + ū$ , respectively. Their first element is therefore guttural.

d. Note also, that it is most important to observe which hard letters have kindred soft letters, and *vice versa*. The kindred hard and soft are those in the same line marked with a star in the above table; thus *g, gh*, are the corresponding soft letters to *k, kh*; *j, jh*, to *ṭ, ṭh*, and so with the others.

In order that the foregoing classification may be clearly understood, it is necessary to remind the student of the proper meaning of the term vowel and consonant, and of the relationship which the nasals, semivowels, and sibilants, bear to the other letters.

19. A vowel is defined to be a vocal emission of breath from the lungs, modified or modulated by the play of one or other of five organs, viz. the throat, the palate, the tongue, the teeth, or the lips †, but not interrupted or stopped by the actual *contact* of any of these organs.

a. Hence अ *a*, इ *i*, उ *u*, ए *e*, ऐ *ai*, with their respective long forms, are simple vowels, belonging to the guttural, palatal, labial,

† See Proposals for a Missionary Alphabet, by Prof. Max Müller.

cerebral, and dental classes respectively, according to the organ principally concerned in their modulation. But *ए e*, *ऐ ai*, *ओ o*, *औ au*, are diphthongal or compound vowels, as explained above at 18. c.\* So that *e* and *ai* are half guttural, half palatal; *o* and *au* half guttural, half labial.

b. The vowels are of course considered to be soft letters.

20. A consonant is not the modulation, but the actual stoppage, of the vocal stream of breath by *the contact* of one or other of the five organs, and cannot be enunciated excepting in conjunction with a vowel.

a. All the consonants, therefore, are arranged under the five heads of gutturals, palatals, cerebrals, dentals, and labials, according to the organ concerned in *stopping* the vocal sound.

b. Again, the first two consonants in each of the five classes, and the sibilants, are called *hard* or *surd*, because the vocal stream is abruptly and completely interrupted, and no murmuring sound (*aghosha*) allowed to escape: while all the other letters are called *soft* or *sonant*, because the vocal sound is less suddenly and completely arrested, the effect of stopping it being attended with a low murmur (*ghosha*).

c. Observe, that as the palatal stop is only a modification of the guttural, the point of contact being moved a little more forward from the throat towards the palate †; so the cerebral (*múrdhanya*) stop is a modification of the dental, the difference being, that whereas in the dental consonantal sound the tip of the tongue is brought into direct contact with the back of the front teeth; in the cerebral it is kept more back in the mouth and curled slightly upwards, so as to strike the gums or palate above the teeth, thus producing a more obtuse sound.

d. The name *cerebral* is retained in deference to established usage. Perhaps a more correct translation of *múrdhanya* would be *supernal*, as *múrdhan* here denotes the *upper part* of the palate, and not the head or brain, which is certainly

\* If the two vowels *a* and *i* are pronounced rapidly they naturally form the sound *e* pronounced as in *prey*, or as *a* and *i* in *sail*; and so with the other diphthongs. The sound of *ai* in *aisle* may readily be resolved into *d* and *i*, and the sound of *ou* in *out* into *d* and *u*.

† The relationship of the palatal to the guttural letters is proved by their frequent interchangeableness in Sanskrit and in other languages. See 17. b. and 176, and compare *church* with *kirk*, Sanskrit *catvār* with Latin *quatuor*, Sanskrit *ēa* with Latin *que* and Greek *καί*, Sanskrit *jānu* with English *knee*, Greek *γόνυ*, Latin *genu*. Some German scholars represent the palatals *च* and *ज* by *k'* and *g'*.

not the organ of enunciation of any letter. But the inaccuracy involved in the word *cerebral* hardly justifies a change of name. As these letters are pronounced chiefly with the help of the tongue, they are more appropriately called *linguals*.

21. A nasal or narisonant letter is a soft letter, in the utterance of which the vocal stream of breath incompletely arrested, as in all soft letters, is forced through the nose instead of the lips. As the soft letters are of five kinds, according to the organ which interrupts the vocal breathing, so the nasal letters are five, guttural, palatal, cerebral, dental, and labial. See 15.

22. The semivowels *y, r, l, v* (called *antahstha* because in the first arrangement of the alphabet they *stand between* the other consonants and the sibilants) are formed by a vocal breathing, which is only half interrupted, the several organs being only slightly touched by the tongue. They are, therefore, soft or sonant consonants, approaching nearly to the character of vowels; in fact, half vowels, half consonants.

a. Each class of soft letters (excepting the guttural) has its own corresponding semivowel to which it is related. Thus the palatal soft letters इ *i*, ई *ī*, ए *e*, ऐ *ai*, ज *j*, have य *y* for their kindred semivowel. (Compare Sanskrit *yuvan* with Latin *juvenis* &c.) Similarly र *r* is the kindred semivowel of the cerebral soft letters ऋ *ṛi*, ॠ *ṛī*, and ऌ *ḷ*; ल *l* of the dentals ॡ *ḷi*, ॢ *ḷī*, and द *d*\*; and व *v* of उ *u*, ऊ *ū*, ओ *o*, औ *au*, and ब *b*. The guttural soft letters have no semivowel in Sanskrit, unless the aspirate ह *h* be so regarded.

23. The sibilants or hissing sounds (called *winds* by the native grammarians) are hard letters, which, nevertheless, strictly speaking, have something the character of vowels. The organs of speech in uttering them, although not closed, are more contracted than in vowels, and the vocal stream of breath in passing through the teeth experiences a friction which causes sibilation.

a. Sanskrit does not recognise any guttural sibilation, though the palatal sibilant is really half a guttural. See 17. a. The aspirate ह *h* might perhaps be regarded as a guttural *fatus* or wind without sibilating sound. The labial sibilation denoted by the letter *f*, and the soft sibilation denoted by *z*, are unknown in Sanskrit.

b. In the *Siva-sūtras* of native grammars the letters are arranged in fourteen

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\* That ॡ *ḷ* is a dental, and kindred to द *d*, is proved by its interchangeableness with *d* in cognate languages. Thus *lacryma*, δάκρυμα. Compare also दीप् with λαμπ.

groups: thus, *a i u*—*ṛi ṛi k*—*e o ṇ*—*ai au é*—*h y v r ṣ*—*l ṇ—ñ m nṃ ṇ n m*—*jh bh ñ*—*gh ḍh dh sh*—*j b g ḍ d ś*—*kh ph ḥh ṭh ṭh ḥ ṭ t v*—*k p y—ś sh s r*—*h l*. By taking the first letter of any series and joining it to the last of any other series various classes of letters are designated; thus *al* is the technical name for the whole alphabet; *hal* for all the consonants; *aé* the vowels; *ak* all the simple vowels; *aṇ* the vowels *a, i, u*, short or long; *eé* the diphthongs; *yaṇ* the semivowels; *jaś* the soft consonants *g, j, ḍ, d, b*; *jhaś* the same with their aspirates; *jhash* the soft aspirates alone; *yar* all the consonants except *h*; *jhal* all the consonants except the nasals and semivowels; *jhar* all the consonants except the aspirate, nasals, and semivowels.

#### ACCENTUATION.

24. Accentuation in Sanskrit is only marked in the Vedas. Only three names for the accents are generally recognised by grammarians; viz. 1. *Uddatta*, 'raised,' i. e. the elevated or high tone, marked in Roman writing by the acute accent; 2. *Anudatta*, 'not raised,' i. e. the low or grave tone; 3. *Svarita*, 'sounded,' i. e. the sustained tone, neither high nor low, but a combination of the two (*samáhára*, Pāṇ. I. 2. 32) which is thus produced. In pronouncing the syllable immediately following the high-toned syllable, the voice unable to lower itself abruptly to the level of the low intonation, is sustained in a tone not as high as the *uddatta*, and yet not so low as the *anudatta*. A syllable uttered with this sustained mixed intonation is said to be *svarita*, 'sounded.' These three accents, according to native grammarians, are severally produced, through intensifying, relaxing, and sustaining or throwing out the voice (*dyáma víśrambha dkshepa*); and these operations are said to be connected with an upward, downward, and horizontal motion (*tiryag-gamana*) of the organs of utterance, which may be illustrated by the movements of the hand in conducting a musical performance\*.

But although there are only three recognised names for the accents, there are in reality four tones. This may be proved (as Prof. Roth observes) by any one who tries to adjust the exact relationship between the sounds of the three accents above described. If they are arranged in regular musical series or progression, one link will be found wanting. The *uddatta* and *svarita* are names for (so to speak) positive sounds, and the *anudatta* for negative; but the neutral, general, accentless sound, which may be compared to a flat horizontal line, and lies as it were between the positive and negative, remains undesignated.

Those grammarians, such as Pāṇini, who recognise only three names for the accents, apply the name *anudatta* to this neutral accentless sound also. Hence this name becomes unsuited to the low tone: properly so called, i. e. the tone which immediately precedes the high and is lower than the flat horizontal line taken to represent the general accentless sound. The fact is that the exertion

\* In native grammars the *uddatta* sound of a vowel is said to result from employing the upper half of the organs of utterance, and the *anudatta* from employing the lower half.



required to produce the high tone (*uddīta*) is so great that in order to obtain the proper pitch, the voice is obliged to lower the tone of the preceding syllable as much below this flat line as the syllable that bears the *uddīta* is raised above it; and Pāṇini himself explains this lower tone by the term *sannātara* (for which the commentators have substituted the expression *anuddītatara*), while he explains the neutral accentless tone by the term *eka-śruti* (called in the Prāśākhyaś *prāśaya* or *prāśita*), i. e. the one monotonous sound in which the ear can perceive no variation. We have therefore really four tones in Sanskrit, and four expressions are now usually adopted to correspond. The name *anuddīta* is confined to the neutral, indifferent, accentless or monotonous tone represented by the flat horizontal line. The expression *anuddītatara* has been adopted to designate the lowest sound of all or that immediately preceding the *uddīta*, while the *svarita* (which in some respects corresponds with the Greek circumflex) denotes the mixed sustained sound which follows the *uddīta*.

25. The three accents are thus marked in the R̥g-veda.

When a syllable having a horizontal mark underneath (*anuddītatara*) is followed by one bearing no mark, the one bearing no mark is *uddīta*; and when followed by two syllables, bearing no mark, both are *uddīta*.

The *svarita* accent is denoted by a small perpendicular stroke above the syllable. Thus in the word अकारे the syllable अ is *anuddītatara*, का is *uddīta*, and रे is *svarita*.

In the Pada text (if *anuddītatara* be admitted) the horizontal stroke under a syllable may mark both the *anuddīta* or neutral tone, and the *anuddītatara* or low tone; and if it extend under all the syllables of the same word, the whole word is *anuddīta* accentless, thus समः. In the Samhitā, the stroke underneath marks the *anuddītatara* and all such *anuddīta* syllables as precede the first *anuddītatara* syllable, but in the remainder of the sentence the absence of accent (*anuddīta*) is denoted by the absence of all mark after the *svarita* until the next *anuddītatara*.

In fact all the syllables (in a word or sentence) which follow the *svarita* are supposed to be pronounced in the accentless tone until the *anuddītatara* mark under a syllable appears again; so that the absence of mark may denote both *uddīta* and *anuddīta*. Properly, therefore, the *anuddītatara* mark is the beginning of a series of three accents, of which the *svarita* is the end; the appearance of this mark preparing the reader for an *uddīta* immediately following, and a *svarita*. The latter, however, may sometimes be retarded by a new *uddīta* syllable. Moreover, the *svarita* mark does not always imply an *anuddītatara* mark preceding, as in the word अकारेः at the beginning of a line, where the *svarita* merely shows that the first syllable is *uddīta*. Again, in the Pada, where each word stands separately, there may be no *svarita* following an *uddīta*, as पञ्चा । ज्ञानं । It must also be borne in mind that where a *svarita* is immediately followed by an *uddīta* syllable, the *svarita* becomes changed to *anuddītatara*: thus in दिवा पतयन् the *svarita* of प becomes so changed, because of the *uddīta* following.

Again, as to the *svarita* mark, it may either indicate a dependent *svarita*,

or an independent, i. e. either a *svarita* produced by an *uddatta* immediately preceding, or a *svarita* produced by the suppression of a syllable bearing the *uddatta*, as in तन्वा<sup>१</sup> contracted from तनुवा, where the middle syllable is properly *uddatta*. In the latter case, if the syllable bearing the *svarita* is long, and another word follows beginning with an *uddatta*, then that syllable and all preceding syllables in the same word receive the *anudattatara* mark, and the figure ३ is inserted to carry the *svarita*, having also the *anudattatara* mark beneath; thus तन्वा३मन.

If the syllable bearing the independent *svarita* be short, then the figure १ carries the *svarita*, with an *anudattatara* under it; thus क१नृ.

Observe—The accent in Sanskrit is not confined to the last three syllables of a word, as in Greek and Latin. Observe also, that although the Sanskrit independent *svarita* is in some respects similar to the Greek circumflex, it should be borne in mind, that the latter is confined to long syllables, whereas the *svarita* may also be applied to short\*.

#### OF THE INDIAN METHOD OF WRITING.

26. According to Hindú grammarians every syllable ought to end in a vowel†, and every final consonant ought to be attracted to the beginning of the next syllable; so that where a word ends in a consonant, that consonant ought to be pronounced with the initial letter of the next word. Hence in some Sanskrit MSS. all the syllables are separated by slight spaces, and in others all the words are joined together without any separation. Thus the two words आसीद् राजा *ásid rájá* would in some books be written आसीद् राजा and in others आसीद् राजा. In Sanskrit works printed in Europe, the common practice is to separate only those words the final or initial letter of which are not acted on by the rules of combination. In such books *ásid rájá* would be written together, आसीद् राजा, because the final द् is the result of an euphonic change from र, caused by the following र. There seems, however, but little reason for considering the mere spaces left between the words of a sentence to be incompatible with the operation of euphonic laws; especially as the

\* See on the subject of Vedic accentuation, Roth's preface to the Nirukta: two treatises by Whitney in the Journal of the American Oriental Society, vol. IV. p. 195 etc., and V. p. 387 etc.: Aufrecht, de accentu compositorum Sanscriticorum, Bonnæ, 1847; reviewed by Benfey, Göttinger Gelehrte Anzeigen, 1848, p. 1995—2010.

† Unless it end in Anusvára or Visarga ह, which in theory are the only consonantal sounds allowed to close a syllable. That Anusvára is not a full consonant is proved by the fact that it does not impede the operation of rule 70.

absence of such spaces must always cause more or less impediment even to the fluent reader. Therefore in many books recently printed in Europe, every uncomponded word capable of separation by the use of the Viráma is separated. Thus *pitur dhanam ádadáti* is written पितुर् धनम् आददाति, and not पितुर्धनमाददाति. The only cases in which separation is undesirable, are where the final vowel of one word blends with the initial vowel of the next into one long similar or dissimilar vowel, and where final *u* and *i* are changed into their corresponding semivowels *v* and *y*.

The following words and passages in the Sanskrit and English character, are given that the Student, before proceeding further in the Grammar, may exercise himself in reading the letters and in transliteration; that is to say, in turning Sanskrit letters into the English equivalents, and *vice versa*.

*To be turned into English letters.*

अक, अज, अश, आस, आप, इल, इष, ईड, ईर,  
उख, उच, ऊह, ऋण, ऋज, एध, ओख, कण, कित,  
कुमार, क्षम, क्षिप, क्षुध, क्षै, कूप, खन, खिद, गाह,  
गुज, गृध, गृ, घृण, घुष, चकास, चक्ष चित, छिद,  
छो, जीवा, भूष, टीका, ठः, डीनं, ढौक, णिद, तापः,  
तडागः, दया, दमकः, दशरथः, दुरालापः, देव, धूपिका,  
धृतः, नटः, नील, नेम, परिदानं, पुरुषस्, पौरः, पौरु-  
षेयी, पुरोडाशः, बहुः, बालकस्, भोगः, भोजनं, मुखं,  
मृगः, मेदस्, मेदिनी, यकृत, योगः, रेणु, रेचक, रै,  
रैवत, रुजा, रूपं, रुरुदिषु, लोह, वामः, वैरं, शक्,  
शौरः, षट्, साधुः, हेमकूटः, हेमन्.

*To be turned into Sanskrit letters.*

*Ada, asa, ali, ádi, ákhu, áyas, iti, ísah, íhá, udára, upanishad,*  
*uparodha, úru, úsha, řishi, eka, kakud, kařu, koshař, gaura, ghařa,*  
*čaitya, čet, čhalam, jetři, jhiri, řagara. řamara, řhála, řama,*  
*tatas, tathá, řřina, řushára, deha, daitya, dhavala, nanu, nayanam,*

*nidānam, pitṛi, bhauma, bheshajam, maruṣ, mahat, yuga, ruṣh, rūdhi,*  
*lauha, viveka, śatam, shoḍaśan, sukhin, hṛidaya, tatra, adya, buddhi,*  
*arka, kratu, amṣa, an-ka, an-ga, aṅcala, aṅjana, kaṅṭha, aṇḍa, anta,*  
*manda, sampūrṇa.*

The following story has the Sanskrit and English letters  
interlineated.

अस्ति हस्तिनापुरे विलासो नाम राजकः । तस्य गर्द-  
*asti hastināpure vilāso nāma rajakaḥ tasya garda-*  
भोऽतिभारवाहनाद् दुर्बलो मुसूषुर् अभवत् । ततस् तेन  
*bho 'tibhāravāhanād durbalo mumūṣur abhavat tatas tena*  
रजकेनासौ व्याघ्रचर्मणा प्रह्लाद्यारण्यसमीपे शस्यक्षेत्रे  
*rajakenāsau vyāghraçarmanā prahḷādyāraṇyasamīpe śasyakshetre*  
मोचितः । ततो दूराद् अवलोक्य व्याघ्रबुद्ध्या क्षेत्रप-  
*moçitaḥ tato dūrād avalokya vyāghrabuddhyā kshetrapa-*  
तयः सत्वरं पलायन्ते । अथ केनापि शस्यरक्षकेण धूसर-  
*tayaḥ satvaram palāyante atha kenāpi śasyarakshakeṇa dhūsara-*  
कचलकृततनुबाणेन धनुःकाण्डं सज्जीकृत्यावनतकायेन  
*kambalakṛitatanutrāṇena dhanuḥkāṇḍam sajjikṛityāvanatakāyena*  
एकान्ते स्थितं । ततस् तं च दूरे दृष्ट्वा गर्दभः पुष्टाङ्गो  
*ekānte sthitam tatas taṁ ca dūre dṛiṣṭvā gardabhaḥ puṣṭāṅgo*  
गर्दभीयमिति मत्वा शब्दं कुर्वाणस् तदभिमुखं धावितः ।  
*gardabhīyamiti matvā śabdam kurvāṇas tadabhimukhaṁ dhāviṭaḥ*  
ततस् तेन शस्यरक्षकेण गर्दभोऽयमिति ज्ञात्वा लीलयैव  
*tatas tena śasyarakshakeṇa gardabho 'yamiti jñātvā līlayaiva*  
व्यापादितः ॥  
*vyāpāditaḥ.*

The following story is to be turned into Sanskrit letters.

*Asti śrīparvatamadhye brahmapurākhyam nagaram. Tatra śaila-*  
*sikhare ghaṇṭākarnō nāma rākshasaḥ prativasaṭīti janapravādaḥ śrū-*  
*vate. Ekadā ghaṇṭām ādāya palāyamānaḥ kṣṭiē cauro vyāghreṇa*

*vyápáditāḥ. Tatpāñipatitā ghañṭā vānaraiḥ prāptā. Te vānarāś tām ghañṭām anukṣhaṇam vādayanti. Tato nagarajanair manusyaḥ khādito dṛiṣṭāḥ pratikṣhaṇam ghañṭārāvaśta śrūyate. Anantaram ghañṭākarnāḥ kupito manusyaṁ khādati ghañṭām ēa vādayati ityuktvā janāḥ sarve nagarāt palāyitāḥ. Tataḥ karālayā nāma kuṭṭinyā vimṛśīya markatā ghañṭām vādayanti svayaṁ vijñāya rājā vijñāpitāḥ. Deva yadi kiyaddhanopakṣhayaḥ kriyate tadāham enaṁ ghañṭākarnam sādhayāmi. Tato rājñā tushṭena tasyai dhanaṁ dattam. Kuṭṭinyā ēa maṇḍalam kṛitvā tatra gaṇeśādigaauravam darśayitvā svayaṁ vānarapriyaphalānyādāya vanam praviśya phalānyākīrṇāni. Tato ghañṭām parityajya vānarāḥ phalāsaktā babhūvuh Kuṭṭinī ēa ghañṭām grihitvā nagaram āgatā sakalalokaṇījyābhavat.*

Observe, that Anusvāra at the end of a word, when a consonant follows, is most conveniently transliterated by *ṁ*, and *vice versa* ; thus, *brahmapurākhyaṁ nagaram* ब्रह्मपुराख्यं नगरं. Strictly, however, the *ṁ*, being influenced by the following *n*, is equivalent in sound to *n*, and the two words might have been written *brahmapurākhyan nagaram* ब्रह्मपुराख्यन् नगरं. Similarly, *pratikṣhaṇam* before *ghañṭārāvas* is written प्रतिक्ष्णं *pratikṣhaṇam*, though equivalent in sound to प्रतिक्ष्णम् *pratikṣhaṇam*, in consequence of the following ष.

## CHAPTER II.

### SANDHI OR EUPHONIC COMBINATION OF LETTERS.

WE are accustomed in Greek and Latin to certain euphonic changes of letters. Thus *rego* makes, in the perfect, not *regsi*, but *reksi* (*rexi*), the soft *g* being changed to the hard *k* before the hard *s*. Similarly, *veho* becomes *veksi* (*vexi*). In many words a final consonant assimilates with an initial; thus *συν* with *γνώμη* becomes *συγγνώμη*; *ἐν* with *λάμπω*, *ἐλλάμπω*. *Suppressus* is written for *subpressus*; *appellatus* for *adpellatus*; *immensus* for *inmensus*; *afinitas* for *adfinitas*; *offero* for *obfero*, but in perfect *obtuli*; *colloquium* for *conloquium*; *irrogo* for *inrogo*. These laws for the euphonic junction of letters are applied throughout the whole range of Sanskrit grammar; and that, too, not only in uniting different parts of one word, but in combining words in the same sentence. Thus, if the sentence "*Rara avis in terris*" were Sanskrit, it would

require, by the laws of Sandhi or combination, to be written *Rarāviraṅg* *ins terriḥ*; and might even be joined together thus, *Rarāviraṅgins terriḥ*. The learner must not be discouraged if he is unable to understand all the laws of combination at first. He is recommended, after reading those that are printed in large type, to pass at once to the declension of nouns and conjugation of verbs. To attempt to commit to memory a number of rules, the use of which is not fully seen till he comes to read and construct *sentences*, must only lead to a loss of time and patience.

#### SECT. I.—CHANGES OF VOWELS.

27. It is to be observed that there are two distinct classes of rules of Sandhi; viz. 1. Those affecting the final or initial letters of complete words in a sentence; 2. Those which take effect in the formation of words by the junction of roots or crude bases with affixes or terminations. Of the latter, those which come into operation in the formation of *verbs*, are reserved till they are wanted (see rule 294), but those which come into immediate application in the formation and declension of nouns will be explained here; and amongst these, the changes of vowels called Guṇa and Vṛiddhi should be impressed on the memory, before another step is taken in the study of the Grammar. When the vowels इ i and ई ē are changed to ए e, this is called the Guṇa change, or *qualification*; when i and ē are changed to ऐ ai, this is called the Vṛiddhi change, or *increase* \*. Similarly, उ u and ऊ ū are often changed to their Guṇa ओ o, and Vṛiddhi औ au; ऋ ṛi and ॠ ṛī to their Guṇa अr ar, and Vṛiddhi आr ār; and अ a, though it have no corresponding Guṇa change, has a Vṛiddhi substitute in आ ā.

a. Observe—Native grammarians consider that a is already a Guṇa letter, and on that account can have no Guṇa substitute. Indeed they regard a, e, o as the only Guṇa sounds, and ā, ai, au as the only Vṛiddhi; a and ā being the real Guṇa and Vṛiddhi representatives of the vowels अ and आ. It is required, however, that r should always be connected with a and ā when these vowels are substituted for ṛi; and l, when they are substituted for ṛī.

28. Let the student, therefore, never forget the following rules.

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\* गुण guṇa in Sanskrit means 'quality,' and वृद्धि vṛiddhi, 'increase.' It will be convenient to Anglicise these words.

There is no Guṇa substitute for अ *a*, but आ *ā* is the Vṛddhi substitute for अ *a*; ए *e* is the Guṇa, and ऐ *ai* the Vṛddhi, for इ *i* and ई *ī*; ओ *o* is the Guṇa, and औ *au* the Vṛddhi, for उ *u* and ऊ *ū*; अर् *ar* is the Guṇa, and आर् *ār* the Vṛddhi, for अ्र *ri* and ई्र *ṛī*; अल् *al* is the Guṇa, and आल् *āl* the Vṛddhi, for अ्र् *lri* and ई्र् *ṛlri*. Moreover, ऐ *ai* is the Vṛddhi of the Guṇa ए *e*, and औ *au* the Vṛddhi of the Guṇa ओ *o*.

a. Observe—It will be convenient in describing the change of a vowel to its Guṇa or Vṛddhi substitute, to speak of that vowel as *gunated* or *vṛddhied*.

b. But in the formation of bases, whether for declension or conjugation, the vowels of roots cannot be gunated or vṛddhied, if they are followed by double consonants, i. e. if they are long by position; nor can a vowel long by nature be so changed, *unless it be final*. The vowel अ *a* is of course incapable of Guṇa. See 27. a.

29. Again, let him bear in mind that the Guṇa sounds ए *e*, ओ *o* are diphthongal, that is, composed of two simple vowel sounds. Thus, ए *e* is made up of अ *a* and इ *i*; ओ *o* of अ *a* and उ *u*; so that a final अ *a* will naturally coalesce with an initial इ *i* into ए *e*; with an initial उ *u* into ओ *o*. Again, अर् *ar* may be regarded as made up of अ *a* and अ्र *ri*; so that a final अ *a* will blend with an initial अ्र *ri* into अर् *ar*. Compare 18. c.

a. Similarly, the Vṛddhi diphthong ऐ *ai* is made up of *a* and *e*, or (which is really the same) *ā* and *i*; and औ *au* of *a* and *o*, or (which is really the same) *ā* and *u*. Hence, a final *a* will naturally blend with an initial ए *e* into ऐ *ai*; and with an initial ओ *o* into औ *au*. Compare 18. c; and see the note to the table in the next page. It is to be observed, that the simple vowels in their diphthongal unions are not very closely combined, so that *e*, *o*, *ai*, *au* are constantly liable to be resolved into their constituent simple elements.

b. If *ai* is composed of *ā* and *i*, it may be asked, How is it that long *ā* as well as short *a* blends with *i* into *e* (see 32), and not into *ai*? In answer to this, Professor Bopp (Comparative Grammar, p. 2) maintains that a long vowel at the end of a word naturally shortens itself before an initial vowel. His opinion is, that the very meaning of Guṇa is the prefixing of short *a*, and the very meaning of Vṛddhi, the prefixing of long *ā*, to a simple vowel. He therefore holds that the Guṇa of *i* is originally *a i*, though the two simple vowels blend afterwards into *e*. Similarly, the original Guṇa of *u* is *a u*, blending afterwards into *o*; the original Guṇa of *ṛī* is *a ṛī*, blending into *ar*.

c. Hence it appears, that, since the Sanskrit *a* answers to the Greek *ε* or *ο* (see 11. *f*), the practice of gunating vowels is not peculiar to Sanskrit alone. The Sanskrit *एभि* *emi*, 'I go,' which in the plural becomes *इमस्* *imas*, is originally *a i mi*, corresponding to the Greek *εἶμι* and *ἵμεν*. Similarly in Greek, the root *φύγ* (*ἔφυγον*) is in the present *φευγω*. Compare also the Sanskrit *veda* (*vaída*), 'he knows,' with Greek *οἶδα*; and compare *λέλοιπα*, perfect of *λεπ*, with the Sanskrit 2d preterite.

30. Again, let him never forget that *y* is the kindred semivowel of *इ i*, *ई í*, *ए e*, and *ऐ ai*; *v* of *उ u*, *ऊ ú*, *ओ o*, and *औ au*; *r* of *ऋ ri* and *ॠ rí*; and *l* of *ऌ lri* and *ॡ lrí*. So that *i*, *í*, *e*, *ai*, at the end of words, when the next begins with a vowel, may often pass into *y*, *y*, *ay*, *áy*, respectively; *u*, *ú*, *o*, *au*, into *v*, *v*, *av*, *áv*; and *ri*, *rí*, into *r*; just as in English we often use *y* for *i* in *holy*, and *w* for *u* in *cow*, *now*, &c. [NB. *lri* is not found as a final.]

In order to impress the above rules on the mind, the substance of them is embodied in the following table :

Simple vowels,	$\underbrace{a \text{ or } \acute{a}}$	$\underbrace{i \text{ or } í}$	$\underbrace{u \text{ or } \acute{u}}$	$\underbrace{ri \text{ or } rí}$	$\underbrace{lri \text{ or } lrí}$
Guṇa substitute.		<i>e</i>	<i>o</i>	<i>ar</i>	<i>al</i>
Vṛiddhi substitute,	<i>á</i>	<i>ai</i>	<i>au</i>	<i>ár</i>	<i>ál</i>
Simple vowels,		$\underbrace{i \text{ or } í}$	$\underbrace{u \text{ or } \acute{u}}$	$\underbrace{ri \text{ or } rí}$	$\underbrace{lri \text{ or } lrí}$
Corresponding semivowel,		<i>y</i>	<i>v</i>	<i>r</i>	<i>l</i>
Guṇa,		<i>e</i>	<i>o</i>		
Guṇa resolved,		<i>a + i</i>	<i>a + u</i>		
With semivowel substitute,		<i>ay</i>	<i>av</i>		
Vṛiddhi,		<i>ai</i>	<i>au</i>		
Vṛiddhi resolved,		$\left\{ \begin{array}{l} a + e \\ a + a + i \\ * \acute{a} + i \end{array} \right.$	$\left\{ \begin{array}{l} a + o \\ a + a + u \\ * \acute{a} + u \end{array} \right.$		
With semivowel substitute,		<i>áy</i>	<i>áv</i>		

\* Since  $e = a + i$  and  $o = a + u$ , therefore  $a + e$  will equal  $a + a + i$  or  $\acute{a} + i$  and  $a + o$  will equal  $a + a + u$  or  $\acute{a} + u$ .



The succeeding rules will now explain themselves. They all result from the law that euphony abhors a hiatus between vowels; see, however, note to r. 66.

31. **अ** *a* or **आ** *á*, followed by the similar vowels **अ** *a* or **आ** *á*, blends into one long similar vowel: thus

**न** + **अस्ति** *na + asti* becomes **नास्ति** *násti*, 'there is not.'

**जीवा** + **अन्त** *jíva + anta* = **जीवान्त** *jívánta*, 'the end of life.'

*a*. The same rule applies to the other vowels, **इ** *i*, **उ** *u*, **ऋ** *ṛi*, short or long: thus

**अधि** + **ईश्वर** *adhi + ísvara* becomes **अधीश्वर** *adhísvara*, 'the supreme lord.'

**ऋतु** + **उत्सव** *ṛitu + utsava* = **ऋतुत्सव** *ṛitútsava*, 'the festival of the season.'

**पितृ** + **वृद्धि** *pitṛi + ṛiddhi* = **पितृद्धि** *pitṛiddhi*, 'the father's prosperity.'

32. **अ** *a* or **आ** *á*, followed by the dissimilar vowels **इ** *i*, **उ** *u*, **ऋ** *ṛi*, short or long, blends with *i* or *í* into the Guṇa **ए** *e*; with *u* or *ú* into the Guṇa **ओ** *o* \*; with *ṛi* or *ṛí* into the Guṇa **अर्** *ar*: thus

**परम** + **ईश्वर** *parama + ísvara* becomes **परमेश्वर** *paramésvara*, 'the mighty lord.'

**हित** + **उपदेश** *hita + upadeśa* = **हितोपदेश** *hitopadeśa*, 'friendly instruction.'

**गङ्गा** + **उदक** *gan-gá + udaka* = **गङ्गोदक** *gan-godaka*, 'Ganges-water.'

**तव** + **वृद्धि** *tava + ṛiddhi* = **तवर्द्धि** *tavarddhi*, 'thy growth.'

**महा** + **ऋषि** *mahá + ṛishi* = **महर्षि** *maharshi*, 'a great sage.'

Similarly, **तव** + **लकार** *tava + līkāra* becomes **तवल्लकार** *tavalkāra*, 'thy letter lri.'

33. **अ** *a* or **आ** *á*, followed by the dissimilar vowels **ए** *e*, **ओ** *o*. **ऐ** *ai*, or **औ** *au*, blends with *e* into the Vṛiddhi **ऐ** *ai*; with *ai* also into *ai*; with *o* into the Vṛiddhi **औ** *au*; with *au* also into *au*: thus

**पर** + **रक्षित** *para + edhita* becomes **परैरक्षित** *paraidhita*, 'nourished by another.'

**विद्या** + **एव** *vidyá + eva* = **विद्यैव** *vidyaiva*, 'knowledge indeed.'

**देव** + **ऐश्वर्य** *deva + aiśvarya* = **देवैश्वर्य** *devaiśvarya*, 'divine majesty.'

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\* The blending of *a* and *i* into the sound *e* is recognised in English in such words as *sail*, *nail*, &c.; and the blending of *a* and *u* into the sound *o* is exemplified by the French *faute*, *baume*, &c.

अल्प + ओजस् *alpa + ojas* = अल्पोजस् *alpaujas*, 'little energy.'

गङ्गा + ओष *gan-gá + ogha* = गङ्गोष *gan-gaugha*, 'the torrent of the Ganges.'

ज्वर + औषध *jvara + aushadha* = ज्वरोषध *jvaraushadha*, 'fever-medicine.'

34. इ *i*, उ *u*, ए *ri* (short or long), followed by any dissimilar vowel, pass into their kindred semivowels; viz. *i* or *í* into *y*\*; *u* or *ú* into *v*\*; *ri* or *rí* into *r*: thus

अग्नि + अस्त्र *agni + astra* becomes अग्न्यस्त्र *agnyastra*\*, 'fire-arms.'

प्रति + उवाच *prati + uváca* = प्रत्युवाच *pratyuváca*, 'he spoke in reply.'

तु + इदानीं *tu + idánīm* = त्विदानीं *tvidánīm*\*, 'but now.'

मातृ + आनन्द *mātri + ānanda* = मातृानन्द *mātrānanda*, 'the mother's joy.'

35. Final ए *e* and ओ *o*, followed by अ *a*, initial in another word, remain unchanged, and the initial अ *a* is cut off: thus

ते + अपि *te + api* becomes तेऽपि *te'pi*, 'they indeed.' (See 10.)

सो + अपि *so + api* = सोऽपि *so'pi*, 'he indeed.'

36. But followed by any other vowel (except अ *a*), initial in another word, are changed to *ay* and *av* respectively; and the *y* of *ay*, and more rarely the *v* of *av*, may be dropped, leaving the *a* uninfluenced by the following vowel: thus

ते + आगताः *te + āgatāḥ* becomes तयागताः *tayāgatāḥ*, and then त आगताः *ta āgatāḥ*, 'they have come.'

Similarly, विष्णो + इह *viṣṇo + iha* becomes विष्णविह *viṣṇaviha*, and then विष्ण इह *viṣṇa iha*, 'O Viṣṇu, here!'

*a.* And in the case of ए *e* and ओ *o* followed by vowels in the same word, &c., even though the following vowel be अ *a* or ए *e* or ओ *o*, then *e* must still be changed to *ay*, and *o* to *av*, and both *y* and *v* must be retained: thus

जे + अति *je + ati* becomes जयति *jayati*, 'he conquers†.'

अग्ने + ए *agne + e* = अग्नये *agnaye*, 'to fire.'

\* So in English we pronounce a word like *million* as if written *millyon*; and we write *evangelist* for *euangelist*.

† In English we respect this law in writing, though not in pronouncing such words as *saying*, *playing*, &c.

भो + अति *bho + ati* = भवति *bhavati*, 'he is.'

गो + ईश्वर *go + íśvara* = गवीश्वर *gavíśvara*, 'owner of kine.'

गो + ओकस् *go + okas* = गवोकस् *gavokas*, 'the abode of cattle.'

37. रे *ai* and औ *au*, followed by any vowel, similar or dissimilar, are changed to *áy* and *áv* respectively : thus

कस्मै + अपि *kasmāi + api* becomes कस्मायपि *kasmáyapi*, 'to any one whatever.'

रै + अः *rai + aḥ* = रायः *ráyah*, 'riches.'

ददौ + अन्नं *dadau + annam* = ददावन्नं *dadávannam*, 'he gave food.'

नौ + औ *nau + au* = नावौ *návau*, 'two ships.'

a. If both the words be complete words, the *y* and *v* are occasionally dropped, but not so usually as in the case of *e* at 36 : thus कस्मा अपि *kasmā api* for कस्मायपि *kasmáyapi*, and ददा अन्नं *dada annam* for ददावन्नं *dadávannam*.

38. There are some exceptions (usually called *pragrihya*, 'to be taken out') to the above rules. The most noticeable is that of the dual, whether of nouns or verbs, ending in *í*, *ú*, or *e*. These are not acted on by following vowels : thus

हरी एतौ *harí etau*, 'these two Haris.'

विष्णू इमौ *viṣṇú imau*, 'these two Vishṇus;'

अनू आसते 'these two are present;'

पचते इमौ 'these two cook;'

शेवहे आवां 'we two lie down.'

The same applies to अमी *amí*, nom. pl. m. of the pronoun अदस्.

Prolated vowels remain unchanged, as आगच्छ कृष्ण इ अन्न 'Come, Krishṇa, here,' &c.

a. A vocative case in *o*, when followed by the particle *iti*, may remain unchanged, as विष्णो इति *viṣṇo iti*, or may follow 36.

b. Particles, when simple vowels, and आ *á* and औ *o*, as the finals of interjections, remain unchanged, as इ इन्द्र *i indra*, 'O, Indra!' उ उमेश *u uméśa*, 'O, lord of Umá!' आ एवं *á evam*, 'Ah, indeed!' अहो इन्द्र *aho indra*, 'Ho, Indra!'

c. The औ *o* of गो *go*, 'a cow,' may become अव *ava* in certain cases, as गो + इन्द्र *go + indra* becomes गवेन्द्र *gucendra*, 'lord of kine;'

and अव *av* in others, as गव्य *gavya*, 'relating to cows.'

u. Except the following from r. 32 : अव + अहिनी = अवोहिनी 'a complete army;'

प्र + अह = प्रोह 'a good argument;'

प्र + ऊढ = प्रोढ 'proud;'

सुख + चत = सुखार्त 'influenced by joy' [but सुखेन + चत = regularly सुखेनर्त];

प्र + चय = प्रार्थी 'principal debt.' Similarly, कपल + चय 'debt of a blanket;'

वसन + चय 'debt of a cloth;'

चय + चय 'debt of a debt, compound interest.'

e. Except also from r. 32, प्र + चर्चति = प्रार्चति 'he goes on,' and उप + चर्चति = उपार्चति 'he approaches.' Compare 260. j.

f. The ऊ *ú* which takes the place of the वा of वाह् in the acc. pl. of such words as प्रववाह्, 'a steer training for the plough,' requires Vṛiddhi after *a*, as प्रवोहः.

g. The *u* of किमु may remain or be changed to *v* before a vowel, as किमु उक्तं or किमुक्तं 'whether said.'

h. According to Śākalya, *a*, *i*, *u*, *ri* (short or long), final in a word, may optionally either remain unchanged (but a long vowel must be shortened) before a word beginning with *वृ* or follow the usual rule, thus ब्रह्म + ऋषि or even ब्रह्मा + ऋषि 'a Brahman who is a Rishi' may be either ब्रह्मऋषि or ब्रह्मर्षि, but in no case ब्रह्मा ऋषि. So in the case of *i* or *u* or *ri*, final in a word, followed by dissimilar vowels, thus चक्षु + अक्ष is either चक्षुःक्ष or चक्षि अक्ष 'the discus armed here.' But compounded words follow the usual rule, as नदी + उदक = नदीदक 'the water of the river.'

i. Verbs beginning with *ह* or *ओ* do not generally blend these vowels with the final *a* of a preceding preposition, but cut it off; see rule 783. *k.* and *p.* [But उप + एति makes regularly उपैति 'he approaches,' and उप + ह्यते = उपैह्यते 'he increases.']

j. The particle एव when it denotes uncertainty is said to have the same effect on a preceding final *a*.

k. The words जोतु 'a cat' and जोह 'the lip' may optionally have the same effect, and दिव + जोकस् may be either दिवोक्स् or दिवौक्स् 'a deity.'

l. So also the sacred syllable ओम् and the preposition आ *ā* may have the same effect, as शिवाय + ओ नमः = शिवायो नमः 'Om! reverence to Śiva,' and शिव + इहि (i. e. आ with इहि) = शिवेहि 'O Śiva, come!'

m. The following words illustrate the same irregularity: शक + अन्धु = शकन्धु 'a pot-herb'; कर्क + अन्धु = कर्कन्धु 'jujube'; लाङ्गल + ईशा = लाङ्गलीशा 'plough-handle'; मार्त + अक्ष = मार्तक्ष 'the sun'; मनस् + ईषा = मनीषा 'intellect.'

The following table exhibits all the combinations of vowels at one view. Supposing a word to end in *u*, and the next word to begin with *au*, the student must carry his eye down the first column (headed "final vowels") till he comes to *u*, and then along the top horizontal line of "initial vowels," till he comes to *au*. At the junction of the perpendicular column under *au* and the horizontal line beginning *u*, will be the required combination, viz. *v au*.

TABLE OF THE COMMONEST CHANGES OF VOWELS.

INITIAL VOWELS.	1 a	2 á	3 i	4 í	5 u	6 ú	7 ri	8 rí	9 e	10 ai	11 o	12 au
FINAL VOWELS.												
a or á	31 á	31 á	32 e	32 e	32 o	32 o	32 ar	32 ar	33 ai	33 ai	33 au	33 au
i or í	34 y	34 y	31. a. í	31. a. í	34 u	34 ú	34 ri	34 rí	34 e	34 ai	34 y	34 y
u or ú	34 v	34 v	34 i	34 í	31. a. ú	31. a. ú	34 ri	34 rí	34 e	34 ai	34 v	34 v
ri or rí	34 r	34 r	34 i	34 í	34 u	34 ú	31. a. rí	31. a. rí	34 e	34 ai	34 r	34 r
e	35, 36 ay	' a ay	i ay	i ay	u ay	ú ay	ri ay	rí ay	e a ay	ai ay	a ay	a ay
ai	37 áy	áy	i áy	i áy	u áy	ú áy	ri áy	ri áy	e áy	ai áy	o áy	o áy
o	35, 36 o*	av + á av	i av	i av	u av	ú av	ri av	ri av	e av	ai av	o av	o av
au	37 áv	áv	i áv	i áv	u áv	ú áv	ri áv	rí áv	e áv	ai áv	o áv	o áv

Observe, that in the above table the final letter, in its changed state, has been printed, for greater clearness, separate from the initial; except in those cases where the blending of the two vowels made this impossible.

\* If the initial a belong to a termination, affix, &c., and not to a complete word, then a is not cut off, and o becomes av before it. See 36. a.  
 † If both the words are complete words, the y and v may be dropped throughout, but not so usually as in the case of a.

## SECT. II.—CHANGES OF CONSONANTS.

39. Before proceeding to the combination of consonants, let the letters be again regarded as divided into two grand classes of Hard and Soft, as explained at 20. *b*.

HARD OR SURD.			SOFT OR SONANT.					
<i>k</i>	<i>kh</i>		<i>g</i>	<i>gh</i>	<i>n</i>	<i>h</i>	<i>a</i>	<i>á</i>
<i>č</i>	<i>čh</i>	<i>ś</i>	<i>j</i>	<i>jh</i>	<i>ñ</i>	<i>y</i>	<i>i</i>	<i>í</i> ° <i>ai</i>
<i>ṭ</i>	<i>ṭh</i>	<i>śh</i>	<i>ḍ</i>	<i>ḍh</i>	<i>ṇ</i>	<i>r</i>	<i>ṛi</i>	<i>ṛí</i>
<i>t</i>	<i>th</i>	<i>s</i>	<i>d</i>	<i>dh</i>	<i>n</i>	<i>l</i>	<i>lṛi</i>	<i>lṛí</i>
<i>p</i>	<i>ph</i>		<i>b</i>	<i>bh</i>	<i>m</i>	<i>v</i>	<i>u</i>	<i>u</i> ° <i>au</i>

Note—In the following rules it may generally be observed, that final consonants have a tendency to adapt themselves to initial, rather than initial to final.

## GENERAL RULES.

40. If two hard or two soft consonants come in contact, there is generally no change; and similarly, if a soft consonant ends a word, when a vowel follows: thus

विद्युत् प्रकाशते *vidyut prakāśate*, 'the lightning shines.'

कुमुद विकसति *kumud vikasati*, 'the lotus blossoms.'

दृशद् अधोगच्छति *dṛśad adhogačchati*, 'the rock descends.'

विद्युत् + सु *vidyut + su* = विद्युत्सु *vidyutsu*, 'in lightnings.'

*a*. Observe, however, that the unaspirated form of a final letter is substituted for the aspirated, as चित्रलिख् + करोति *čitralikh + karoti* becomes चित्रलिक् करोति *čitralik karoti*, 'the painter forms;' and similarly, if two aspirated letters come in contact, the first must be written in the unaspirated form (see 5. *a*).

41. If any hard letter ends a word when any soft initial letter follows, the hard (unless affected by some special rule) is changed to its own unaspirated soft (but see paragraph *b*, next page): thus

वाक् + देवी *vāk + devī* becomes वाग्देवी *vāgdevī*, 'the goddess of eloquence.'

वाक् + ईश *vāk + īśa* = वागीश *vāgīśa*, 'the lord of speech.'

चित्रलिक् + लिखति *čitralikh + likhati* = चित्रलिङ् लिखति *čitraliṅ likhati*,  
 'the painter paints.'

विद् + भव *viḍ + bhava* = विद्भव *viḍbhava*, 'generated by filth.'

प्राद् + विवाक् *prāḍ + vivāka* = प्राद्विवाक् *prāḍ-vivāka*, 'a judge.'

a. There is an option allowed before nasals; that is, when two words come together, the initial of the second word being a nasal, then the final of the first word is usually (though not necessarily \*) changed to the nasal of its own class: thus

वाक् + मय *vāk + maya* becomes वाङ्मय *vān-maya*, 'full of words.'

विद् + मय *viḍ + maya* = विदमय *viṇmaya*, 'full of filth.'

चित् + मय *cit + maya* = चिन्मय *cinmaya*, 'formed of intellect.'

तत् + मातृ *tat + mātṛam* = तन्मातृ *tanmātṛam*, 'that element.'

तत् + नेत्रं *tat + netraṃ* = तन् नेत्रं *tan netraṃ*, 'that eye.'

अप् + मूलं *ap + mūlam* = अम्मूलं *ammūlam*, 'water and roots.'

b. Observe particularly—Rule 41 applies to terminations of nouns beginning with consonants, but not to terminations beginning with vowels. In the latter case, the final hard consonant is supposed to attract the initial vowel, and thus, losing its character of a final letter, is not made soft: thus वाक् + भिस् *vāk + bhis* becomes वाग्भिस् *vāgbhis*, 'by words;' but वाक् + जा *vāk + á* remains वाचा *vā-čá*, 'by a speech' (not वाजा *vāj-á*). सरित् + भिस् *sarit + bhis* = सरिद्भिस् *sarid-bhis*, 'by rivers;' but सरित् + जा *sarit + á* remains सरिता *sari-tá*, 'by a river' (not सरिदा *sarid-á*). चित्रलिक् + सु *čitralikh + su* is चित्रलिङ्सु *čitraliṅsu*, 'in painters;' but चित्रलिक् + जा *čitralikh + á* remains चित्रलिखा *čitrali-khá*, 'by a painter' (not *čitraliṅ-á*).

c. Similarly, in the case of verbal terminations beginning with vowels attached to roots ending in hard letters, rule 41 does not apply: thus पत् + जति *pat + ati* remains पतति *patati*, and क्षिप् + जति remains *kshipati*. And even in the case of verbal terminations beginning with *m*, *v*, or *y*, rule 41 does not generally apply: thus वाच् + मि remains *valmi*, *čekship + vas* remains *čekshipvas*, and *kship + yati* remains *kshipyati*; but *čekship + dhi* becomes regularly *čekshibdhi*.

d. Of course, rule 41 does not apply to final sibilants, as they have no corresponding soft letters. The rules for sibilants are given at 61.

e. In the case of षट् 'six,' followed by the termination *nam*, the final nasal being

\* According to the Laghu-kaumudi (77) it is necessarily changed when the next word is a *pratyaya* or affix like *maya*.

a cerebral affects also an initial *n* coming in contact with it; thus वयं. The same applies to वद् + नयति, which is written वययति 'ninety-six.' Similarly, वयनयै: 'six cities.' Compare r. 58. b.

42. If a soft letter ends a word, root, or crude base, when any hard initial letter follows, the soft is changed to its own unaspirated hard: thus कुमुद् + सु *kumud + su* becomes कुमुत्सु *kumutsu*, loc. pl. of *kumud*. 'a lotus;' समिध् + सु *samidh + su* = समित्सु *samitsu*, loc. pl. of *samidh*, 'fuel.'

Note—Similarly in Latin, a soft guttural or labial often passes into a hard before *s* and *t*; thus *reg + si* becomes *reksi* (*rex*), *scrib + si* = *scripsi*, *reg + tum* = *rektum*, &c.

a. The same may optionally take place at the end of a sentence or before a pause, as फुलति कुमुत् *phullati kumut* or *kumud*. See Pāṇini VIII. 4, 56. It is usual, however, to write the hard unaspirated form in such cases.

b. Soft letters, which have no corresponding hard, such as the nasals, semi-vowels, and ह *h*, are changed by special rules.

c. If the final be an aspirated soft letter, and belong to a root whose initial is ग *g* or ड *ḍ*, द *d* or ब *b*, then the aspiration, which is suppressed in the final, is transferred back to the initial letter of the root; as बुध् + सु *budh + su* becomes भुत्सु *bhutsu*, loc. pl. of *budh*, 'one who knows.' Similarly, दध् + तस् *dadh + tas* becomes धत्तस् *dhattas*, 'they two place;' and see 306. a, 299. a. b, 664.

Note—Greek recognises a similar principle in *τρέχω, θρέξομαι; τρυφ, θρίπτω* cf. also the nom. *θρίξ*, i. e. *θρίκ-ς* from the crude form *τρίχ-*.

43. The following consonants are not allowed to remain unchanged at the end of words\*, that is to say, they undergo modifications without reference to the following letters in a sentence; and when they are combined with the initial letters of succeeding words, or with the initial *strong consonants* of affixes (see *f.* next page), these modifications must take place before 41 and 42 are applied. 1st, A conjunct quiescent consonant (with few exceptions); 2d, an aspirated quiescent consonant; 3d, the aspirate ह *h*; 4th, the palatal letters च *ṣ*, छ *ṣh*, ज *j*, झ *jh* (when radical, and not the result of the changes of final त *t* and द *d* at 47); 5th, the sibilants श *ś* and ष *ṣh*.

a. With regard to 1, as a general rule, a compound quiescent consonant at the end of a word is reduced to a simple one, and when a word ends in a single or conjunct quiescent consonant, and a termination to be affixed consists of a quiescent consonant, then, to avoid the concurrence of such consonants at the end, the first only is allowed to remain, and the termination is dropped: thus चरन् + स् *caran + s* leaves चरन् *caran*, 'going;' अवेद् + स् *aved + s* becomes अवैत् *avet* and then *avet*. (So *ἐνυπτον* for *ἐνυπτοντ*; and analogously, *mulsi* for *mulg-si*, *sparsi* for *sparg-si*, &c.)

\* Of course, however, roots and crude forms are first cited in their unchanged state; and are so found in dictionaries and vocabularies.



Observe, however, that a radical क्, द्, त्, or प्, preceded by र्, remains; as, अर्क nom. of अर्क 176. *h*.

But in the case of such a word as *abibhar* at p. 231, the affix *t* in the third person is dropped, as not being radical.

And in such a word as चिकीर्षी (nom. चिकीर्षी: 'desirous of doing'), the final quiescent sibilant, though belonging to the base, is dropped after *r*. See 166. *a*.

*b*. With regard to 2, the unaspirated form is substituted for the aspirated.

*c*. With regard to 3, a final क् *h* is usually changed either to क् *k* or द् *t*. See 182, 305, 306, 17. *a*. (So in Arabic *h* becomes *h* *t*.)

*d*. With regard to 4, palatals, as being derived from gutturals (see 20. *c*), generally revert to their originals; i. e. final च् *ch* and ज् *j* are usually changed to क् (see 12), but च् *ch* may become द् *t* (176); ज् *j* becomes क् *k* or ग् *g*, but sometimes द् *t* or द् *q*. (So in cognate languages *ch* is often pronounced as *k*, or passes into *k*. Compare 'archbishop,' 'archangel,' 'church,' 'kirk,' &c. Again, 'nature' is pronounced like 'nachure,' and *g* in English is often pronounced as *j*.)

*e*. With regard to 5, final श् *ś* and ष् *ṣ* usually pass into either क् *k* or द् *t*. See 181, 17. *b*; and compare 'parish,' 'parochial,' 'nation' for 'nashun,' &c.

*f*. The above changes must hold good, whatever may be the initial letter of a following word; but rules 41 and 42 must be afterwards applied. They also hold good before all terminations or affixes beginning with strong consonants (i. e. all consonants except nasals and semivowels); but before vowels (except the affix *a* at 80. 1) and weak consonants (i. e. nasals and semivowels) the finals remain unchanged. See 41. *b*, and *vāc* at 176, and *vāc* at 650.

### SPECIAL RULES.

44. The special rules for the changes of consonants are very numerous, but since comparatively few words in Sanskrit end in any other consonants than त् *t* and द् *d*, the nasals न् *n* and म् *m*, the dental sibilant स् *s*, and the semivowel र् *r*, it will be sufficient for all practical purposes to notice these special rules under four heads:

1st, Changes of final त् *t* and द् *d*.

2d, Changes of the nasals, especially न् *n* and म् *m*.

3d, Changes of final स् *s*.

4th, Changes of final र् *r*.

### CHANGES OF FINAL त् *t* AND द् *d*.

45. By the general rule (41), final त् *t* becomes द् *d* before soft consonants, and before vowels; as मरुत् + वाति *marut + vāti* becomes मरुद् वाति *marud vāti*, 'the wind blows.' But see exception, r. 41. *b*.

*a*. Except, also, bases ending in *t* followed by the affixes *vat*, *mat*, *vin*, *vala*; as, *vidyut-vat*, 'possessed of lightning;' *garut-mat*, 'possessed of wings.'

*b*. There is an exception also in the case of verbal terminations beginning with *m*, *v*, *y*; see 41. *c*, and compare 554.

46. And, by 42, final  $\text{हृ } d$  generally becomes  $\text{त् } t$  before hard consonants; as,  $\text{दृशद्} + \text{पतन}$  becomes  $\text{dṛśat-patana}$ , 'the fall of a stone.'

47. And, by 41. *a*, final  $\text{त् } t$  or  $\text{हृ } d$  may become  $\text{न् } n$  before  $n$  or  $m$ .

But there are certain special rules relating to  $\text{त् } t$  or  $\text{हृ } d$ , and incidentally to other consonants, which must be given under this head.

48. If  $\text{त् } t$  or  $\text{हृ } d$  ends a word, when an initial  $\text{च } c$ ,  $\text{ज } j$ , or  $\text{ल } l$ , follows, then  $\text{त् } t$  or  $\text{हृ } d$  assimilates with these letters: thus  $\text{भयात्} + \text{लोभात्} + \text{च}$   $\text{bhayát} + \text{lobhát} + \text{ca}$  becomes  $\text{bhayál lobhát ca}$ , 'from fear and avarice;'  $\text{तद्} + \text{जीवनम्}$   $tad + jīvanam = taj jīvanam$ , 'that life.'

*a*. A final  $\text{त् } t$  or  $\text{हृ } d$  also assimilates with a following  $\text{छ } ch$  or  $\text{ज् } jh$ , but by 43. *b*. the result will then be  $c\text{ }ch$ ,  $j\text{ }jh$ ; thus  $\text{तत्} + \text{छिनत्ति}$  =  $\text{तच् छिनत्ति}$  'he cuts that,'  $\text{तद्} + \text{मयः}$  =  $\text{तज्जयः}$  'the fish of him.'

*b*. Final  $\text{त् } t$  or  $\text{हृ } d$  assimilates in the same way with  $\text{ट } t$ ,  $\text{ड } d$ , and their aspirates thus  $\text{तद्} + \text{टीका}$  =  $\text{तट्टीका}$ ;  $\text{तद्} + \text{डीनं}$  =  $\text{तट्टीनं}$ ;  $\text{तद्} + \text{उडुपः}$  =  $\text{तट्टुपः}$ .

Observe—The converse does not take place in the contact of complete words; thus  $\text{षट् ते}$ , not  $\text{षट् टे}$  'those six:' but  $\text{ईह} + \text{ते}$  =  $\text{ईहे}$  'he rules,' see 325.

Final  $\text{त् } t$  or  $\text{हृ } d$  may also assimilate with initial  $\text{म } m$  and  $\text{य } y$ .

*c*. When  $\text{छ } ch$  is between two vowels in a simple word,  $\text{त् } t$ , changeable by 48. *a*. to  $\text{च् } c$ , must be inserted; thus the root  $\text{प्रच्छ}$   $prach$  with vowel *a* following must be written  $\text{प्रच्छ}$   $prac̣ṣha$  (as in  $\text{पप्रच्छ}$  at 631).

The same holds good when  $\text{छ } ch$  is initial and a previous syllable either of an inflected word, or of a crude form preceding in a compound, or of a prefix ends in a short vowel; as,  $\text{शैलस्य छाया}$  or  $\text{शैलच्छाया}$  'the shadow of a rock:' so also,  $\text{चि}^* + \text{च्छेद}$  =  $\text{चिच्छेद}$  'he cuts;'  $\text{च}^* + \text{छिनत्}$  =  $\text{चच्छिनत्}$  'he was cutting.'

The same is obligatory after the preposition  $\text{आ}$  and the particle  $\text{ना}$ ; as,  $\text{आ} + \text{च्छन्न}$  =  $\text{आच्छन्न}$  'covered;'  $\text{ना} + \text{छिदन्}$  =  $\text{नाच्छिदन्}$  'let him not cut.'

In other cases after long vowels the insertion of  $\text{च् } c$  is optional; as,  $\text{पकैदीक्षाया}$  or  $\text{पकैदीच्छाया}$  'the shadow of a fig-tree;'  $\text{सा छिनत्ति}$  or  $\text{साच्छिनत्ति}$  'she cuts.'

*d*. After final  $\text{ट } t$ , before initial  $\text{स् } s$ , an augment  $\text{त् } t$  may be inserted; as,  $\text{षट् सप्तः}$  or  $\text{षट् त्सप्तः}$  'being six.'

49. If  $\text{त् } t$  or  $\text{हृ } d$  ends a word and the next begins with  $\text{श् } s$  immediately followed by a vowel, semivowel, or nasal, then  $t$  or  $d$  is changed to  $\text{च् } c$ , and the initial  $\text{श् } s$  is usually changed to  $\text{छ } ch$ ;

\*  $\text{चि } ci$  is the syllable of reduplication to form the perfect of  $\text{छिद् } chid$ ,  $\text{च } a$  the augment to form the imperfect of all verbs; but in the paradigms, words like  $\text{चच्छिनन्}$  are, for the convenience of typography, printed  $\text{चछिनन्}$ , &c. See p. 286.

thus तत् + श्रुत्वा *tat + śrutvā* = तत् श्रुत्वा *tat śhrutvā*, 'having heard that,' but तत् श्रुत्वा is allowable.

a. Similarly, the change of initial श *ś* to छ *ch* is optional after a final क्; thus वाक् शत may either remain so or be written वाक् छत. Again, after a final ह *h* and प *p* this rule is said to be optional; but examples are not likely to occur: though in Rig-veda III. 33, 1, we have विषादकुतुदी for विषाद् + कुतुदी the names of two rivers in the Panjāb.

50. If त् *t* ends a word, when initial ह *h* follows, the final त् *t* is changed to द् *d* (by 41), and the initial ह *h* optionally to ध *dh*; thus तत् + हरति *tat + harati* becomes तद् धरति (or तद्धरति) *tad dharati*, 'he seizes that;' but तद् हरति *tad harati* is allowable.

51. By a similar rule, and on the same principle, any consonant (except a nasal, semivowel, or sibilant) followed by ह, must be softened if hard, and its soft aspirate optionally substituted for the initial ह; thus वाक् + हरति *vāk + harati* becomes वाग् धरति *vāg dharati*, 'speech captivates.' Similarly, अच् + ह्रस्वः *ac + hrasvaḥ* = अज्जह्रस्वः *ajjhrasvaḥ*, 'a short vowel.'

#### CHANGES OF THE NASALS.

52. If the letter न् *n*, preceded by a short vowel, ends a word, when the next begins with any vowel, the *n* is doubled: thus आसन् + अत्र *āsan + atra* becomes आसन्न अत्र *āsann atra*, 'they were there;' तस्मिन् + उद्याने *tasmin + udyāne* = तस्मिन्न उद्याने *tasminn udyāne*, 'in that garden.'

a. This applies equally to final इ *n*. and ए *n* (as प्रत्यङ् + आत्मा = प्रत्यङ्मात्मा 'the soul evidently existent'); but these, especially the last, can rarely occur as finals.

53. If न् *n* ends a word, when an initial च *č*, त *t*, or ट *ṭ*, (or their aspirates,) follows, a sibilant is inserted between the final and initial letter, according to the class of the initial letter; and the न् *n* then passes into Anusvāra, see 6. b: thus कस्मिन् + चित् *kasmin + čit* becomes कस्मिञ्चित् *kasmiñčit*, 'in a certain person;' अस्मिन् + तडागे *asmin + taḍāge* = अस्मिन्तडागे *asmiṁs taḍāge*, 'in this pool;' महान् + दक्षः *mahān + ṭan-kaḥ* = महोदक्षः *mahāṁsh ṭan-kaḥ*, 'a large axe.'

'The same holds good before छ *ch* (as, तांश्चादयति 'he covers them'), and before च *č*, ठ *ṭ*; but the two latter are not likely to occur.

If *s* immediately follows *t* in a conjunct consonant, as in the word त्तरु 'a sword-hilt,' there is no change: thus सन् त्तरुः.

a. A similar euphonic *s* is inserted between the prepositions *sam*, *ava*, *pari*, *prati*, and certain words which begin with *k*, as संस्कार *saṁskāra*, परिष्कार *pariśkāra*, प्रतिष्कार *pratiśkāra*, &c. (see 70); just as in Latin, between the prepositions *ab* and *ob*, and *c*, *q*, and *p*. Also, between पुम् 'a male,' and a word beginning with a hard consonant, as कोकिल 'a cuckoo,' thus पुंस्कोकिलः; also when कान्, 'whom?' is repeated, thus कान्कान् 'whom?' 'whom?' 'which of them?'

b. न् *n* at the end of a root, or incomplete word, is not amenable to this rule : thus हन् + ति *han + ti* is हन्ति *hanti*, 'he kills.'

c. Except, also, प्रशान् *praśān* (nom. of *praśām*, see 179. a); as, प्रशान् तनोति 'the peaceful man spreads;' प्रशान् चिनोति 'the peaceful man collects.'

54. Rule 53 describes the only cases in which न् *n*, when originally the final of a word, can pass into Anusvāra: thus in classical Sanskrit combinations like तान् करोति or तान् ददाति must not be written तां करोति, तां ददाति.

55. If न् *n* ends a word, when the next begins with श *ś*, ther न् *n* and श *ś* may be combined in either of the two following ways: 1st, the final न् *n* may be changed to म् *m*; thus महान् + शूरः *mahān + śūraḥ* may be written महाम् शूरः 'a great hero:'. 2dly, the initial श *ś* may be changed to छ *ṣh*; thus महाम् शूरः.

a. Observe, that according to native authorities an augment *t*, changeable to *ḍ* may be inserted in both cases, thus महाच् शूरः or महाच् छूरः, but this is rarely done; and in practice, both न् and श are often left unchanged against the rule.

b. Final न् *n* may optionally insert an augment क् *k* when any sibilant begins the next word. Similarly, final न् *n* may insert द् *d*. So final न् *n* may insert त् *t* before स *s*. Hence प्राङ् शत may be either प्राङ्क शत (or प्राङ्क शत by 49. a) or may remain unchanged; the loc. pl. of सुगण, 'a good reckoner,' is सुगणसु or सुगणदसु; and सन् सः, 'he being,' may be सन् त्सः; and some say the inserted letters may optionally be aspirated. The insertion of त् between a final न् and initial स is common in the Veda; but in later Sanskrit these insertions are not usual.

56. If न् *n* ends a word, when the next begins with ल *l*, the *n* assimilates with the *l*, and the mark ◌̣ is placed over the *l*, derived from *n*, to denote its nasality: thus पञ्चान् + लुनाति *pakṣhān + lunāti* becomes पञ्चालुनाति or पञ्चाल्लुनाति 'he clips the wings;' see 7. Similarly, ἐν + λαμπω = ἐλλάμπω; *con + ligo = colligo*.

a. Final न् *n*, before ज *j* or ञ् *ṣh*, and ण *ṇ*, is properly written in the palatal form ञ्, but in practice is often allowed to remain unchanged against the rule.

b. Final न् *n*, before ड *ḍ*, ढ *ḍh*, and ण *ṇ*, should be written in the cerebral form ण्.

c. But final न् *n*, before ष *ṣh*, remains unchanged; as, तान् षट् 'those six.'

57. न् *n* as the final of crude bases is rejected before terminations and affixes beginning with consonants: thus धनिन् + भिस् *dhanin + bhis* becomes धनिभिस् *dhanibhis*, 'by rich people;' धनिन् + त्व *dhanin + tra* = धनित्व *dhanitra*, 'the state of being rich.'

a. As the final of a root it is rejected before those terminations beginning with consonants (excepting nasals and semivowels) which have no indicative P (see 307 and 323): thus हन् + तिP is हन्ति, but हन् + तस् is हतस्, see 654.

b. Also, when a word ending in न् *n* is the first (or any but the last) member of a compound word, even though the next member of the compound begins with a vowel: thus राजन् + पुरुष *rājan + puruṣa* becomes राजपुरुष *rāja-puruṣa*, 'the king's servant;' राजन् + इन्द्र *rājan + indra* = राजेन्द्र *rājendra*, 'the chief of kings;' स्वामिन् + अर्थ *svāmin + artha* = स्वाम्यर्थ *svāmyartha*, 'on account of the master.' Similarly, *svāmin + rut = svāmīrat*, 'like the master.'

58. If न *n* (*not final*, and having immediately after it a simple vowel, diphthong, or one of the consonants न *n*, म *m*, य *y*, व *v*) follows any one of the three cerebral letters ऋ *ṛi* (short or long), र *r*, श *sh*, in the same word (*samāna-pade*), then न *n* must be changed to the cerebral ण *ṇ*, even though a simple vowel or diphthong or any of the guttural and labial letters क *k*, ग *g*, प *p*, ब *b*, (or their aspirates,) or Anusvāra, or any of the letters ह *h*, य *y*, व *v*, ङ *ṅ*, म *m*, either singly or combined together or with any vowel, intervene: thus क्षिप् + आनि = क्षिपाणि (635); कर्मेन् + आ = कर्मेणा (152); मृग + इन = मृगेण (107); वृंह् + अन = वृंह्येण 'causing to grow fat'; शृङ्गिन् + अ = शृङ्गिण 'horned'; क्षिप् + अन्यु = क्षिपय्यु 'diffusive.' Observe—In a word like कुर्वन्ति, 'they do,' *t* immediately after *n*, prevents the change. Similarly, रुन्धस्, p. 288.

न *n* final in a word is not so changed; thus दानृन् p. 83, not दानृण्.

a. And the intervention of any of the five palatal, cerebral, or first four dental consonants at page 1, (viz. च *ṣ*, छ *ṣh*, ज *j*, ञ *jh*, ण *n*, ट *t*, ठ *ṭh*, ड *d*, ढ *ḍh*, य *n*, त *t*, थ *th*, द *d*, ध *dh*.) or of ल *l* or of श *ś* or of स *s*, prevents the operation of this rule, as in वर्त्मनि 'roads' (n. pl. of वर्त्मन्); सर्चना 'worship'; सर्मन 'abandoning'; क्रीडन 'playing'; शृगालेन 'by a jackal' (149).

Even the intervention of a guttural or palatal *if conjunct* with the न *n* may in some cases preclude any change, as in तृप्नोति 'he satisfies'; प्राप्नोति 'he obtains'; क्षुभ्नाति 'he shakes' (694); क्षिमु 'casting'; वृक्ष 'cut' (630); रुग्न् 'broken'; ब्रध्नस्, वृद्धस् (157). In the Veda, however, तृप्नोति is found; and क्षिप्नु, वृक्ण, and रुग्ण are by some considered the more correct forms, see 541, 544. It is certain that the intervention of nasals, semivowels, or *h*, though conjunct with the न्, do not prevent this rule, as in अय्येष्णा (157).

b. If two न *n*'s follow the letters causing the change, then the first alone becomes ण, as in वर्धन्\*, unless the two न *n*'s are conjunct, when they both become ण, as in विषण् *vishanna*† (540).

c. Even in compound words where ऋ, य, र are in the first member of the compound, and न occurs in the second member, the change to ण may sometimes take place (especially when the separate ideas inherent in each word are lost sight of in a single object denoted), and sometimes is optional. When, however, the words do not, so to speak, merge their individuality in a single object, no change is generally allowed, but even in these cases it is impossible to lay down a precise rule. The following are a few examples: रामायण 'the Rāmāyaṇa,' वार्ध्नीयसः 'an

\* Except a word like प्राणिसन् redup. aorist of अन् 'to breathe,' with म.

† The whole rule 58 is thus expressed in the first two Sūtras of Pāṇini VIII. 4, रपाभ्यां यो नः समानपदे। अटकुप्पाङ्नुग्वयायेऽपि। The vowel *ṛi* is supposed to be included in र. अट stands for the vowels, diphthongs, *y*, *r*, *v*, and *h*; कु for the guttural class; पु for the labial; आङ् for the preposition आ; नुम् for Anusvāra, singly or combined.

animal' (?), either 'a Rhinoceros' or 'a goat,' खरखसः 'having a sharp nose,' but चर्मनासिका 'a whip,' and सर्वनामन् 'a pronoun,' खर्गदी or खर्गदी 'the Ganges of heaven,' वृषनाशन 'a plant' (where वृषणाशन might be expected), गिरिनदी or गिरिखदी 'a mountain-stream,' आम्रवर्ष 'a mango-grove,' ब्रह्महणं (acc. of ब्रह्महन्) 'the killer of a Brāhman,' सर्वाह्नः 'the whole day.' See Pāṇ. VIII. 4, 3, &c.

d. Again, the prepositions अन्तर्, निर्, परा, परि, and प्र generally cerebralize a following न्, even when the preposition आ intervenes, but not always; thus परिखड्ग, पर्याखड्ग, प्रयाश, प्रयनति, प्रवेय, अन्तरय (but अन्तरयन् 'name of a country.' परिनिर्तन, प्रकम्पन, निष्पान); and when a root ending in a consonant encloses any other vowel than *a* or *ā*, the change appears to be optional, as प्रकोपण or प्रकोपन 'provocation.' An intervening preposition नि is usually cerebralized, as in प्रणिपत्य, प्रणिहन्ति, प्रणिहित, परिणियपन; but not invariably, as परिनिष्ठित. In this way final न् may be changed to ण at the end of a word, as in प्राण् formed from rt. *an*.

59. If म् *m* ends a word, when any consonant follows, then म् *m* may pass into Anusvāra, but ought more properly, before those consonants which have a corresponding nasal, to be changed to this nasal: thus गृहम् + जगाम *griham + jagāma* is written either गृहं जगाम or गृहम् जगाम 'he went home:' so also सम् + डीन becomes either संडीन or सख्डीन 'flight;' सम् + चय either संचय or सख्य 'collection;' सम् + त्यास either संत्यास or सख्यास 'abandonment.' But although म् *m* may in these cases be represented by Anusvāra, the latter must always take the sound of the nasal to which it should euphonically be changed.

a. The final म् *m* of a root is changed to न् *n* or ण् *ṇ* before affixes beginning with any consonant except *y*, *r*, *l*, *s*: thus जङ्गम् + मि = जङ्गन्मि (see 709). So also चक्षम् + वहे = चक्षन्वहे (see 58).

b. Before श, ष, स, ह, a final म् is represented by Anusvāra; also generally before the semivowels, but see 6. c, 7, 7. b.

60. When the next word begins with a vowel, then म् *m* must always be written: thus गृहमायाति or गृहम् आयाति 'he comes home.'

### CHANGES OF FINAL स् *s*.

61. Nearly every nominative case, and many other cases of nouns, in Sanskrit, besides many inflections of verbs, end in स् *s*, which is changeable to ष् *ś* and श् *śh*, and is liable to be represented by Visarga (:, i.e. the symbol for a final aspirate), or to pass into र् *r*, or to be liquefied into उ *u*, or to be dropped altogether, according to the nature of the initial letter following and the vowel preceding\*. At

\* In a few Latin words *s* passes into *r* in declension. Thus *flos* becomes in the genitive *floris*; *genus* becomes *generis*: and other words, such as *labor*, *robur*, were originally written either *labor* or *labos*, *robur* or *robos*. Again, the initial aspirate in many Greek words is represented in Latin by *s*: as, *ἔξ*, *sex*, &c.

*every step these changes will meet the eye* : therefore let the student master the following five rules, before he attempts to read a single sentence of the most elementary Sanskrit work.

Observe—The following rules are designated by other grammarians, “rules for the changes of Visarga.” It seems, however, a simpler and preferable course (the result being in the end equivalent) to start from the tangible character स् *s*, which Visarga, under certain circumstances, represents; or, in other words, to regard Visarga as no letter at all, but a mere symbol for final स् *s*, and, as we shall afterwards see at 71, for final र् *r*, when these letters are pronounced as aspirates (compare rule 8), before क *k*, प *p*, स *s*, श *ś*, ष *ṣ*, and at the end of a sentence.

**FIRST RULE.**—*When does the final sibilant remain unrejected?*

62. Before त *t*, च *ç*, and ट *ṭ*, and their aspirates, respectively. Before त *t*, and its aspirate, स् *s* remains unchanged. Before च *ç*, and its aspirate, स् *s* passes into the palatal sibilant श *ś*. Similarly, before ट *ṭ*, and its aspirate, स् *s* passes into the cerebral sibilant ष *ṣ*. But this latter change can rarely occur.

a. Final स् *s* is also allowed to remain unchanged before initial स *s*, and to assimilate with initial श *ś* and ष *ṣ* \*. More commonly, however, it is in these cases represented by Visarga; see rule 63.

b. So also, the final स् *s* of a root must always remain unchanged before the terminations *si*, *se*: thus शास् + से = शास्ते; वस् + से = वस्ते; see 304. a.

**SECOND RULE.**—*When does final स् *s* pass into Visarga (:)?*

63. Before क *k*, प *p*, and their aspirates, and generally (but see 62. a) before the three sibilants स *s*, श *ś*, and ष *ṣ* †.

a. Before a pause, i. e. at the end of a sentence.

b. Observe—When a word stands by itself, final *s* properly passes into Visarga; and this is why, in native grammars, the terminations of nouns and verbs, which appear first in the tabular scheme, as ending in *s*, are made to end in Visarga, when they appear again in declension and conjugation. In the following pages, however, *s* will be preserved as a final, in declension and conjugation, for two reasons: 1st, because it is more tangible, and easy to apprehend, than a symbol which as representing a mere breathing is less perceptible in pronunciation; 2dly, because it enables the classical student to keep in view the resemblance between Sanskrit and Greek and Latin terminations.

\* The assimilation of स् with an initial ष will of course be very rare, but द्रव्यच्छि offers an example.

† Examples of the change to Visarga before initial ष (which can only occur rarely) are द्रव्यःपछि and चतुःपछि.

**THIRD RULE.**—*When does final ञ् as become o?*

64. Before all *soft* consonants.

a. Similarly, before short ञ *a*, which *a* is then cut off.

This rule is more properly, but less simply, stated thus. When does final ञ् *s* blend with a preceding *a* into the vowel *o*? Before all *soft* consonants final ञ् *s* is treated as if liquefied into *u*\*.

**FOURTH RULE.**—*When does final ञ् s become र् र?*

65. When preceded by any other vowel but ञ *a* or ञा *á*, and before all *soft* letters, consonants or vowels.

a. Unless र् *r* itself be the soft letter following, in which case, to avoid the conjunction of two *r*'s, final ञ् *s* is dropped, and the vowel preceding it (if short) is lengthened.

**FIFTH RULE.**—*When is final ञ् s rejected?*

66. When preceded by short ञ *a*, before any other vowel except short ञ *a* †. NB. The ञ *a*, which then becomes final, opens on the initial vowel without coalition †.

a. When preceded by long ञा *á*, before any soft letter, consonant or vowel. NB. If the initial letter be a vowel, the ञा *á*, which then becomes final, opens on it without coalition.

b. When preceded by any other vowel but ञ *a* or ञा *á*, before the letter *r*, as noticed at 65. a.

c. Observe—Although it simplifies the subject to speak of final *s* as dropped in these cases, yet, according to native grammarians, it would be more correct to say that final *s* first passes into Visarga, which is then dropped: otherwise the term

\* That is, it is first changed to *r*, as at 65, and *r* is then liquefied into a vowel; just as *l* is often changed to *u* in French. The plural of *animal* is *animavz*, not *animals*.

† That is, it blends with *a* into *o*, as in 64; and *o* becoming *av* before any vowel but *a*, the *v* is rejected by 36. Indian grammarians hold that final *s* or Visarga here becomes *y*, which would also be rejected by 36. This, however, seems rather to apply to 66 a.

‡ This is one of the three cases in which a hiatus of two vowels is admissible in Sanskrit. The three cases are, 1. when final *s* is rejected from *as* or *ás* (66); 2. when a complete word, ending in *e*, is followed by any other vowel but *a* (see 36); 3. when the dual terminations ई, ऊ, ए *e*, are followed by vowels (see 38). In the middle of a word a hiatus is never allowed, except in one or two rare instances, as तितव *tita-u*, 'a sieve.'



Visarga is without meaning. Indian grammarians, however, hold that Visarga undergoes another change before it is dropped, viz. to *y* ; and that this *y* is rejected in accordance with 36, 37.

d. The interjections भोस्, भगोस्, and जघोस् drop their final *s* before a vowel or soft consonant.

The above five rules are illustrated in the following table, in which the nominative cases नरस् *naras*, 'a man ;' नरास् *narás*, 'men ;' हरिस् *haris*, 'the god Vishnu ;' रिपुस् *ripus*, 'an enemy ;' and नौस् *naus*, 'a ship'—are joined with the verbs *karoti*, 'he does ;' *kurvanti*, 'they do ;' *khanati*, 'he digs ;' *khananti*, 'they dig ;' *patati*, 'he cooks ;' *patanti*, 'they cook ;' *sarati*, 'he goes ;' *śocati*, 'he grieves ;' *tarati*, 'he crosses ;' *tarati*, 'he moves ;' *gatthati*, 'he goes ;' *jayati*, 'he conquers ;' *rakshati*, 'he preserves ;' *atti*, 'he eats ;' *adanti*, 'they eat ;' *eti*, 'he goes ;' *áyāti*, 'he comes ;' *edhate*, 'he prospers.'

FIRST RULE. Final sibilant remains un- rejected.	SECOND RULE. Final स s passes into Visarga.	THIRD RULE. Final ख as becomes जो o.	FOURTH RULE. Final ख s becomes र r.	FIFTH RULE. Final स s is rejected.
<p>नरस् नरति नराव ताराति नरास् नरति नराव ताराति हरिस् नरति नराव ताराति नीस् नरति नराव ताराति नरास् नरति नराव ताराति नरास् नरति नराव ताराति हरिस् नरति नराव ताराति नीस् नरति नराव ताराति</p> <p>Final s rarely remains un- changed before स s, and assi- milates with स s: thus,</p> <p>नरस् नरति नराव ताराति नरास् नरति नराव ताराति हरिस् नरति नराव ताराति नीस् नरति नराव ताराति</p>	<p>नरः करोति नरावुं कराति नराः कुर्वति नरावुं कराति हरिः करोति नरावुं कराति नीः करोति नरावुं कराति नरः करोति नरावुं कराति नराः करोति नरावुं कराति हरिः करोति नरावुं कराति नीः करोति नरावुं कराति</p> <p>Before स s, pause, करोति नरः कराति करावुं</p>	<p>नरो गच्छति नरो गच्छति नरो नयति नरो जगति नरो याति नरो युति नरो रक्षति नरो रक्षति</p> <p>Similarly, final s preceded by a, before all soft conso- nants: and also before ख a, which स a is then cut off: thus, नरोस्ति नरो ति for नरो ति</p>	<p>हरिस् नरति नराव अति नरास् नरति नराव अति नीस् नरति नराव अति नरास् नरति नराव अति हरिस् नरति नराव अति नीस् नरति नराव अति नरास् नरति नराव अति नीस् नरति नराव अति</p> <p>Similarly, final s preceded by any vowel but a or d, be- fore all soft letters excepting r, when final s also becoming r is rejected, and the preced- ing vowel lengthened: thus, नरो रक्षति नरा रक्षति</p>	<p>नरः करोति नराव अति नराः करोति नराव अति नराः करोति नराव अति नराः करोति नराव अति नराः करोति नराव अति नराः करोति नराव अति नराः करोति नराव अति नराः करोति नराव अति</p> <p>Similarly, final s preceded by ख a, before all vowels ex- cepting स a; and, final s preceded by d, before all soft letters, consonants or vowels.</p>

67. There is one common exception to 62, 63, 64: सस् *sas*, 'he,' and एषस् *eshas*, 'this,' the nominative case masc. of the pronouns तद् *tad* and एतद् *etad* (220, 223), drop the final *s* before any consonant, hard or soft; as, स करोति *sa karoti*, 'he does;' स गच्छति *sa gacchati*, 'he goes;' एष पचति *esha pacati*, 'this (man) cooks.' But rules 64. a, 66, and 63. a, are observed: thus, सोऽपि *so'pi*, 'he also;' स एवः *sa eshaḥ*, 'he himself.' Sometimes (but only पादपूर्णे to fill up a verse or suit the metre) *sa* may blend with a following vowel, as सैवः for स एवः.

A remarkable agreement is observable here in the Greek *ô* for *ôc*. Compare also the Latin *qui* for *quis*, and *ille*, *iste*, *ipse*, for *illus*, *istus*, *ipsus*. Bopp considers that the reason why *sa* dispenses with the termination *s* is, that this termination is itself derived from the pronoun *sa*.

a. With regard to the second rule, there is an option allowed when an initial sibilant is compounded with another hard consonant. In that case, the preceding final *s* may be dropped; as, हरि स्कन्दति *hari skandati*, 'Hari goes.'

b. A rare exception to the first rule occurs, when an initial त *t* is compounded with a sibilant. In that case, the preceding final *s* becomes Visarga; as, हरिः तस्यै गृह्णाति *hariḥ tsarun grihṇāti*, 'Hari grasps the hilt of (his) sword.'

68. The preceding rules are most frequently applicable to स् *s*, as the final of the cases of nouns and inflections of verbs; but they come equally into operation in substantives or adjectives, whose base or crude form ends in कस् *as*, इस् *is*, and उस् *us*: thus, by 65, चक्षुस्+ईक्षते *cakshus+ikshate* becomes चक्षुर् ईक्षते *cakshur ikshate*, 'the eye sees;' and चक्षुस्+भिक्ष *cakshus+bhis*=चक्षुर्भिक्ष *cakshurbhis*, 'by eyes.' Similarly, by 64, मनस्+जानाति *manas+jānāti*=मनो जानाति *mano jānāti*, 'the mind knows;' and मनस्+भिक्ष *manas+bhis*=मनोभिक्ष *manobhis*, 'by minds.'

a. Observe—All nouns ending in इस् *is* and उस् *us* may be regarded as ending in इश् *ish* and उश् *ush*, which is the form they necessarily assume in uclension before the terminations beginning with vowels (see 70, and compare 41. b): thus चक्षुस्+आ *cakshus+a* becomes चक्षुषा *cakshushā*, 'by the eye;' but before consonants they must be treated as ending in the dental sibilant. See 165.

69. स् *s* at the end of the first member of a compound word, before hard letters of the guttural or labial classes (क *k*, प *p*, or their aspirates), may follow 63, but is more usually retained, passing sometimes into ष *sh*, according to 70: thus तेजस्+कर *tejas+kara* becomes either तेजस्कर or तेजःकर 'causing light;' प्रादुस्+कृत *prāduś+kṛita* becomes प्रादुष्कृत *prādushkṛita*, 'made manifest;' दिवस्+पति *divas+pati*=दिवस्पति 'the lord of day.'

a. Again, in opposition to 64 and 65, a final स् *s* is usually retained before affixes beginning with व *v* and म *m*, passing sometimes into ष *sh*, according to 70: thus तेजस्+विन् *tejas+vin* becomes तेजस्विन् *tejasvin*, 'full of light;' भास्+वर *bhās+vara*=भास्वर *bhāsvara*, 'radiant;' and अर्ध्विस्+मन् *arḥviś+mat*=अर्ध्विष्मन् *arḥśmat*, 'possessing flame.'

b. An augment **क्** *s* is inserted after **क्**, in combination with **क्** and its derivatives, as in **कस्कार**, **कस्कात**, &c.

70. **क्** *s*, not final, passes into **क्** *sh* when preceded by any other vowel but **क्** *a* or **क्** *á*; also when preceded by the semivowel **र्** *r*, or by **क्** *k*: thus **अग्नि** + **सु** *agni* + *su* becomes **अग्निषु** *agnishu*, 'in fires'; **करो** + **सि** *karo* + *si* = **करोषि** *karoshi*, 'thou doest'; **बिभर्** + **सि** *bibhar* + *si* = **बिभर्षि** *bibharshi*, 'thou bearest'; **वाक्** + **सु** *vák* + *su* = **वाक्षु** *vákshu*, 'in words.' See 69. and 69. *a*.

a. An intervening Anusvára or Visarga does not prevent the operation of this rule: thus, **हवींषि**, **चक्षूंषि**, **हविःषु** (or **हविष्षु**), **चक्षुःषु**.

b. In accordance with this rule, roots and their derivatives beginning with **क्** will change their initials to **क्** after the prepositions **अभि**, **अधि**, **वि**, **नि**, **परि**, **प्रति**, **अति**, **अनु**, **अपि**; thus **परिषिक्** from **परि** and **सिक्**, **निष्ठा** from **नि** and **आ**; and the change may even be preserved though the augment **क्** *a* intervenes, as in **न्यविषात्** from **सिक्** with **नि**, **अध्यधात्** from **स्था** with **अधि**; and even in the reduplication of the 2d pret., as **अधितहौ** (but not always in either case, as **अन्वस्यात्**, **अनुतस्यौ**).

c. The root **सम्** changes its initial to **क्** after **अक्**, as **अक्वडधाति**.

d. In a few roots the change is optional, as **परिस्फन्दति** or **परिष्फन्दति**, **वित्युति** or **विष्फुति**.

e. Even in compounds the initial *s* of the 2d member of the compound may be affected by rule 70, especially if a single object is denoted, as in **हरिषेक्ष**, a proper name, **अग्निह** 'a frying-pan.' So also in **अग्निहोम**, **पितृष्वसृ**, **दुःषम**, &c.

f. In compounds formed with **साह्** (rt **सह्**), the initial become **क्** where **ह** is changed to a cerebral (**ट्**, **ड्**, or **ढ्**). See 182. *f*.

g. The **क्** of the affix **सात्** is not changed, as **अग्निसात्** 'to consume by fire.'

### CHANGES OF FINAL **र्** *r*

71. Most of the changes of final **र्** *r* are the same as those of final **क्** *s*.

a. Thus, by 63, **प्रातर्** + **काल** *prátar* + *kála* becomes **प्रातःकाल** *prátāḥkála*, 'the time of morning'; and **प्रातर्** + **जान** *prátar* + *śána* = **प्रातःजान** *prátāḥśána*, 'morning ablution.' But *r* as the final of a root, or as a radical letter, remains unchanged before a sibilant: thus, **चर्** + **सु** = **चर्षु** (70); **विभर्** + **सि** = **विभर्षि**; **चतुर्** + **सु** = **चतुर्षु**, see 203.

b. By 62, **प्रातर्** + **तु** *prátar* + *tu* becomes **प्रातस्तु** *prátastu*; and **प्रातर्** + **क्** *prátar* + *ka* = **प्रातश्च** *prátascha*.

Note, that the transition of *r* into *s* before *t* is exemplified in Latin by *gestum* from *gero*, *ustum* from *uro*, &c. On the other hand, *r* in the middle of words is preserved before *t* in Sanskrit, as in *kar̥tum*, &c.

c. By 65, **निर्** + **उक्त** *nir* + *ukta* remains **निरुक्त** *nirukta*, 'described'; **निर्** + **द्वक्**

*nir+daya* remains निर्दय *nirdaya*, 'without pity;' and निर्+रस *nir+rasa* is नीरस *nīrasa*, 'without flavour.'

d. After the analogy of 65. a, final *ar* before initial *r* drops its own *r*, and lengthens the preceding *a*: as पुनर्+रक्षति *punar+rakshati* becomes पुना रक्षति *puna rakshati*, 'again he preserves.'

e. But in opposition to 64 and 66, final *ar*, unlike *as*, remains unchanged before any soft letter (consonant or vowel): thus प्रातर्+आश *prātar+āśa* remains प्रातराश *prātarāśa*, 'morning meal;' पुनर्+याति *punar+yāti* remains पुनर् याति *punar yāti*, 'again he goes.'

72. र *r* at the end of the first member of a compound, before क *k*, प *p*, and their aspirates, may either become Visarga, by 63, or more usually follows 69, and passes into स् *s*, which is liable to become श *ś* by 70: thus निर्+फल *nir+phala* becomes निष्फल *nishphala*, 'without fruit.' In the case of दुर्+ख *dur+kha*, दुःख is more common than दुष्ख.

73. र *r* may optionally double any consonant, except ह *h*, that immediately follows it: thus निर्+दय *nir+daya* may be written either निर्दय *nirdaya* or निर्द्वय *nirdvaya*, 'merciless;' but it does not double a sibilant followed by a vowel, as in चर्षु 71. a. It is said that ह *h* may have the same effect as *r* in doubling a consonant immediately following; but this is not observed in practice.

a. The doubling of consonants, when they come in contact with others, is constantly allowable in Sanskrit, though not usual in practice. Thus, in any conjunction of two (or even more) consonants preceded by a short vowel (or even occasionally a long vowel), especially if a semivowel be the last letter in the compound, the first letter, provided it be not र *r* or ह *h*, may be doubled; thus पुत्र may be written for पुत्त, मञ्जुत्त for मञ्जत्त (see 40. a), इत्याकश्ये for इत्याकश्ये, but the more simple form is preferable.

The following table exhibits the more common combinations of consonants at one view. Observe, that in the top line of initial letters the aspirated consonants have been omitted, because it is an universal rule, that whatever change takes place before any consonant, the same holds good before its aspirate.

INITIAL VOWELS AND CONSONANTS.		FINAL CONSONANTS.	
1	a	2	i
3	e	4	o
5	ā	6	ī
7	ū	8	ē
9	ai	10	au
11	ay	12	aw
13	ax	14	ay
15	az	16	aw
17	ax	18	ay
19	az	20	aw

\* **n** is only doubled if preceded by a short vowel.

† A final  $\pi$  before  $s$  and  $j$  is often allowed to remain unchanged.

## CHAPTER III.

## ON SANSKRIT ROOTS, AND THE FORMATION OF THE CRUDE BASES OF NOUNS.

BEFORE treating of Sanskrit nouns (शब्द or नाम्), it will be advisable to point out in what respect the peculiar system adopted in their formation requires an arrangement of the subject different from that to which we are accustomed in other languages.

74. In Sanskrit nouns (including substantives, adjectives, pronouns, and numerals) there is this great peculiarity, that every one of them has two distinct states prior to the formation of the nominative case; viz. 1st, a root (*dhātu*); 2dly, coming directly from the root, a state which is called *the crude form* or *crude base* (*prātipadika*); that is to say, a state antecedent to inflection, and anterior to any of the cases, even the nominative. This crude form or crude base of the noun is sometimes termed *the inflective base*, because it generally coincides with *his inflective base* or *an-ga*\* (Pāp. I. 4, 13), i. e. with that changed form of the root, which serves as the basis for the construction of the case †.

In the first place, then, let us inquire what is the root?

There are in Sanskrit about two thousand elementary sounds (*dhātu*), out of which, as out of so many blocks, are carved and fashioned, not only all the nouns, but all the verbs which exist in the language.

a. Though the root may be compared to a rough block, or to the raw material, out of which nouns and verbs are constructed, yet the student must understand that in the dialect of the Vedas, and even in modern classical Sanskrit, roots are not unfrequently used by themselves as substantives and adjectives, and are very commonly so used at the end of compounds. See 84, 87, and 172.

\* The *an-ga* or inflective base though often identical with the crude form or crude base is not always so; thus, in the model of the 1st class of nouns masculine, the crude base is *śiva*, but the inflective base is not only *śiva*, but also *śivā*, *śivā*, and *śivā*.

† The crude word, before declension, is called *prātipadika* (or sometimes *śabda*), whereas *pada* is the name for the *inflected* word, or base and case-affix together.

b. Every one of these roots or primary sounds conveys some simple idea, which appears under different modifications in the derivatives from it. Thus—to mention a few of the most common—the root कृष् *kship* conveys the idea of ‘throwing;’ कृ *kri*, of ‘doing,’ ‘making;’ क्री *kri*, of ‘buying;’ हृ *hri*, of ‘seizing,’ ‘taking;’ युज् *yuj*, ‘joining;’ अस् *as*, वृत् *vrit*, ‘being;’ भू *bhū*, ‘becoming;’ जीव् *jīv*, ‘living;’ नी *nī*, ‘leading;’ जि *jī*, ‘conquering;’ गम् *gam*, या *yá*, चर् *car*, क्रम् *kram*, इ *i*, गृ *gri*, स्कन्द् *skand*, ‘going;’ वद् *vad*, वच् *vac*, ब्रू *brū*, ‘speaking;’ बुध् *budh*, ज्ञा *jñá*, ‘knowing;’ दृश् *driś*, ‘seeing;’ इश् *ish*, अम् *kam*, ‘wishing;’ मृ *mri*, ‘dying;’ दा *dá*, ‘giving;’ जन् *jan*, ‘producing;’ धा *dhá*, ‘placing;’ अद् *ad*, भुज् *bhuj*, भक्ष् *bhaksh*, ‘eating;’ पा *pá*, ‘drinking;’ पच् *pac*, ‘cooking;’ हन् *han*, ‘killing;’ पत् *pat*, ‘falling;’ वस् *vas*, ‘dwelling;’ विश् *viś*, ‘entering;’ स्था *sthá*, ‘standing;’ श्रु *śru*, ‘hearing;’ स्पृश् *spriś*, ‘touching;’ सिध् *sidh*, साध् *sád*, ‘accomplishing;’ कुप् *kup*, क्रुध् *krudh*, ‘being angry;’ चि *ti*, ‘collecting;’ ग्री *ghrá*, ‘smelling;’ ख्या *khyá*, ‘relating;’ नज् *naś*, ‘perishing;’ त्यज् *tyaj*, रह् *rah*, ‘quitting;’ द्विष् *dvish*, ‘hating;’ निन्द् *nind*, ‘blaming;’ द्रु *dru*, ‘running;’ द्युत् *dyut*, दीप् *dīp*, भा *bhá*, शुभ् *śubh*, ‘shining;’ पू *pū*, ‘purifying;’ प्रच्छ् *pracśh*, ‘asking;’ आप् *áp*, लब् *labh*, ‘obtaining;’ स्तु *stu*, शंस् *śams*, ‘praising;’ यत् *yat*, ‘striving;’ यम् *yam*, ‘restraining;’ शक् *śak*, ‘being able;’ तप् *tap*, ‘heating;’ दह् *dah*, ‘burning;’ मुच् *muč*, ‘liberating;’ मुह् *muh*, ‘being foolish;’ युध् *yudh*, ‘fighting;’ रुह् *ruh*, ‘growing;’ हस् *has*, ‘laughing;’ स्वप् *svap*, ‘sleeping;’ हृश् *hriśh*, नन्द् *nand*, ह्लाद् *hlád*, ‘being glad;’ स्ना *sná*, ‘bathing;’ रब् *rabh*, ‘beginning;’ स्वर *svar*, ‘sounding;’ सह् *sah*, वह् *vah*, ‘bearing;’ स्मृ *smri*, ‘remembering;’ अर्च् *art*, ‘honouring.’

c. Observe, that it will be convenient, in the following pages, to express the idea contained in the root by prefixing to it the infinitive sign *to*. But the student must not suppose that the sound *kship* denotes any thing more than the mere idea of ‘throwing;’ nor must he imagine that in deriving nouns from it, we are deriving them from the infinitive, or from any part of the verb, but rather from a simple original sound, which is the common source of both nouns and verbs.

75. A cursory glance at the above list of common roots will serve to shew that there are two particulars in which they all agree. Every one of them is monosyllabic, and every one of them contains a single vowel, and no more. In other respects they offer considerable diversity. Some consist of a single vowel only; some begin with one or two consonants, and end in a vowel, but none end in



either **अ** *a* or **औ** *au*; some begin with a vowel, and end in one or two consonants\*; and some begin and end with one or two consonants†, inclosing a medial vowel; so that a root may sometimes consist of only one letter, as **इ** *i*, 'to go;' and sometimes of five, as **स्कन्द** *skand*, 'to move;' **प्रच्छ** *prac̥ṣh*, 'to ask.' It is probable that those roots which consist of simple letters, such as **कृ**, **भू**, **इ**, **नि**, **इष्ट**, &c., are the most ancient; and that those which have compound consonants, such as **स्कन्द** &c., are less so. Those which have cerebral letters, such as **लुङ्** 'to roll,' are probably derived from the aboriginal language of India.

a. There are a few polysyllabic words recognised as roots, but they are generally the result of the accidental conjunction of a preposition with a monosyllabic root; that is to say, the preposition has been so constantly used in conjunction with the root, that it has at length come to be regarded as part of the root: thus in the roots **संग्राम्** *san-grām*, 'to fight,' and **अवधीर्** *avadhīr*, 'to despise,' the prepositions **सं** *saṃ* and **अव** *ava* have combined with the root in this manner. A few other polysyllabic roots are the result of a reduplication of the radical syllable; (as, **दरिद्रा** *daridrā*, 'to be poor;' **जागृ** *jāgrī*, 'to be awake;' **चकास्** *cakas*, 'to shine;' **वेधी** *veḥī*, 'to go,' 'pervade;') and a few are derived from nouns; as, **कुमार** 'to play,' from **कुमार** *kumdra*, 'a boy.'

b. **न** *n* and **स** *s* at the beginning of a root are liable, according to 58 and 70, to be changed to **ञ** *ṇ* and **श्** *śh*. Hence most of these roots ‡ are exhibited in Native Grammars as beginning with **ञ** and **श्**, because the Indian system requires that in exhibiting any general type of a class of words, that form should be taken which may occur even under the rarest circumstances. But in this Grammar, roots of which the initials are **न** *n* and **स** *s* will be exhibited as beginning with these letters, by reason of their more frequent occurrence.

c. According to Indian grammarians, roots are either *uddīta* or *anuddīta* (see r. 24). *Uddīta* roots take the inserted **इ** *i* in certain tenses (see r. 391), *anuddīta* roots reject this inserted vowel (Pāṇini VII. 2, 10). Modern native grammarians attach to roots certain symbolical letters or syllables (called *anubandhas*, 'appendages,' or technically **ङ्ङि** *it*) to indicate peculiarities in their conjugation,

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\* Rule 43, which requires that if a word ends in a conjunct consonant, the last member shall be rejected, is not applicable to roots, unless they are used as complete words in a sentence. Nevertheless, in the case of roots ending in a consonant, preceded by a nasal, the latter is often euphonically dropped, as **बन्** becomes **व**.

† One root, **अपृ** *āpṛ*, 'to drop,' begins with three consonants.

‡ But not all, ex. gr. the **स** of roots containing **च**, **च्**, or **ट** generally remains, as in **सृज्**, **स्यूज्**; as also the **स** of **सृज्**, **सृज्**, **स्यज्**, and a few others; and a few may be written with either **स** or **च**.

which *anubandhas* or *its* may either have the *udatta* accent to shew that the verb takes the Parasmai-pada (243) terminations only (such verbs being then called *udattetaḥ*); or the *anudatta* to shew that it takes the Ātmane-pada only (such verbs being *anudattetaḥ*); or the *svarita* to shew that it takes both (such verbs being *svaritetaḥ*). See Pāṇini I. 3, 12, 72, 78. The following is a list of Pāṇini's *anubandhas* (with one or two added by Vopadeva): अ indicates that the past participle affixes (530, 553, called *nishṭhā* in native grammars) do not take the inserted *i*, P. VII. 2, 16.

इ that a nasal is inserted before the last letter of the root in all the tenses; thus *nid i* shews that the present is *nindāmi* &c., P. VII. 1, 58.

इ that the 3d pret. is formed in two ways, either with form I (418) or form II (435); thus *ghush ir* shews that the 3d pret. is either *aghoshisham* &c. or *aghusham* &c., and *drīṣ ir* that the 3d pret. is either *adrāksham* or *adarśam*.

इ that the past participle (530, 553) is formed without *i*, P. VII. 2, 14.

उ that the indeclinable participle (555) may optionally reject *i*, while the past part. always rejects it, P. VII. 2, 56, 15.

अ that *i* may optionally be inserted in the non-conjugational tenses, P. VII. 2, 15.

अ that in the caus. 3d pret. the radical long vowel must not be shortened, P. VII. 4, 2.

अ that the vowel may be either lengthened or shortened in the caus. 3d pret.

अ that the 3d pret. takes form II (435) in the Parasmai, P. III. 1, 55.

इ that Vṛiddhi is not admitted in the 3d pret. Parasmai, P. VII. 2, 5.

ओ that the past pass. part. is formed with *na* instead of *ta*, P. VIII. 2, 45.

ओ that a root is *anudatta*, i. e. that it rejects the inserted *i*.

उ that a root is inflected in the Ātmane, P. I. 3, 12.

अ that a root is inflected in the Parasmai and Ātmane, P. I. 3, 72.

अि that the past part. has a present signification, P. III. 2, 187.

उ that a noun with the affix *athu* may be formed from the root; thus *ṣu-kshu* indicates that *kshavathu* may be formed from *kshu*, P. III. 3, 89.

उ that a noun with the affix *trima* may be formed from the root; thus *ḍu kṛi* indicates that *kṛi-trima* may be formed from *kṛi*, P. III. 3, 88.

अ indicates that the vowel *a* must not be lengthened in forming the causal, that in the 3d sing. 3d pret. pass.

(technically called *cin*, 475) and indec. part. of repetition (567, technically named *ṇamul*) the vowel can be optionally lengthened or shortened, and that nouns of agency

in *a* (580) can be formed from causal bases having short radical vowels, P. V. 4,

92, 93, 94.

अ that a noun may be formed from the root by adding the affix *ā*

(80. XXII), P. III. 3, 104.

76. The learner is recommended to study attentively the commonest of these roots, or elementary sounds, as given at 74. *b*. He may rest assured, that by pausing for a time at the root, his progress afterwards will be more rapid, when he ascends to the branches which spring from it. For it must never be forgotten, that every word in Sanskrit, whether substantive, adjective, verb, or adverb, stands in close filial relationship to some radical sound. In fact, every root is a common bond of union for a large family of

words, which might otherwise appear unconnected ; and words which, when viewed apart from the root, are isolated symbols, demanding a separate effort of memory for each separate idea which they express, fasten themselves readily on the mind when regarded as so many parts of one original idea, so many branches of a common stock.

Thus, to take any one of the foregoing roots—as, for example, *budh*, ‘to know’—we shall find that from it may be drawn out with great regularity, 1st, a set of simple substantives ; 2dly, of simple adjectives ; 3dly, of simple verbs : thus, *bodha* or *bodhana*, ‘knowledge ;’ *buddhi*, ‘intellect ;’ *bodhaka*, ‘an informer ;’ *bauddha*, ‘a Buddhist ;’ *budha*, ‘wise ;’ *buddhimat*, ‘intellectual ;’ and the following verbs, *bodhati*, ‘he knows ;’ *budhyate*, ‘it is known ;’ *bodhayati*, ‘he informs ;’ *bubhutsate* or *bubodhishati*, ‘he wishes to know ;’ *bobudhyate*, ‘he knows well.’ And the simple idea contained in the root may be endlessly extended by the pre-fixing of prepositions ; as, *prabodha*, ‘vigilance ;’ *prab* *thyate*, ‘he awakes,’ &c.

77. In the next place we are to inquire what is the base or crude form of the noun. The student should understand, at the outset, the meaning and use of this form. It is an intermediate state between the root and nominative case, the naked form of the noun, which serves as the basis on which to construct its eight cases, beginning with the nominative. In a Greek or Latin dictionary we look for the noun under the nominative case ; but in Sanskrit we look for it under its crude state. Thus, *bodha*, *bodhana*, *tat*, *pañtan*, *bhavat*, are the crude bases under which the nominative cases *bodhas*, *bodhanam*, *sas*, *pañta*, *bhaván*, are to be sought. And here it may be observed, that the base of a noun is no mere grammatical invention. It is, perhaps, more practically useful than the cases derived from it. It is that form of the noun which is always used in the formation of compound words, and in this respect may be regarded as the most general of cases. And since every Sanskrit sentence contains more compound words than simple, it may with truth be said, that the crude base is the form under which the noun most usually appears.

We may conceive it quite possible that Greek and Latin grammarians might have proceeded on a similar plan, and that they might have supposed a root *λεγ*, from which was drawn out the nouns *λέξις*, *λεξικός*, *λεκτός*, *καταλογή*, *ἑλλογος*, and the verbs *λέγω*, *καταλέγω*, *ἐλλογέω* : so also, a root *scrib*, from which was derived the nouns *scriptio*, *scriptum*, *scriptor*, *scriptura* : and the verbs *scribo*, *perscribo*, *ascribo* : or a root *nau*, from which would come *nauta*, *navis*, *nauticus*.

*navalis*, *navigo*, &c. Again, they might have supposed a crude base to each of these nouns, as well as a root; as, for instance, *λεξι* and *λεξικο* of *λέξις* and *λεξικὸς*, and *nari* of *navis*; and they might have required the student to look for *λέξις* under *λεξι*, *λέγω* under *λεγ*, *navis* under *nari*, and *navigo* under *nau*. Further than this, they might have shewn that the base was the form used in the formation of compound words, as in *λεξικογράφος* and *naviger*. But Greek and Latin are too uncertain in their construction to admit of such an analysis being completely carried out.

78. It will be perceived from the foregoing remarks that the consideration of Sanskrit nouns must divide itself into two heads: 1st, the formation of the base; 2dly, the inflection or declension of the base; that is, the adaptation of the crude base or modified root to a common scheme of case-terminations.

a. In fact, it will appear in the sequel, that the same system applies both to nouns and verbs. As in verbs (see 248) the formation of a verbal base from a root precedes the subject of verbal inflection or conjugation, so in nouns it is necessary to the clear elucidation of the subject that the method of forming the nominal base from the root should be explained antecedently to declension.

b. Indeed, it must be remembered that nouns, substantive and adjective, in Sanskrit are classified into separate declensions, according to the finals of their crude *bases*, not according to the finals of their cases; and it becomes essential to determine the form of the final syllable of the nominal base before the various declensions can be arranged.

79. The crude bases of nouns are formed either by adding certain affixes to the root, the vowel of which is liable, at the same time, to be gunated or vriddhied (which nouns are called *kṛdanta*, primary derivatives); or by adding certain affixes to the bases of nouns already formed (which nouns are then called *taddhita*, secondary derivatives). When, however, the root itself is used as a noun, no affix is required, but the root is then also the base. Hence it follows that the final syllable of nominal bases will end in almost any letter of the alphabet. Those bases, however, that end in vowels may be conveniently separated under four classes, each class containing masc., fem., and neuter nouns; the 1st ending in अ *a*, आ *á*, and ई *í*; the 2d in इ *i*; the 3d in उ *u*; and the 4th in ए *ri*. Those that end in consonants may also be arranged under four classes; the 1st, 2d, and 3d, ending in क *t* (and ह *d*), न *n*, and स *s*, respectively (compare 44); and the 4th comprising all other final consonants.

a. It will be afterwards shewn, that the first class of nouns, comprising bases in *a*, *á*, and *í*, is by far the most numerous; just as the first group of verbs, comprising bases ending in *a* and *á*, is the most numerous and important. See 109.

Bearing in mind, therefore, that Sanskrit declension consists in building up a system of cases on a base, by attaching the case-terminations to that base—bearing in mind, moreover, that the whole distinction of declensions depends on the distribution of the bases of nouns under eight classes, according to their final syllables—we are now to explain more precisely, under each of these classes, the method of forming the nominal crude base by regular derivation from the root.

Observe—It is not intended that the student should dwell long on the following pages printed in small type. He is recommended to read them over rapidly, and to note carefully the final letters of the base under each of the eight classes.

Observe, moreover, that although all the bases of Sanskrit nouns, without exception, are derived from roots, there are many in which the connection between the noun and its source, either in sense or form, is not very obvious\*. The following rules have reference only to those bases whose formation proceeds on clear and intelligible principles.

#### FORMATION OF THE CRUDE FORM OR BASE OF NOUNS.

80. FIRST CLASS.—*Comprising Masculine and Neuter bases in अ a; Feminine in आ á and ई í.*

Formed by adding to ROOTS—

[Note—Primary derivatives from roots are called in native grammar *kṛdanta*, while those from nouns already formed, or *secondary derivatives*, are called *taddhita*.]

I. अ a, forming, 1st (nom. -as), after Vṛiddhi of medial a of a root, and Guṇa

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\* This applies especially to nouns formed with the *unádi* affixes, so called from the affix *un* (i. e. *u* with an indicative *n*), by which the words *káru*, *váyu*, &c., are formed in the first *Sūtra*. The import of these derivatives is not generally in accordance with the radical meaning, and even when it is so, usually receives an individual signification; thus *káru*, though it involves the general idea of *doing*, means especially 'an artizan.' It is difficult to acquiesce in the derivation of some of these *unádi* words: thus *puruṣa*, 'a man,' is said to come from *pur*, 'to precede;' *náku*, 'an ant-hill,' from *nam*, 'to bend;' *kapila*, 'tawny,' from *kam*, 'to love,' &c.

of any other vowel, a large class of masculine substantives; as, from the root *div*, 'to shine,' *deva*, 'a deity.' If a root ends in *é* or *j*, these letters are changed to *k* and *g* respectively; as, from *pac*, 'to cook,' *páka*, 'cooking;' from *yuj*, 'to join,' *yoga*, 'joining.' See 43. *d*.

II. **अ** *a*, forming, 2dly (nom. masc. -*as*, fem. -*á*, neut. -*am*), after Guṇa of a final, and sometimes Guṇa of a medial vowel, nouns of agency and adjectives; as, from *plu*, 'to swim,' *plava*, 'what swims;' from *sríp*, 'to creep,' *sarpa*, 'what creeps.' See 580. Adjectives of this form generally occur at the end of compounds; as, *arin-dama*, 'foe-taming;' *bhayan-kara*, 'fear-causing.' Compare corresponding formations in Greek and Latin; as, *ἰππό-δαμος*, *veri-dicus*, *grandiloquus*, *omni-vorus*, &c. When **सु** *éu* and **दुस्** *dyus* are prefixed to these adjectives, they are susceptible of a passive sense, both in Sanskrit and Greek; as, **सुकर** 'easy to be done;' **दुष्कर** 'hard to be done,' &c. Similarly, *εύφορος*, *δύσφορος*, *δύστομος*, &c.

III. **अ** *a*, forming, 3dly (nom. -*as*, -*á*, -*am*), adjectives; as, from *śubh*, 'to shine,' *śubha* 'beautiful.' Sometimes there is great variation from the root; as in *śiva*, 'propitious,' from **श्री** *śi*, 'to sleep;' *sundara*, 'beautiful,' from **दृ** *drí*, 'to respect:' and sometimes the feminine may be formed in *í*; as, *sundarí*. There are very few adjectives formed with this affix.

IV. **अक** *aka* (nom. -*akas*, -*aká* or -*iká*, -*ukam*), after Viddhi of a final vowel or medial *a*, and Guṇa of any other vowel. Still more common than *a* to form adjectives and nouns of agency (see 582. *b*); as, from *tap*, 'to burn,' *tápaka*, 'inflammatory;' from *kṛi*, 'to do,' *káraka*, 'a doer,' 'acting.' Observe, -*aká* is generally taken for the feminine of the adjectives, and -*iká* for the feminine of the agents; as, *tápaká*, *káriká*. Compare Greek forms like *φύλακος*.

V. **अन** *ana* (nom. -*anam*), after Guṇa of the root, forming, 1st, a large class of neuter substantives; as, from *ní*, 'to guide,' *nayana*, 'the eye,' 'guidance;' from *dá*, 'to give,' *dána*, 'a gift;' from *dríp*, 'to make proud,' *darpaṇa*, 'a mirror.' Compare analogous Greek formations in *ανο*; as, *ὄργανον*, *δρέπανον*, &c.

**अन** *ana*, forming, 2dly (nom. -*anas*, -*aná*, -*anam*), nouns of agency (see 582. *c*) and adjectives; as, from *nṛit*, 'to dance,' *nartana*, 'a dancer;' from *śubh*, 'to shine,' *śobhana*, 'bright.' Compare Greek forms like *ἱκανός*, &c. The feminine of the agents is sometimes in -*aní*.

VI. **न** *na*. A few abstract nouns are formed with *na*; as, *yajna*, 'sacrifice,' from *yaj*; *yatna*, 'effort,' from *yat*; *svapna*, 'sleep,' from *svap*. Compare *ὑπνος*, *somnus*.

VII. **त्र** *tra* (nom. -*tram*), after Guṇa of the root; as, from **प** *pá*, 'to drink,' *pátra*, 'a vessel;' from **श्रु** *śru*, 'to hear,' *śrotra*, 'the organ of hearing.' Sometimes the vowel *i* is inserted; as, from **खन्** 'to dig,' *khanitra*, 'a spade.' This affix is used to form neuter nouns denoting some instrument or organ, and corresponds to the Latin *trum* in *aratrum*, *plectrum*, &c.; and the Greek *τρον*, *θρον* in *νίπτρον*, *βάκτρον*, *βάθρον*, &c.

VIII. There are other uncommon affixes to roots to form adjectives and a few

substantives in अ a (nom. -as, -á, -am); as, र ra, ल la, अल ala, अर aru, वर varu, मर mara, इल ila, इर ira, उर ura, उल ula, म ma, व va, त्र tra, आक áka, हर era, उक aka, अक áka, क ka. The following are examples of nouns formed with these affixes: *dípra*, 'shining' (compare Greek formations like λάμπ-ρος, &c.; and Latin *pu-rus*, &c.); *éndra*, 'the moon'; *śukla*, 'white'; *éupala*, 'fickle'; *tarala*, 'tremulous' (compare Greek forms like τρόχ-αλος, τράπ-ελος; and Latin *trem-ulus*, &c.); *raṭara*, 'unsteady' (compare Greek forms like φάνερος, &c.); *sthāvara*, 'stationary'; *ghasmara*, 'voracious'; *anila*, 'wind'; *pathila*, 'a traveller' (compare Latin forms like *agilis*, &c.); *chidira*, 'an axe'; *bhidura*, 'brittle'; *harshula*, 'a lover'; *bhīma*, 'terrible'; *gharma*, m., 'heat'; *yugma*, n., 'a pair'; *dhūma*, m., 'smoke' (compare forms like θύ-μος, ἄνεμ-ος, *fumus*, *animus*, &c.); *ásna*, m., 'a horse' (*equus*, ἵππος); *citra*, 'variegated'; *jalpāka*, 'talkative' (compare forms like *loquax*, i. e. *loquax*, *loquac-o*; and φέναι, i. e. φέναις for φέναικος); *patara*, 'moving'; *varshuka*, 'rainy'; *jāgarūka*, 'watchful,' ūka being added (especially to frequentative or reduplicate forms; as, from *rāvad*, 'to speak often,' *rāvudūka*, 'loquacious'); *śushka*, 'dry' (from *śush*, 'to dry.' Compare Latin *siccus*).

Formed by adding to the bases of NOUNS—

IX. त्वा *tva* (nom. -*tvam*), forming neuter abstract substantives from any noun in the language; as, from *purusha*, 'a man,' *purushatva*, 'manliness.' In adding this affix to bases ending in nasals, the nasal is rejected; as, from *dhanin*, 'rich,' *dhanitva*, 'the state of being rich.' (See 57.)

X. य *ya*, forming, 1st (nom. -*yam*), neuter abstract substantives and a few collectives, the first syllable of the noun taking Vṛiddhi; as, from सुहृद् *suhṛid*, 'a friend,' सौहृद्य *sauhṛidya*, 'friendship.' When the base ends in a vowel, this vowel is rejected before *ya*; and when in *an* and *in*, these syllables are rejected; as, from विदित्वा, 'various,' वैदित्वा, 'variety'; from राजन्, 'a king,' रज्या, 'kingdom'; from स्वामिन्, 'a lord,' स्वाम्या, 'lordship.'

XI. य *ya*, forming, 2dly (nom. -*yas*, -*yá*, -*yam*), adjectives expressing some relationship to the noun; as, from धाना, 'wealth,' धान्या, 'wealthy.' Sometimes Vṛiddhi takes place; as, from सोमा, 'the moon,' साम्या, 'lunar.' In this case the fem. is -*yá*. Compare Greek adjectives in *ιος*, and Latin in *ius*.

XII. अ a (nom. -*as*, -*á*, -*am*), after Vṛiddhi of the first syllable of the noun, forming innumerable adjectives expressing some relationship to the noun. When the base ends in *a*, no further affix is required, and the only change is the Vṛiddhi of the first syllable; as, from *purusha*, 'a man,' पौरुष *paurusha*, 'manly'; from *Vasishṭha*, *Vásishṭha*, 'a descendant of Vasishṭha.' When in *d* or *i*, this *á* or *i* must be rejected; as, from *sikatá*, 'sand,' साकता, 'sandy.' When in *u*, this *u* is gunated, and becomes *av* before this and the three following affixes; as, from *Vishṇu*, 'the god Vishṇu,' वैष्णवा, 'a worshipper of Vishṇu'; from *dāru*, 'wood,' दारुवा, 'wooden'; from *manu*, *mānava*, 'a descendant of Manu.'

When the initial letter of a word is compounded with *v* or *y*, followed by *a* or *á*, then *v* and *y* are generally resolved into *uv* and *iy*, which are vṛiddhiéd; as, सौवर्त

*sauvara*, 'relating to sound,' from *svara*, 'a note;' *वैयाघ्र* *vaiyāghra*, 'relating to a tiger,' from *vyāghra*, 'a tiger.' This applies to the next two affixes also; but the rule is not universal unless the *v* and *y* are the result of the euphonic change of an original *u* and *i*, as in *vaiyākaraṇa*, 'grammatical,' from *vyākaraṇa*, 'grammar.'

Sometimes the neuter form of these adjectives is taken as an abstract substantive; thus, nominative case, *pauruṣham*, 'manliness,' from *puruṣa*, 'a man;' *śaiśavam*, 'childhood,' from *śiśu*, 'a child;' or, as a collective; thus, *kshaitram*, 'fields,' collectively, from *kshetra*. Observe—This applies to the next two affixes also.

XIII. *इक* *ika* (nom. *-ikus*, *-ikī*, *-ikam*), after *Ṽridhī* of the first syllable of the noun, forming numerous adjectives. Before this affix is added, the final vowel of the base must be rejected; as, from *dharma*, 'religion,' *dhārmika*, 'religious;' from *venu*, 'a flute,' *vaivarika*, 'a flute-player;' from *dvara*, 'a door,' *dauvārika*, 'a porter;' from *अस्* *śvas*, 'to-morrow' (an euphonic *t* being inserted), *शौवस्तिक* *śauvastika*, 'relating to to-morrow.' Compare Latin forms like *bellicus*, *nauticus*, &c.; and Greek *πολεμικός*, &c.

XIV. *एय* *eya* (nom. *-eyas*, *-eyī*, *-eyam*), after *Ṽridhī* of the first syllable of the noun, forming many adjectives. The final vowel of the base must be rejected; as, from *puruṣa*, 'a man,' *pauruṣeya*, 'manly;' from *agni*, 'fire,' *agneya*, 'fiery.' Compare forms like *λεόντειος*, *λεόντεος*; and Latin *igneus*, &c.

XV. *इय* *iya* (nom. *-īyas*, *-īyī*, *-īyam*), without any change of the noun, except the rejection of final *a*; as, from *parrata*, 'a mountain,' *parratīya*, 'mountainous.' Sometimes there is *Ṽridhī*; as, from *sukha*, 'pleasure,' *saukhīya*, 'pleasurable.' When the final of the base remains, *k* is prefixed to this and the last affix; as, from *para*, 'another,' *parakīya*, 'belonging to another.'

XVI. There are other uncommon affixes to nouns forming adjectives in *आ* *a* (nom. *-as*, *-ā*, *-am*); such as *īna*, *ina*, *ṭala*, *tana*, *titha*; forming, from *grāma*, 'a village,' *grāmīna*, 'rustic;' from *ratha*, 'a chariot' (Lat. *rota*), *rathina*, 'having a chariot;' from *śikhā*, 'a crest,' *śikhācala*, 'crested;' from *śvas*, 'to-morrow,' *śvasatana*, 'future;' from *bahu*, 'many,' *bahutitha*, 'manieth.' This last answers to the Latin *tinus*, and has reference to *time*. Compare *crastinus*, &c.

XVII. *क* *ka* (nom. *-kas*, *-kū*, *-kam*), added to words to form adjectives and collective nouns, or to express depreciation: thus, *madhuka*, 'sweet,' from *madhu*, 'honey;' *āśvaka*, 'a hack,' from *āśva*, 'a horse.' Observe—*Ka* is often redundant.

XVIII. *मय* *maya* (nom. *-mayas*, *-mayī*, *-mayam*), added to words to denote 'made of,' 'full of'; as, from *loha*, 'iron,' *lohamaya*, 'made of iron;' from *tejas*, 'light,' *tejomaya*, 'full of light' (by r. 64).

XIX. *तर* *tara* (nom. *-taras*, *-turā*, *-taram*), *तम* *tama* (nom. *-tamas*, *-tamā*, *-tamam*), *इश्* *ishṭha* (nom. *-ishṭhas*, *-ishṭhā*, *-ishṭham*), added to adjectives to express the degrees of comparison. See 191, 192.

XX. *दग्ध* *daghna* (nom. *-daghnas*, *-daghnī*, *-daghnam*; cf. Hindi *दक*), *द्वयस* *dvayasa* (*-dvayasas*, *-dvayasī*, *-dvayasam*), and *मात्र* *mātra* (*-mātras*, *-mātrī*, *-mātram*; cf. *μέτρον*, *metre*), added to words to denote 'measure' or 'height;' as, *jānu-daghnam* *jalam*, 'water up to the knees.'



XXI. देशीय *deśīya* (nom. *-deśīyas*, *-deśīyā*, *-deśīyam*) and कल्प *kalpa* (nom. *-kalpas*, *-kalpā*, *-kalpam*), added to words to denote 'similitude,' but with some inferiority; as, *kavi-kalpa* or *kavi-deśīya*, 'a sort of poet:' or denoting 'nearly,' 'about;' as, *mṛita-kalpa*, 'nearly dead;' *vinśati-varsha-deśīya*, 'about twenty years of age.'

a. Observe—The affixes ण *ta* and इत *ita* and ण *na* (nom. *-as*, *-d*, *-am*), forming innumerable passive participles—as, *jita*, 'conquered,' from *ji*, 'to conquer,' &c.—fall under the first class of bases. See 530.

b. So also many other participles formed with *māna*, *dna*, *tavya*, *anīya*, *ya*, &c. See 526, 527, 568.

c. इत *ita* is said to be added to nouns to form adjectives; as, *phalita*, 'fruitful,' from *phala*, 'fruit;' but these may be regarded as passive participles from nominal verbs. See 551.

### Feminine bases in ण *ā* and ई *ī*.

By adding to ROOTS—

XXII. ण *d* (nom. *-d*), with no change of the root, forming feminine substantives; as, from *jī*, 'to live,' *jīrā*, 'life;' from *स्पृह्* *sprih*, 'to desire,' *स्पृहा* *sprihā*, 'desire.' Compare Greek formations like *φύρα*, *φύγη*; and Latin *fuga*, &c. Occasionally there is *Gupa*; as in *lkhā*, 'a line,' from *likh*, 'to write;' *jard*, 'old age,' from *jri*, 'to grow old.' This affix is frequently added to the desiderative form of a root; as, from *पिप्स*, 'to desire to drink,' *pipśā*, 'thirst;' and rarely to the frequentative or intensive; as, from *लोढ*, 'to cut much,' *lōḍā*, 'cutting much.'

A few abstract nouns are formed with ण *nd*; as, *trishā*, 'thirst,' from *trish*; compare Greek nouns in *νη*, as *ζώνη*, *φερνή*.

By adding to the bases of NOUNS—

XXIII. ण *td* (nom. *-td*), forming feminine abstract substantives; as, from *puruṣa*, 'a man,' *puruṣāntā*, 'manliness.' This affix may be added to any noun in the language, and corresponds to the Latin *tas* in *celeritas*, &c.; and the Greek *της* in *κακότης*, *πλατύτης* (पुष्टता).

Also forming collectives; as, *वन्धुता* 'a number of relations,' from *वन्धु* 'a relation.'

XXIV. ण *trd* (nom. *-trd*), forming a few substantives, and like neuters in *tra* (see VII) denoting 'the instrument' or 'means;' as, *दन्ता* 'a tooth,' 'the instrument of biting,' from *दा*, 'to bite;' *यात्रा* 'provisions,' 'the means of going,' from *य*, 'to go.'

XXV. ई *f* (nom. *-f*), forming a large class of feminine substantives, usually derived from masculines in *a*, by changing *a* to *f*; as, from *nada*, 'a river,' fem. *nadī*; from *putra*, 'a son,' fem. *putrī*; from *nartaka*, 'a dancer,' fem. *nartakī*. An affix *dnf* is used to denote 'the wife of,' as, from *Indra*, *इन्द्राणी* (58) 'the wife of Indra.' Compare the Greek *αἰνα* in *θεία*, &c.

XXVI. इ (nom. -i), forming, 2dly, the feminine of nouns of agency, like दात्री *datrī* from दातृ *datrī*, 'a giver' (129. b), and करित्री from करिन्, 'a doer' (160).

XXVII. इ (nom. -i), forming, 3dly, the feminine of many adjectives; as of तन्व, 'thin' (118. a), of धनावत्, 'rich,' and धर्मात्, 'wise' (140. b); of धानिन्, 'rich' (160), and of comparative degrees like बाल्या (167). Observe—The feminine of some adjectives formed with the affixes *a*, *ya*, *ika*, and *eya* (XI. XII. XIII. XIV), and of some adjectives like *sundara*, 'beautiful,' is also formed with *i*.

XXVIII. A few roots standing by themselves as substantives, or with prepositions prefixed, or at the end of compounds, may come under this class; as, *bhī*, 'fear,' *ājñā*, 'an order,' from ज्ञा 'to know;' *senānī*, 'a general,' from *senā*, 'an army,' and *ni*, 'to lead,' &c. It will be more convenient, however, to consider the declension of monosyllabic nouns in *i* under the 2d class. See 123, 126.

## 81. SECOND CLASS.—*Masculine, Feminine, and Neuter bases in i.*

Formed by adding to ROOTS—

I. इ *i*, forming, 1st (nom. -is), a few masculine substantives: as, *agni*, 'fire' (derivation doubtful); *kari*, 'a poet,' from *kar*, 'to sound;' *ahi*, 'a snake' (ἄχις, *anguis*), from *amh*, 'to move;' *dhvani*, 'sound,' from *dhvan*; *peshi*, 'a thunderbolt,' from *pesh*, 'to crush,' &c. When this affix is added to the root *dhū*, 'to place,' 'to hold,' *ū* is dropped, and various prepositions are prefixed; as in *sandhi*, *ridhi*, *nidhi*, &c. Observe—A feminine noun of this kind formed from *dhā* is *oshadhi*, 'an annual plant' (also *ausadhi*).

Also a few feminine nouns; as, *kṛishi*, 'ploughing,' from *kṛish*; *lipi*, 'writing,' from *lip*, &c. Compare Greek forms like *χαρίς*, *ἐλπίς*, *ῥῆμις* (मनुस्).

II. इ *i*, forming, 2dly (nom. -i), one or two neuter substantives; as, from *ari*, 'to surround,' *vdri*, 'water;' from *aksh*, 'to pervade,' *akshi*, 'the eye' (*oculus*, *ὄκος*).

III. इ *i*, forming, 3dly (nom. -is, -is, -i), a few adjectives; as, from *śud*, 'to be pure,' *śuci*, 'pure;' from *budh*, 'to know,' *bodhi*, 'wise.'

IV. मि *mi* (nom. -mis), forming a few nouns; as, *bhūmi*, f., 'the earth,' from *bhū*, 'to be' (*humus*); *raśmi*, m., 'a ray,' &c.

V. ति *ti* (nom. -tis), forming abstract substantives feminine. This affix bears a great analogy to the passive participle at 531. The same changes of the root are required before it as before this participle; and, in fact, provided the passive participle does not insert *i*, this substantive may always be formed from it, by changing *ta* into *ti*. But if *i* is inserted before *ta*, no such substantive can be formed: thus, from *vac*, 'to speak,' *ukta*, 'spoken,' *ukti*, 'speech;' from *man*, 'to imagine,' *mata*, 'imagined,' *mati*, 'the mind;' from *dā*, 'to give,' *datta*, 'given,' *datti*, 'a gift;' from *prī*, 'to fill,' *pūrta*, 'filled,' *pūrti*, 'fulness.' And when *na* is substituted for *ta* of the passive participle, *ni* is generally substituted for *ti*: as, from *glai*, 'to be weary,' *glāna*, 'wearied,' *glāni*, 'weariness;' from *lū*, 'to cut,' *lāna*, 'cut,' *lāni*, 'cutting.' This affix corresponds to the *tio* of the Latin.

added in the same way to passive participles; as, *actus, actio*: *junctus, junctio* (*yuktis*). Greek exhibits analogous forms in *ζεύξισ, πίστις, δόσις*.

a. A few masculine nouns are formed with *ti*; as, *yati*, 'a sage,' from *yam*, 'to restrain'; *jñāti*, 'a relation,' from *jñā*; *pāti*, 'a husband' (for *pāti*), from *pā*.

Formed by adding to the bases of a few NOUNS ending in

VI. इ (nom. -is), after Vriddhi of the first syllable, and after rejection of the final vowel. This affix forms a few patronymics; as, *दौष्यन्ति daushyanti*, 'the son of Dushyanta,' from *दुष्यन् dushyanta*.

## 82. THIRD CLASS.—Masculine, Feminine, and Neuter bases in उ u.

Formed by adding to ROOTS—

I. उ u, forming, 1st (nom. -us), substantives of the masculine, and one or two of the feminine gender; as, from *bandh*, 'to bind,' *bandhu*, m., 'a kinsman'; from *kri*, 'to do,' *kāru*, m., 'an artificer'; from *bhid*, 'to cleave,' *bhidu*, m., 'a thunderbolt'; from *tan*, 'to stretch,' *tanu*, f., 'the body.'

II. उ u, forming, 2dly (nom. -u), one or two neuter substantives; as, *dāru*, 'wood' (also m.), from *dar*, 'to cleave' (*दोषु*); *madhu*, 'honey' (*μέθυ*), &c.

III. उ u, forming, 3dly (nom. -us, -us or *vī*, -u), sometimes with change of the root, a few adjectives; as, from *svad*, 'to taste,' *svādu*, 'sweet' (*ῥῆδु*); from *tan*, 'to stretch,' *tanu*, 'thin' (compare *ravu*); from *langh*, 'to spring,' *laghu*, 'light' (*ἐλαχύ*); from *prath*, 'to extend,' *prithu*, 'broad' (*πλατύ*). This affix is often added to desiderative roots to form adjectives; as, from *pipās*, 'to desire to drink,' *pipāsu*, 'thirsty'; from *निजीविष* 'to desire to live,' *निजीविषु* 'desirous of living.'

Latin has added an *i* to all adjectives formed with *u* in the cognate languages; as, *tenuis* for *tanus*; *gravis* (*garuis*) for *gurus* (comparative *garíyas*), *βαρύς*. It has, however, substantives in *u*; as, *currus, acus*, &c.

IV. उ nu (nom. -nus, -nus, -nu), forming adjectives and substantives; as, from *tras*, 'to fear,' *trasnu*, 'timid'; from *bhā*, 'to shine,' *bhānu*, m., 'the sun'; from *dhe*, 'to drink,' *dhenu*, f., 'a cow'; from *sá*, 'to bear,' *sānu*, m., 'a son.' (Compare Greek forms like *λογνύς*.)

V. इष्णु *ishnu* (nom. -ishnus, -ishnus, -ishnu), with Guna of the root, forming adjectives; as, from *kshi*, 'to perish,' *kshayishnu*, 'perishing.'

VI. There are many other affixes to roots, forming nouns in u (nom. -us, -us, -u); as, रु ru, तु nu, आलु ālu, अणु ānu, आरु āru, इक्षु iksu, हु hu, अथु athu, यु yu. The following nouns afford examples of these affixes: *bhāru*, 'timid'; *āru*, n., 'a tear' (for *dāru*, from *dapt*, 'to bite'; compare *δάκρυ, lacryma*); *śayānu*, 'sleepy'; *sthānu*, 'firm'; *śardru*, 'noxious'; *gadāyitnu*, 'loquacious'; *jānu*, m., 'an animal'; *gantu*, m., 'a traveller'; *vepāthnu*, m., 'trembling'; *manyu*, m., 'wrath' (*μένος*); and *mṛityu*, m., 'death.'

There are a few nouns in long á, which may conveniently be placed under this class. They consist chiefly of roots standing by themselves as substantives, or at

the end of compounds: thus, भू f. 'the earth,' स्वयम्भू m. 'the self-existent,' &c. See 125. a, 126. b.

### 83. FOURTH CLASS.—*Masculine, Feminine, and Neuter bases in ऋ ऌ.*

Formed by adding to ROOTS—

I. ऋ ऌ, forming, 1st (nom. -*tá*, -*trí*, -*trī*), nouns of agency of three genders, the same change of the root being required which takes place in the first future, and the same euphonic changes of *t* (see 386 and 581): thus, from *kship*, 'to throw,' *ksheptṛī*, 'a thrower;' from *dā*, 'to give,' *dātṛī*, 'a giver;' from *budh*, 'to know,' *boddhṛī*, 'a knower;' from *sah*, 'to bear,' *soḍhṛī*, 'patient.' This corresponds to the Latin affix *tor*, and the Greek *τηρ* and *τωρ*: compare *dator*, *δοτήρ*.

II. ऋ ऌ, forming, 2dly (nom. -*tá*), nouns of relationship, masculine and feminine; as, *pitṛī*, 'a father,' *mātṛī*, 'a mother.'

### 84. FIFTH CLASS.—*Masculine, Feminine, and Neuter bases in ऋ ऌ* (and दृ d).

Formed by adding to ROOTS—

I. ऋ ऌ (nom. -*t*, in all genders), if the root ends in a *short vowel*: forming nouns of agency, substantives and adjectives, of three genders; as, from *kṛi*, 'to do,' *kṛit*, 'a doer;' -from *jī*, 'to conquer,' *jīṭ*, 'a conqueror.' This class of nouns are rarely used, except as the last member of compounds: thus, *karmakṛit*, 'a doer of work.'

Roots already ending in *t* or *d*, taken to form adjectives or nouns of agency, fall under this class; as, from *vid*, 'to know,' *dharmavid*, 'one who knows his duty;' from *āh*, 'to eat,' *āhavyāh*, 'an eater of flesh.' There are also a few nouns falling under this class, formed by prefixing prepositions to roots ending in *t* or *d* or a short vowel; as, from *vid*, 'to know,' *sāvidh* f. 'an agreement;' from *dyut*, 'to shine,' *vidyut*, f., 'lightning;' from *pad*, 'to go,' *sampad*, f., 'success;' *upaniṣad* f., 'a mystical philosophical work,' from *sad*. So also, *samit*, f., 'conflict,' from *i*, 'to go,' with prep. *sam*.

One or two roots ending in ऋ or दृ may stand by themselves as substantives: thus, *mud*, f., 'joy;' *चित्* *cit*, f., 'the mind.'

The practice of using roots at the end of compounds prevails also in Greek and Latin; as in *χέρ-νιψ* (-*νιβ*), *βου-πλήξ* (-*πληγγ*), &c., *arti-fex* (-*fic*), *carni-fex* (-*fic*), *præ-ses* (-*sid*), &c. And there is a very remarkable agreement between Sanskrit and Latin in the practice of adding *t* to roots ending in short vowels: thus, *com-it* (*comes*), 'a goer with;' *equ-it* (*equus*), 'a goer on horseback;' *al-it* (*ales*), 'a goer with wings;' *super-stīt* (*superstes*), 'a stander by,' &c. Greek adds a similar *t* to roots with a long final vowel; as, *ἀ-γνώτ*, *ἀ-πτώτ*, &c. (See Bopp's Comparative Grammar, 2d edition, 907, 910.)

II. इत् *it* (nom. -*it*, in all genders), after Gupa of the root, forming a few substantives and adjectives; as, from वृ *vrī*, 'to flow,' सरित् *sarit*, f., 'a stream;' from हृ *hṛ* 'to seize,' हरित् 'green,' 'Vishpu.'

III. There are a few other nouns in इत् *t* and इद् *d*, of uncertain derivation; as, मरुत् *m.* 'the wind,' शरद् *f.* 'autumn,' दृषद् *f.* 'a stone,' कुमुद् *n.* 'a lotus.'

#### By adding to the base of NOUNS—

IV. वत् *vat* (nom. -*vān*, -*vattī*, -*vat*), if the base ends in *a* or *d*\*, forming innumerable adjectives; as, from धाना, 'wealth,' धानवत्, 'possessed of wealth.' This and the next affix are universally applicable, and are of the utmost utility to form adjectives of possession. Sometimes *vat* is added to bases in *s* and *t*: as in तेजस्वत् *tejusvat* (compare 69. *a*) and विद्युत् *vidyutvat* (see 45. *a*). Compare Greek forms in εἰς (for *Feis*), *evr*; as, χαρίεις, χαρίεστ, δακρυόεις, δακρυόεστ, &c.

V. मत् *mat* (nom. -*mān*, -*matī*, -*mat*), if the base ends in *i*, *t*, or *u*, to form adjectives like the preceding; as, from धी, 'wisdom,' धीमत्, 'wise;' from अक्ष, 'a ray,' अक्षमत्, 'radiant.'

### 85. SIXTH CLASS.—Masculine, Feminine, and Neuter bases in अन् *an* and इन् *in*.

#### Formed by adding to ROOTS—

I. अन् *an* (nom. -*d*), forming a few masculine nouns; as, राजन्, 'a king,' from रज्, 'to be glorious;' तक्षन्, 'a carpenter,' from तक्ष, 'to cleave;' उक्क्षन्, 'a bull' (compare English *oxen*), from उक्क्ष, 'to impregnate;' स्नेहन्, 'a friend,' from स्नेह, 'to love,' &c. Greek and Latin have similar formations in *ων*, *ον*, *ην*, *αν*, *on* and *in*; as, τεκτον = तक्षन् (τέκτων), εἰκεν (-κόν), *homin* (*homo*), &c.

II. मन् *man* (nom. -*ma*), after Gupa of the root, forming neuter substantives; as, from कृ, 'to do,' कर्मन्, 'a deed.' This affix corresponds to the Latin *men*. in *regimen*, *agmen*, *stamen*, &c.; and to the Greek *μων* in *μνήμων*, *τλήμων*, &c.: but adjectives in *man*, like शीघ्रन् 'prosperous,' are rare in Sanskrit. A few nouns in *man* are masculine; as, दित्मान, 'soul' (nom. -*md*); उष्णन् 'the hot season;' शुष्मन् 'fire;' पाप्मन् 'sin;' सीमन् 'a border;' अश्मन् 'a stone.'

III. वन् *van* (nom. -*vd*, -*vd*, -*va*), forming a few substantives and adjectives; as, दृष्वन् 'seeing,' 'a looker,' from दृश्, 'to see.'

#### By adding to roots or to the base of NOUNS—

IV. इमन् *iman* (nom. -*imd*), forming masculine abstract substantives. If the noun ends in *a* or *u*, these vowels are rejected; as, from काल, 'black,' कालिमान, 'blackness;' from लघु, 'light,' लघिमान, 'lightness;' from मृदु, 'soft,'

\* *Vat* is not often found added to feminine bases. It occurs, however, occasionally; as, अमावत् 'having a wife,' शिखावत् 'crested.'

*mradiman*, &c. If it ends in a consonant, this consonant, with its preceding vowel, is rejected; as, from *mahat*, 'great,' *mahiman*, 'greatness.' A medial *ri* before a simple consonant is changed to *ra*, but not before a double consonant; as, from कृष्ण 'black,' कृष्णान् 'blackness.' A final *ri* is gunated; as, *sariman*, 'going,' from *sri*, 'to go'; *stariman*, 'a bed,' from *strī*, 'to spread' (compare *stramen*); *hariman*, 'time,' from *hri*, 'to seize,' &c. *Iman* is generally added to adjectives, and the same changes generally take place before it, that take place before the affixes *tyas* and *ishtha* (see 192): thus, *gariman*, 'weight'; *preman*, 'affection'; *drāghiman*, 'length'; *bhāman*, 'much'; *prathiman*, 'largeness,' &c.

By adding to ROOTS—

V. इन् *in* (nom. -*ī*, -*inī*, -*ī*), after Vṛiddhi of a final vowel and medial *a*, and Guna of any other medial vowel, forming nouns of agency of three genders (see 582. *b*); as, from *kṛi*, 'to do,' *kārin*, 'a doer.' Compare Greek and Latin formations in *ov* and *on*; as, τεκτον (-κτων), *edon* (*edo*), &c.

By adding to the base of NOUNS—

VI. इन् *in* (nom. -*ī*, -*inī*, -*ī*), forming innumerable adjectives of possession. The final of a base is rejected before this affix; as, from *dhana*, 'wealth,' *dhanin*, 'wealthy'; from *mālā*, 'a garland,' *mālin*, 'garlanded'; from *vr̥thi*, 'rice,' *vr̥thin*, 'having rice.' Compare Greek and Latin formations in *ov* and *on*; as, γνάθ-ων, 'having cheeks'; *nason* (*naso*), 'having a nose.'

VII. विन् *vin* (nom. -*vi*, -*vinī*, -*vi*), if the base ends in *ā* or *as*, forming a few adjectives; as, from *medhā*, 'intellect,' *medhāvin*, 'intellectual'; from *tejas*, 'splendour,' *tejasvin*, 'splendid.' Compare 69. *a*.

VIII. मिन् *min* (nom. -*mī*, -*minī*, -*mī*); as, from *vāc*, 'speech,' *vāgmin* 'eloquent'; from *go*, 'a cow,' *gomin*, 'rich in herds'; from *sva*, 'own' (with lengthening of the final), *svāmin*, 'owner.'

86. SEVENTH CLASS.—*Masculine, Feminine, and Neuter bases in*

अस् *as*, इस् *is*, and उस् *us*.

Formed by adding to ROOTS—

I. अस् *as* (nom. -*as*), after Guna, forming a great many neuter substantives; as, from *man*, 'to think,' *manas*, 'the mind'; from *sri*, 'to go,' *saras*, 'water.' It also forms one or two masculine and feminine nouns; as, *vedhas*, m., 'Brahmā'; *dandamas*, m., 'the moon'; *apsaras*, f., 'a nymph'; *ushas*, f., 'the dawn,' from *ush*, 'to glow:' but in these the nominative is long (-*ās*).

II. इस् *is* or उस् *us* (nom. -*is*, -*us*). In place of *as*, the neuter affixes *is* or *us* are occasionally added; as, from *hu*, 'to offer,' *havis*, 'ghee'; from *caksh*, 'to look,' *cakshus*, 'the eye.' See 68. *a*. With *as* compare the Latin *es* in *nubes* (नभस् *nabhas*), *sedes* (सदस् *sadas*), &c.; but especially the *us* and *ur* of words like *genus*, *scelus*, *robur*. Compare also the Greek formations *πά-ος*, *ῥέ-ος*, *μέν-ος*, *ψεύθ-ος*, &c.; and such compounds as *εὐμενής*, neut. *εὐμενές*, &c.

### 87. EIGHTH CLASS.—*Masculine, Feminine, and Neuter bases in any Consonant, except त् and द् d, न् n, स् s.*

Formed by using ROOTS as adjectives, substantives, or nouns of agency—

Any root may be used to form an adjective or a noun of agency, provided it be the last member of a compound word: thus, from शक् 'to be able,' *sarvasak*, 'omnipotent.' Those roots which end in *t* or *d*, or in a short vowel, having *t* affixed, have been already noticed as falling under the fifth class. This eighth class is intended to comprise all other roots, ending in *any consonant*; as, भुज् *bhuj* (nom. भुक् 'an eater'); राज् *raj*, m. (nom. राट् 'a king'); आच्छ् (nom. आट् 'an asker'); बुध् (nom. भुन् 'a knower'); पुर् f. (nom. पूस् 'a city'); गिर् f. (nom. गीस् 'a voice'); दिक् f. (nom. दीस् 'the sky'); स्पृज् (nom. स्पृक् 'one who touches'); विज् (nom. विट् 'one who enters'); लिह् (nom. लिट् 'one who licks'); दुह् (nom. धुक् 'one who milks'). Similarly, the desid. base, पिपश् (nom. पिपक् 'one who wishes to cook'). There are also a few other nouns derived from roots falling under this class; as, तृप्साज् 'thirsty' (nom. तृप्साक्); ऋत्विज् m. 'a priest' (nom. ऋत्विक्); असृज् n. 'blood' (nom. असृक्); and a few substantives formed by prefixing prepositions to roots; as, समिष् f. 'fuel' (nom. समिन्), from the root इन्ध् 'to kindle' (see 43 and 75, with note).

A few roots standing by themselves as substantives may fall under this class: thus, युष् f. 'battle' (nom. युन्); क्षुष् f. 'hunger' (nom. क्षुन्); वाक् f. 'speech' (nom. वाक्), from *vac*, 'to speak,' the medial *a* being lengthened. Greek and Latin use a few monosyllabic roots in the same manner; as, ὄψ (*ὀψ*), φλόξ (*φλογ*), &c.; and Latin *vox* (*voc*), *lex* (*leg*), *dux* (*duc*).

## CHAPTER IV.

### DECLENSION; OR INFLECTION OF THE BASE OF NOUNS, SUBSTANTIVE AND ADJECTIVE.

#### GENERAL OBSERVATIONS.

88. HAVING explained how the crude base of nouns is generally formed, we have now to shew how it is inflected.

As, in the last chapter, nouns, substantive and adjective, were arranged under eight classes, according to the final of their bases (the first four classes comprising those ending in vowels, the last four those ending in consonants), so it will be the object of the present chapter to exhibit their declension or inflection under the

same eight classes. Moreover, as every class comprises adjectives as well as substantives, so it is intended that the declension of a masculine, feminine, and neuter substantive, exhibited under each, shall serve as the model for the declension of masculine, feminine, and neuter adjectives coming under the same class.

89. The learner will have already gathered that the noun has three genders, and that the gender is, in many cases, determinable from the termination of the base. Thus, nearly all bases in *á*, *í*, and those formed with the affix *ti* (r. 81. V), are feminine: nearly all nouns whose crudes end in *ana*, *tva*, *ya*, *tra* (see under 80), *as*, *is*, *us* (86), and *man* (85. II), are neuter; those in *iman* (85. IV) are generally masculine; but those in *a*, *i*, *u*, and *ri*, are not reducible to rule. The nominative case is, however, in the first of these instances a guide to the gender; as, *devas*, 'a deity,' is masculine; but *dánam*, 'a gift,' neuter. And in other cases the meaning of the word; as, *pitri*, 'a father,' is masculine; and *mátri*, 'a mother,' feminine.

90. In Sanskrit, nearly all the relations between the words in a sentence are expressed by inflections. A great many prepositions exist in the language, but in the later or classical Sanskrit they are not often used alone in government with any case, their chief use being as prefixes to verbs and nouns. This leads to the necessity for eight cases, which are regularly built upon the base. These are called, 1. nominative (*prathamá* or *kartṛi*); 2. accusative (*dvitīyá* or *karma*); 3. instrumental (*trītiyá* or *karana*); 4. dative (*catvurthi* or *sampradána*); 5. ablative (*pañcamí* or *apádána*); 6. genitive (*shashthi* or *sambandha*); 7. locative (*saptamí* or *adhikarana*); 8. vocative (*sambuddhi*)\*. Of these, the third and seventh are new to the classical student. The *instrumental* denotes the instrument or agent by which or by whom a thing is done; as, *tena kṛitam*, 'done by him.' The *locative* generally refers to the place or time in which any thing is done; as, *Ayodhyáyám*, 'in *Ayodhyá*;' *púrvakále*, 'in former time;' *bhúmau*, 'on the ground †.' Hence it follows that the *ablative* is generally

\* These cases will sometimes be denoted by their initial letters. Thus N. will denote nominative; I., instrumental.

† Both these cases are used to denote various other relations. See the Chapter on Syntax, r. 805, 817.



restricted to the sense *from*, and can rarely be used, as in Latin and Greek, to express other relations, such as *by*, *with*, *in*, &c. See 812.

91. According to the Indian system of teaching, each of these eight cases has three numbers, singular (*ekavācana*), dual (*dvivācana*), and plural (*bahuvācana*); and to each belongs a termination which is considered to be peculiarly its own, serving alike for masculine (*puruṣa-lin-ga*), feminine (*strī-lin-ga*), and neuter gender (*klīva* or *napuṃsaka-lin-ga*). Again, according to the native system, some of the terminations may be combined with memorial letters to aid pronunciation or assist the memory. Thus the proper termination of the nominative singular is *s* (expressible by Visarga : before *k*, *kh*, *p*, *ph*, and the sibilants, or at the end of a sentence, see 63); but the memorial termination is *su*, the letter *u* being only memorial. Similarly, the termination of the nominative plural is *jas*, the *j* being memorial. The two schemes of termination (*vibhakti*, Pāṇ. I. 4, 104), with and without the memorial letters, are here exhibited. The first is given in small type, as being of no importance excepting as subservient to the second.

### *Terminations with memorial letters.*

(Observe—The memorial or servile letters are printed in capitals.)

	SING.	DUAL.	PLURAL.
Nom.	सु sU*	औ au	जस् Jas
Acc.	अम् am	औट् auT*	जस् Sās
Inst.	टा Tā	भ्याम् bhyām	भिस् bhis
Dat.	के Ne	भ्याम् bhyām	भ्यस् bhyas
Abl.	ऊस् NasI	भ्याम् bhyām	भ्यस् bhyas
Gen.	ऊस् Nas	औस् os	आम् ām
Loc.	ऊि Ni	औस् os	सुप् suP

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\* The vowel *u*, which is of course merely memorial or servile, to enable the *s*, which is the real termination, to be pronounced, may possibly be used, in preference to any other vowel, to indicate that final *s*, in certain positions, is liable to be liquefied into *u*. The object of the ट् of औट् in the acc. du. is to enable a *pratyāhāra* सुट् (or before soft letters सुट्) to be formed, denoting the first five inflections or strong cases.

*The same terminations without memorial letters.*

	SING.	DUAL.	PLURAL.
Nom.	स s	औ au	अस् as
Acc.	अम् am	— au	— as
Inst.	आ á	भ्याम् bhyám	भित् bhis
Dat.	ए e	— bhyám	भ्यस् bhyas
Abl.	अस् as	— bhyám	भ्यस् bhyas
Gen.	— as	ओस् os	आम् am
Loc.	इ i	— os	सु su

92. Observe—The vocative is not given in the above general scheme, as it is held to be a peculiar aspect of the nominative, and coincides with the nom. in the dual and plural. In the singular it is sometimes identical with the base, sometimes with the nominative, and sometimes differs from both\*.

a. Observe also—The terminations beginning with vowels will sometimes be called *vowel-terminations*; and those beginning with consonants, including the nom. sing., *consonantal-terminations*.

Similarly, those cases which take the vowel-terminations will sometimes be called *vowel-cases*; and those which take the consonantal, *consonantal-cases*.

See also the division into strong, middle, and weak cases at 135. b.

93. Having propounded the above scheme, which for convenience will be called *the memorial scheme of terminations*, as the general type of the several case-affixes in the three numbers, Indian grammarians proceed to adapt them to every noun, substantive and adjective, in the language, as well as to pronouns, numerals, and participles, whether masculine, feminine, or neuter. In fact, their theory is, that there is but one declension in Sanskrit, and that the base of a noun being given, and the regular case-terminations being given, the base is to be joined to those terminations according to the usual rules for the combination of final and initial letters, as in the following examples of the two bases, नौ nau, f., 'a ship' (navi, nav), and हरिः harit, m. f., 'green.'

\* In the first or commonest class of nouns the crude base stands alone in the vocative, just as the termination is dropped from the 2d sing. imperative in the first group of conjugations, see 247.

94.

	SINGULAR.	DUAL.	PLURAL.
Nom. voc.	नौस् <i>naus</i> <i>nau + s</i>	नौवौ <i>návau</i> <i>nau + au. See 37.</i>	नौवस् <i>návas</i> <i>nau + as. 37.</i>
Acc.	नौवम् <i>návam</i> <i>nau + am. 37.</i>	— <i>návau</i>	— <i>návas</i>
Inst.	नौवा <i>nává</i> <i>nau + á. 37.</i>	नौव्याम् <i>naubhyám</i> <i>nau + bhyám</i>	नौभिस् <i>naubhis</i> <i>nau + bhis</i>
Dat.	नौवे <i>náve</i> <i>nau + e. 37.</i>	— <i>naubhyám</i>	नौव्यस् <i>naubhyas</i> <i>nau + bhyas</i>
Abl.	नौवस् <i>návas</i> <i>nau + as. 37.</i>	— <i>naubhyám</i>	— <i>naubhyas</i>
Gen.	नौवस् <i>návas</i> <i>nau + as. 37.</i>	नौवोस् <i>návos</i> <i>nau + os. 37.</i>	नौवाम् <i>návám</i> <i>nau + am. 37.</i>
Loc.	नौवि <i>návi</i> <i>nau + i. 37.</i>	— <i>návos</i>	नौषु <i>naushu</i> <i>nau + su. 70.</i>

95.

	SINGULAR.	DUAL.	PLURAL.
Nom. voc.	हरित् <i>harit</i> <i>harit + s. See 43. a.</i>	हरितौ <i>haritau</i> <i>harit + au. 41. b.</i>	हरितस् <i>haritas</i> <i>harit + as. 41. b.</i>
Acc.	हरितम् <i>haritam</i> <i>harit + am. 41. b.</i>	— <i>haritau</i>	— <i>haritas</i>
Inst.	हरिता <i>haritá</i> <i>harit + á. 41. b.</i>	हरिद्व्याम् <i>haridbhyám</i> <i>harit + bhyám. 41.</i>	हरिद्विस् <i>haridbhis</i> <i>harit + bhis. 41.</i>
Dat.	हरिते <i>harite</i> <i>harit + e. 41. b.</i>	— <i>haridbhyám</i>	हरिद्व्यस् <i>haridbhyas</i> <i>harit + bhyas. 41.</i>
Abl.	हरितस् <i>haritas</i> <i>harit + as. 41. b.</i>	— <i>haridbhyám</i>	— <i>haridbhyas</i>
Gen.	— <i>haritas</i>	हरितोस् <i>haritos</i> <i>harit + os. 41. b.</i>	हरिताम् <i>haritám</i> <i>harit + am. 41. b.</i>
Loc.	हरिति <i>hariti</i> <i>harit + i. 41. b.</i>	— <i>haritos</i>	हरित्सु <i>haritsu</i> <i>harit + su. 40.</i>

96. Unfortunately, however, it happens, that of nouns whose bases end in vowels, नौ *nau*, 'a ship,' is nearly the only one that admits of this regular junction of the base with the case-endings ; and, although nouns whose bases end in consonants are numerous, and are generally declined as regularly as *harit*, yet they are numerically insignificant, compared with nouns in *a*, *á*, *i*, *í*, *u*, and *ri*, whose declension requires frequent changes in the final of the base, and various modifications, or even substitutions, in the terminations.

97. Thus in the first class of nouns ending in *a* (which will be found to comprise almost as many nouns as the other seven classes together ; compare 80 with 81—87), not only is the final *a* of the base liable to be lengthened and changed to *e*, but also the termination *ina* is substituted for *á*, the proper termination of the instrumental sing. masc. ; *ya* for *e* of the dative ; *t* for *as* of the ablative ; *sya* for *as* of the genitive ; *n* for *as* of the accus. plural ; *ais* for *bhis* of the instrum. plural. And in many other nouns particular changes and substitutions are required, some of which are determined by the gender. (Compare the first group of verbal bases at 257. *a*.)

The annexed table exhibits synoptically the terminations, with the most usual substitutions, throughout all the classes of nouns.

SINGULAR.	DUAL.	PLURAL.
N. स् (m.f.), न्* (n.)	औ (m.f.), ई (n.)	अस् (m.f.), इ (n.)
Ac. अस् (m.f.), न्* (m.f.n.)	औ (m.f.), ई (n.)	अस्, स् (m.f.), न्* (m.), इ (n.)
I. आ (m.f.n.), इन्* (m.n.)	भ्याम् (m.f.n.)	भिरु (m.f.n.), ऐस्* (m.n.)
D. ए (m.f.n.), य्* (m.n.)	भ्याम् (m.f.n.)	भ्यस् (m.f.n.)
Ab. अस् (m.f.n.), स्, र् (m.f.), न्* (m.n.)	भ्याम् (m.f.n.)	भ्यस् (m.f.n.)
G. अस् (m.f.n.), स्, र् (m.f.), स्स्* (m.n.)	चोस् (m.f.n.)	चान् (m.f.n.)
L. इ (m.f.n.), चान् (f.), औ (m.f.)	चोस् (m.f.n.)	सु (m.f.n.)

Observe—Those substitutions marked \* are mostly restricted to nouns ending in *a*, and are therefore especially noticeable.

*a.* Comparing the above terminations with those of Latin and Greek, we may remark that *s* enters into the nom. sing. masc., and *m* or *n* into the neuter, in all three languages. In regard to the Sanskrit dual *au*, the original termination was *á*, as found in the Vedas ; and *á* equals the Greek *α*, *ω*, and *ε*. In nom. pl. masc. the *s* appears in many Latin and Greek words. In acc. sing., Sanskrit agrees

with Latin, and frequently with Greek, as the Sanskrit *ṃ* may be euphonically changed to *ṇ* (v), if influenced by a dental following (see observation, p. 22). In the acc. pl. *s* appears in all three languages; and when the Sanskrit ends in *ṃ*, as in the first class of nouns, this *ṃ* is probably for *ṃs*, since a preceding *a* is lengthened to compensate for the rejection of *s*. Compare some Vedic acc. plurals; cf. also Bopp's Comp. Gr. § 236, ἴππων acc. pl. in the Cretic dialect; and Gothic forms, such as *balgins*, *sununs*. In inst. pl. *ḥhis* is preserved in the Latin *nobis*, *vobis*, and the Greek *φί(ν)* for *φίς* (*ναῦ-φίς* = *naubhis*). The *ais* which belongs to Sanskrit nouns in *a* is probably a contraction of *ḍhis*, since in the Vedas *ebhis* for *ḍhis* is found for *ais*, as *ṛṣikēhis* for *ṛṣikais*, &c. &c. The termination *ais* probably answers to the Latin dat. and abl. plural in *is*, just as *ḥhis* and *ḥhyas* answer to the Latin *bus*. In the gen. sing. all three languages have preserved the *s* (*νάσας*, *navis*, *νῆός* for *ναφός*); and in the gen. pl. *ām* is equivalent to the Greek *ων*, and the Latin *um* (पदा = ποδῶν, *pedum*). In loc. sing. the Sanskrit *i* is preserved in the dative of Greek and Latin words (निषि = νυκτί—Compare the expression τῇ αὐτῇ νυκτί—नावि = *navi*). In loc. pl. *su* answers to the Greek *σι* (ναῖσι = *navisi*). Sanskrit bases in *a* prefix *i* to *su*; so that *ṛṣikaishu* (29. ḍ) = *λυκοῖσι*. The voc. sing. in Greek is generally identical with the base, and the voc. dual and pl. with the nom., as in Sanskrit: thus *λόγε* is the voc. sing. of *λόγος*, *τρίῃρες* of *τρίῃρης*, *χαρίεν* of *χαρίεις*, *βασιλεῦ* of *βασιλεύς*, &c.

98. In the following pages no attempt will be made to bring back all nouns to the general scheme of terminations by a detailed explanation of changes and substitutions in every case. But under every one of the eight classes a model noun for the masculine, feminine, and neuter, serving for adjectives as well as substantives, will be declined at full; and under every case of every noun the method of joining the final letter of the base with the proper terminations will be indicated in English letters.

99. The student must, however, understand, that the division into eight classes, which here follows, is not meant to imply the existence of eight separate declensions in the sense understood by the classical scholar, but is rather intended to shew, that the final letters of the crude bases of nouns may be arranged under four general heads for vowels, and four for consonants; and that all Sanskrit nouns, whatever may be the final of their bases, are capable of adaptation to one common scheme of nearly similar case-terminations.

a. In the same manner it will appear in the sequel, that the ten classes into which verbs are divided do not imply ten different conjugations, but rather ten different ways of adapting the bases of verbs to one common scheme of tense-

terminations; and just as in nouns the commonest declension is formed by bases in *a* and *ā*, so in verbs the commonest conjugation or group of conjugations (see 257) is formed by bases in *a* and *ā*. There is no reason why the same system of generalisation should not have been carried out by Latin and Greek grammarians, had the formation of nouns and verbs from roots and crude bases been traceable with equal clearness in these languages.

100. The classical scholar may, if he please, satisfy his own ideas of declension, by regarding masculine and neuter nouns in *a*, like *śiva* of the first class, as his 1st declension; feminine nouns in *ā* and *ī*, like *śivā* and *nadī* of the first class, as his 2d declension; masculine and feminine nouns in *ī* and *u*, like *kavi*, *matī*, *bhānu*, and *dhenu*, of the second and third classes, as his 3d declension; and all the remaining nouns, including the neuters of those in *i* and *u*, and all those contained in the last five classes, as his 4th declension. These four declensions may be traced in regular order in the following pages, and will be denoted by the capital letters A at 103; B at 105; C at 110; D at 114.

101. Observe, that in declining the model nouns, under every inflection, the base with the sign +, and after it the termination, will be exhibited in English letters. Moreover, the number of the rule of Sandhi which must come into operation in joining the final of the base with the initial of the termination will generally be indicated. For it is most important to remember, that the formation of every case in a Sanskrit noun supposes the application of a rule of Sandhi or 'junction;' and that *declension* in Sanskrit is strictly 'junction,' i. e. not a divergence from an upright line (*rectus*), but a *joining together* of a base with its terminations.

102. Not unfrequently, however, before this *joining together* takes place, the original final of the base is changed to its Guna or Vriddhi equivalent (see 27), or to some other letter (see 43. b. c. d. e), so that the *inflective* base often varies from the original crude; and not unfrequently the original term in of the scheme is changed for some other termination, as indicated at 107.

In order, therefore, that the student, without forgetting the original final of the crude base, or the original termination of the memorial scheme, may at the same time observe, 1st, whether in any particular instances the final of the base undergoes any or what modification—2dly, whether the original termination suffers any change—it will be desirable that, whenever in exceptional cases the final vowel of the base is to be gunated or vriddhied, or otherwise changed (whenever, in fact, the *inflective* base differs from the *crude* base), this changed form of the crude base be exhibited in place of the original form: thus, at 103, under the genitive dual *śivayos*, *śive+ās* denotes, that before the base *śiva* is joined to the termination *as*, the final letter *a* is to be changed to *e*; and the number indicates the rule of Sandhi which must come into operation in joining *śive* and *as* together. Similarly,

whenever the original termination has to be modified, it will be desirable that the termination be exhibited in its altered form : thus, at 103, under the accus. sing., *siva+m* denotes, that the base is to be joined with *m*, substituted for the original termination *am*. See the table, page 69.

## SECTION I.

INFLECTION OF NOUNS, SUBSTANTIVE AND ADJECTIVE, WHOSE BASES END IN VOWELS, OR OF THE FIRST FOUR CLASSES OF NOUNS.

FIRST CLASS OF NOMINAL BASES INFLECTED.

*Masculine and neuter bases in ञ a ; feminine bases in जा á and ई í.*

Note, that this class comprises by far the greater number of nouns, substantive and adjective, in the language. It answers to a common class of Latin and Greek words in *us* and *os*, *um* and *ov*, *a* and *α* ; such as *lupus*, *λύκος* (= Sans. *ṛikas*, nom. of *ṛika*) ; *donum*, *δῶρον* ; *terra*, *χώρα* (= *धरा*) ; and to adjectives like *bonus*, *ἀγαθός*, &c.

103. (A ; see r. 100.) Masculine bases in *a*, declined like शिव *siva*, m., 'the god Siva,' or as an adjective, 'prosperous.'

The final of the base is lengthened in D. Ab. sing., I. D. Ab. du., G. pl. ; and changed to *e* in G. L. du., D. Ab. L. pl. : *n* is euphonically affixed to the final in G. pl. Hence the four inflective bases *siva*, *sivá*, *sive*, *siván*.

N.	{ शिवस् <i>sivas</i> <i>siva+s</i>	शिवौ <i>sivau</i> <i>siva+au</i> . See 33.	शिवास् <i>sivás</i> <i>siva+as</i> . See 31.
Ac.	{ शिवम् <i>sivam</i> <i>siva+m</i>	— <i>sivau</i>	शिवान् <i>siván</i> <i>sivá+n</i> . 31.
I.	{ शिवेन <i>sivena</i> <i>siva+ina</i> . 32.	शिवाभ्याम् <i>sivábhyaṁ</i> <i>sivá+bhyaṁ</i>	शिवैस् <i>sivais</i> <i>siva+ais</i> . 33.
D.	{ शिवाय <i>siváya</i> <i>sivá+ya</i>	— <i>sivábhyaṁ</i>	शिवेभ्यस् <i>sivebhyas</i> <i>sive+bhyas</i>
Ab.	{ शिवान् <i>sivát</i> <i>sivá+t</i> . 31.	— <i>sivábhyaṁ</i>	— <i>sivebhyas</i>
G.	{ शिवस्य <i>sivasya</i> <i>siva+syā</i>	शिवयोस् <i>sivayos</i> <i>sive+os</i> . 36.	शिवानाम् <i>sivánám</i> <i>siván+ám</i>
	{ शिवे <i>sive</i> <i>siva+i</i> . 32.	— <i>sivayos</i>	शिवेषु <i>siveshu</i> <i>sive+su</i> . 70.
	{ शिव <i>siva</i> <i>sive</i> ( <i>s</i> dropped). 92.	शिवौ <i>sivau</i> <i>siva+au</i> . 33.	शिवास् <i>sivás</i> <i>siva+as</i> . 31.



104. Neuter bases in *a*, declined like शिव *śiva*, n., 'prosperous.'

The final of the base is lengthened and assumes *n* in N. Ac. V. pl.

N. Ac.	{ शिवम् <i>śivam</i> <i>śiva</i> +m. 97.	शिवे <i>śive</i> <i>śiva</i> +ī. 32.	शिवानि <i>śivāni</i> <i>śivā</i> +n+i
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The vocative is शिव *śiva*, शिवे *śive*, शिवानि *śivāni*; all the other cases are like the masculine.

105. (B; see r. 100.) Feminine bases in *ā*, declined like शिवा *śivā*, f., 'the wife of Śiva,' or as an adjective, 'prosperous.'

The final of the base is changed to *e* in I. sing., G. L. du.; *yā* is inserted in D. Ab. G. L. sing.; and *n* in G. pl. Hence the inflective bases *śivā*, *śive*.

N.	{ शिवा <i>śivā</i> <i>śivā</i> (s rejected)	शिवे <i>śive</i> <i>śivā</i> +ī. 32.	शिवास् <i>śivās</i> <i>śivā</i> +as. 31.
Ac.	{ शिवाम् <i>śivām</i> <i>śivā</i> +am. 31.	— <i>śive</i>	— <i>śivās</i>
I.	{ शिवया <i>śivayā</i> <i>śive</i> +ā. 36.	शिवाभ्याम् <i>śivābhyām</i> <i>śivā</i> +bhyām	शिवाभिस् <i>śivābhis</i> <i>śivā</i> +bhis
D.	{ शिवायै <i>śivāyai</i> <i>śivā</i> +yā+e. 33.	— <i>śivābhyām</i>	शिवाभ्यस् <i>śivābhyas</i> <i>śivā</i> +bhyas
Ab.	{ शिवायास् <i>śivāyās</i> <i>śivā</i> +yā+as. 31.	— <i>śivābhyām</i>	— <i>śivābhyas</i>
G.	{ — <i>śivāyās</i>	शिवयोस् <i>śivayos</i> <i>śive</i> +os. 36.	शिवानाम् <i>śivānām</i> <i>śivā</i> +n+ām
L.	{ शिवायाम् <i>śivāyām</i> <i>śivā</i> +yā+ām. 31.	— <i>śivayos</i>	शिवानु <i>śivānu</i> <i>śivā</i> +nu
V.	{ शिवे <i>śive</i> <i>śivā</i> +i. 32.	शिवे <i>śive</i> <i>śivā</i> +ī. 32.	शिवास् <i>śivās</i> <i>śivā</i> +as. 31.

106. Feminine bases in *ī*, declined like नदी *nadī*, f., 'a river.'

The final of the base becomes *y* before the vowel-terminations, by 34; *d* is inserted in D. Ab. G. L. sing.; the final of the base is shortened in V. sing.; and *n* is inserted in G. pl.

N.	{ नदी <i>nadī</i> <i>nadī</i> (s rejected)	नद्यौ <i>nadyau</i> <i>nadī</i> +au. 34.	नद्यस् <i>nadyas</i> <i>nadī</i> +as. 34.
Ac.	{ नदीम् <i>nadīm</i> <i>nadī</i> +m	— <i>nadyau</i>	नदीस् <i>nadīs</i> <i>nadī</i> +s
I.	{ नद्या <i>nadyā</i> <i>nadī</i> +ā. 34.	नदीभ्याम् <i>nadībhyām</i> <i>nadī</i> +bhyām	नदीभिस् <i>nadībhis</i> <i>nadī</i> +bhis



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D.	{ नद्यै <i>nadyai</i> nād+ā+e. 33.	नदीभ्याम् <i>nadībhyām</i>	नदीभ्यस् <i>nadībhyas</i> nād+ībhyas
Ab.	{ नद्यास् <i>nadyās</i> nād+ā+as. 31.	— <i>nadībhyām</i>	— <i>nadībhyas</i>
G.	{ — <i>nadyās</i>	नद्योस् <i>nadyos</i> nād+os. 34.	नदीनाम् <i>nadīnām</i> nād+n+ām
L.	{ नद्याम् <i>nadyām</i> nād+ā+ām. 34.	— <i>nadyos</i>	नदीभ्यु <i>nadīshu</i> nād+su. 70.
V.	{ नदि <i>nadi</i> nādī (final shortened)	नद्यौ <i>nadyau</i> nād+au. 34.	नद्यस् <i>nadyas</i> nād+as. 34.

The classical student will recognise in the terminations of *śiva*, *śivā*, and *nādī* many resemblances to Latin and Greek terminations, remembering that Sanskrit *a* corresponds to Latin *u* and Greek *o*; Sanskrit *m* to Latin *m* and Greek *ν*; Sanskrit *d* to Latin *a* and Greek *η* or *α*, or in gen. plur. to *ω*; Sanskrit *t* to Greek and Latin *i*; Sanskrit *bh* or *bhy* to Latin *b*. See 11. f, and 97. a.

107. In accordance with 58, such words as मृग *mṛga*, m., 'a deer'; पुरुष *puruṣa*, m., 'a man'; भार्या *bhāryā*, f., 'a wife'; कुमारी *kumārī*, f., 'a girl'—must be written, in the inst. sing. m. and the gen. pl. m. f., with the cerebral यः thus, मृगेय *mṛgeya*, पुरुषेय, मृगायां, पुरुषायां, भार्यायां, कुमारीयां. When *n* is final, as in the acc. pl. m., it remains unchanged, in accordance with 58.

a. Observe, monosyllabic nouns in ई, like श्री f. 'fortune,' भी f. 'fear,' &c., vary from *nādī* in the manner explained at 123.

b. Observe also, that feminine nouns in अ, like वधू f. 'a wife,' are declined analogously to *nādī*, excepting in the nom. sing., where *s* is not rejected. See 125.

108. When a feminine noun ending in *d* is taken to form the last member of a compound adjective, it is declined like *śiva* for the masculine and neuter. Thus, from *vidyā*, 'learning,' *alpa-vidyas*, *alpa-vidyā*, *alpa-vidyam*, 'possessed of little learning.' Similarly, a masculine noun takes the fem. and neut. terminations; and a neuter noun, the masc. and fem.

a. When roots ending in *d*, such as *pā*, 'to drink' or 'to preserve,' are taken for the last member of compound words, they form their neuter like the neuter of *śiva*. For their masculine and feminine they assume the memorial terminations regularly, rejecting, however, the final of the base in the Ac. pl. and remaining weak or vowel-cases: thus, सोमपा *soma-pā*, m. f., 'a drinker of Soma juice'; N. V. -पास्, -पौ, -पास्; Ac. -पां, -पौ, -पास्; I. -पा, -पाभ्यां, &c.; D. -पे, &c. Similarly, विश्वपा 'protector of the universe' and शङ्खध्वा 'a shell-blower.'

b. हाहा *hāhā*, m., 'a Gandharba' or 'celestial minstrel,' assumes the terminations with the regular euphonic changes, but the Ac. pl. ends in न्; thus, N. V. हाहास्, हाहौ, हाहास्; A. हाहां, हाहौ, हाहान्; I. हाहा, &c.; D. हाहे, &c.; Ab. हाहास्, &c.; G. हाहास्, हाहौस्, हाहां; L. हाहे, &c.

c. The voc. cases of अम्बा *ambā*, अक्का *akkā*, and अल्ला *allā*, all signifying 'mother,' are अम्ब, अक्क, अल्ल, 'O mother!'

d. जरु *jard*, f. 'decay,' forms some of its cases optionally from *jaras*, see 171.

e. दन्त m. 'a tooth,' मास m. 'a month,' पाद m. 'a foot,' दूध m. n. 'soup,' आस्य n. 'the face,' हृदय n. 'the heart,' उदक n. 'water,' शीर्ष n. 'the head,' मांस n. 'flesh,' निशा f. 'night,' नासिका f. 'the nose,' पृथना f. 'an army,' may substitute दन्, मास्, पद्, दूधन्, आसन्, हृद्, उदन्, शीर्षन्, मांस, निश, नस्, पृत्, in the acc. pl. and remaining cases. In the neut. nouns, the nom. pl. does not admit the same substitute as the acc. pl. according to most grammarians. Thus, उदक will be Ac. pl. उदकानि or उदानि; I. sing. उदकेन or उद्गा. Again, नासिका इ. du. will be नासिकाभ्यां or नोभ्यां; and मांस, मांसाभ्यां or मान्भ्यां.

109. To convince the student of the absolute necessity of studying the declension of this first class of nouns, he is recommended to turn back to rule 80. He will there find given, under twenty-eight heads, the most usual forms of nouns, substantive and adjective, which follow this declension. All the masculine and neuter substantives in this list are declined like *śiva*, and all the feminine either like *śivā* or *nadī*. Again, all the adjectives in this list follow the same three examples for their three genders. Again, according to *śiva* masc. and neut., and *śivā* fem., are declined all present participles, *Ātmane-pada* (see 526, 527, 528); all passive past participles, which are the most common of verbal derivatives (see 530); all future passive participles (see 568); all participles of the second future, *Ātmane* (see 578); many ordinals, like *prathama* (208). Lastly, according to *nadī* feminine, are also declined the *feminines* of innumerable adjectives, see 80. XIII. XIV; the *feminines* of participles, like *kṛitavat* (553, and 140. a) and *vividvas* (see 554 and 168); the *feminines* of many ordinals, like *catūrtha* (209).

## SECOND AND THIRD CLASSES OF NOMINAL BASES INFLECTED.

The declension of the 2d and 3d classes of nouns (see 81 and 82) is exhibited together, that their analogy may be more readily perceived.

2d class—Masculine, feminine, and neuter bases in इ i.

3d class—Masculine, feminine, and neuter bases in उ u.

Note, that the 2d class answers to Latin and Greek words like *ignis*, *turris*, *πόλις*, *πίστις*, *mare*, *μέλι*; and the 3d, to words like *gradus*, *βότρυς*, *ῥόδῶς*, *μέθυσ*.

110. (C.) Masculine bases in इ i, declined like अग्नि *agni*, m. (*ignis*), 'fire.'

The final of the base is gunated in D. Ab. G. V. sing.. N. pl.; lengthened in

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N. Ac. V. du., Ac. G. pl.; dropped in L. sing., or, according to Páṇini, changed to *a*; *n* is inserted in I. sing., G. pl. Hence the inflective bases *agni*, *agní*, *agne*, *agn*.

N.	{ अग्निस् <i>agnis</i> <i>agni</i> + <i>s</i>	अग्नी <i>agní</i> <i>agní</i> ( <i>au</i> rejected)	अग्नयस् <i>agnayas</i> <i>agne</i> + <i>as</i> . 36.
Ac.	{ अग्निम् <i>agnim</i> <i>agni</i> + <i>m</i>	— <i>agní</i>	अग्नीन् <i>agnín</i> <i>agní</i> + <i>n</i>
I.	{ अग्निना <i>agniná</i> <i>agni</i> + <i>n</i> + <i>á</i>	अग्निभ्याम् <i>agnibhyám</i> <i>agni</i> + <i>bhyám</i>	अग्निभिस् <i>agnibhis</i> <i>agni</i> + <i>bhis</i>
D.	{ अग्नये <i>agnaye</i> <i>agne</i> + <i>e</i> . 36.	— <i>agnibhyám</i>	अग्निभ्यस् <i>agnibhyas</i> <i>agni</i> + <i>bhyas</i>
Ab.	{ अग्नेस् <i>agnes</i> <i>agne</i> + <i>s</i>	— <i>agnibhyám</i>	— <i>agnibhyas</i>
G.	{ — <i>agnes</i>	अग्न्योस् <i>agnyos</i> <i>agni</i> + <i>os</i> . 34.	अग्नीनाम् <i>agnínám</i> <i>agní</i> + <i>n</i> + <i>ám</i>
L.	{ अग्नौ <i>agnau</i> <i>agn</i> ( <i>i</i> dropped)+ <i>au</i>	— <i>agnyos</i>	अग्निषु <i>agnishu</i> <i>agni</i> + <i>su</i> . 70.
V.	{ अग्ने <i>agne</i> <i>agne</i> ( <i>s</i> rejected)	अग्नी <i>agní</i> <i>agní</i> ( <i>au</i> rejected)	अग्नयस् <i>agnayas</i> <i>agne</i> + <i>as</i> . 36.

III. Masculine bases in उ *u*, declined like भानु *bhānu*, m., 'the sun.'

The inflective base varies as in the last. Páṇini makes it in L. sing. *bhāna*. Perhaps the locative was originally *bhānavi* (such a form actually occurring in the Veda); and *i* being dropped, *bhānav* would become *bhānáv* (*bhānau*).

N.	{ भानुस् <i>bhānus</i> <i>bhānu</i> + <i>s</i>	भानू <i>bhānú</i> <i>bhānú</i> ( <i>au</i> rejected)	भानवस् <i>bhānavas</i> <i>bhāno</i> + <i>as</i> . 36.
Ac.	{ भानुम् <i>bhānum</i> <i>bhānu</i> + <i>m</i>	— <i>bhānú</i>	भानून् <i>bhānún</i> <i>bhānú</i> + <i>n</i>
I.	{ भानुना <i>bhānuna</i> <i>bhānu</i> + <i>n</i> + <i>á</i>	भानुभ्याम् <i>bhānubhyám</i> <i>bhānu</i> + <i>bhyám</i>	भानुभिस् <i>bhānubhis</i> <i>bhānu</i> + <i>bhis</i>
D.	{ भानवे <i>bhānave</i> <i>bhāno</i> + <i>e</i> . 36.	— <i>bhānubhyám</i>	भानुभ्यस् <i>bhānubhyas</i> <i>bhānu</i> + <i>bhyas</i>
Ab.	{ भानोस् <i>bhānos</i> <i>bhāno</i> + <i>s</i>	— <i>bhānubhyám</i>	— <i>bhānubhyas</i>
G.	{ — <i>bhānos</i>	भान्वोस् <i>bhānvos</i> <i>bhānu</i> + <i>os</i> . 34.	भानूनाम् <i>bhānúnám</i> <i>bhānú</i> + <i>n</i> + <i>ám</i>
L.	{ भानौ <i>bhānau</i> <i>bhān</i> ( <i>u</i> dropped)+ <i>au</i>	— <i>bhānvos</i>	भानुषु <i>bhānushu</i> <i>bhānu</i> + <i>su</i> . 70.
V.	{ भानो <i>bhāno</i> <i>bhāno</i> ( <i>s</i> rejected)	भानू <i>bhānú</i> <i>bhānú</i> ( <i>au</i> rejected)	भानवस् <i>bhānavas</i> <i>bhāno</i> + <i>as</i> . 36.

112. Feminine bases in इ i, declined like मति *mati*, f., 'the mind.'

The final of the base is gunated in D. Ab. G. V. sing., N. pl.; lengthened in N. Ac. V. du., Ac. G. pl.; dropped in L. sing. (unless the termination be स्त्री); *n* is inserted in G. pl. Hence the inflective bases *mati*, *matí*, *mate*, *mat*.

N.	{ मतिस् <i>matís</i> <i>mati</i> +s	मती <i>matí</i> <i>matí</i> (au rejected)	मतयस् <i>matayas</i> <i>mate</i> +as. 36.
Ac.	{ मतिम् <i>matim</i> <i>mati</i> +m	— <i>matí</i>	मतीस् <i>matís</i> <i>mati</i> +s
I.	{ मत्या <i>matyá</i> <i>mati</i> +á. 34.	मतिभ्याम् <i>matibhyám</i> <i>mati</i> +bhyám	मतिभिस् <i>matibhis</i> <i>mati</i> +bhis
D.	{ मतये <i>mataye</i> or मत्तै * <i>mate</i> +e. 36.	— <i>matibhyám</i>	मतिभ्यस् <i>matibhyas</i> <i>mati</i> +bhyas
Ab.	{ मतेस् <i>mates</i> or मत्तास् * <i>mate</i> +s	— <i>matibhyám</i>	— <i>matibhyas</i>
G.	{ — <i>mates</i> or मत्तास् * <i>mati</i> +os. 34.	मत्तोस् <i>matyos</i> <i>mati</i> +os. 34.	मतीनाम् <i>matínám</i> <i>matí</i> +n+ám
L.	{ मताम् <i>matam</i> or मत्ताम् * <i>mat</i> (i dropped)+au	— <i>matyos</i>	मतिषु <i>matishu</i> <i>mati</i> +su. 70.
V.	{ मते <i>mate</i> <i>mate</i> (s dropped)	मती <i>matí</i> <i>matí</i> (au rejected)	मतयस् <i>matayas</i> <i>mate</i> +as. 36.

113. Feminine bases in उ u, declined like धेनु *dhenu*, f., 'a milch cow.'

The inflective base varies as in the last.

N.	{ धेनुस् <i>dhenus</i> <i>dhenu</i> +s	धेनू <i>dhenú</i> <i>dhenú</i> (au rejected)	धेनवस् <i>dhenavas</i> <i>dheno</i> +as. 36.
Ac.	{ धेनुम् <i>dhenum</i> <i>dhenu</i> +m	— <i>dhenú</i>	धेनूस् <i>dhenús</i> <i>dhenú</i> +s
I.	{ धेन्या <i>dhenvá</i> <i>dhenu</i> +á. 34.	धेनुभ्याम् <i>dhenubhyám</i> <i>dhenu</i> +bhyám	धेनुभिस् <i>dhenubhis</i> <i>dhenu</i> +bhis
D.	{ धेनवे <i>dhenave</i> or धेन्यै † <i>dheno</i> +e. 36.	— <i>dhenubhyám</i>	धेनुभ्यस् <i>dhenubhyas</i> <i>dhenu</i> +bhyas
Ab.	{ धेनोस् <i>dhenos</i> or धेन्यास् † <i>dheno</i> +s	— <i>dhenubhyám</i>	— <i>dhenubhyas</i>
G.	{ — <i>dhenos</i> — † <i>u</i> +os. 34.	धेनोस् <i>dhenvos</i> <i>u</i> +os. 34.	धेनूनाम् <i>dhenúnám</i> <i>dhenú</i> +n+ám
L.	{ धेनौ <i>dhenau</i> or धेन्याम् † <i>dhen</i> (u dropped)+au	— <i>dhenvos</i>	धेनुषु <i>dhenushu</i> <i>dhenu</i> +su. 70.
V.	{ धेनो <i>dheno</i> <i>dheno</i> (s dropped)	धेनू <i>dhenú</i> <i>dhenú</i> (au rejected)	धेनवस् <i>dhenavas</i> <i>dheno</i> +as. 36.

\* The D. may also be *matyai*; the Ab. and G. *matyás*; the L. *matyám*.

† The D. may also be *dhenvai*; the Ab. and G. *dhenvás*; and the L. *dhenvám*.

114. (D.) Neuter bases in *ṛi*, declined like वारि *vāri*, n., 'water' (Lat. *mare*).

The base inserts *a* before the vowel-terminations, and the final is lengthened in N. Ac. pl. Hence the inflective bases *vāri*, *vāri*.

N.	{ वारि <i>vāri</i> <i>vāri</i>	वारिणी <i>vāriṇī</i> <i>vāri</i> + <i>n</i> + <i>i</i> . See 58.	वारिणि <i>vāriṇi</i> <i>vāri</i> + <i>n</i> + <i>i</i> . See 58.
Ac.	{ — <i>vāri</i>	— <i>vāriṇī</i>	— <i>vāriṇi</i>
I.	{ वारिणा <i>vāriṇā</i> <i>vāri</i> + <i>n</i> + <i>d</i> . 58.	वारिभ्याम् <i>vāribhyām</i> <i>vāri</i> + <i>bhyām</i>	वारिभिस् <i>vāribhis</i> <i>vāri</i> + <i>bhis</i>
D.	{ वारिणे <i>vāriṇe</i> <i>vāri</i> + <i>n</i> + <i>e</i> . 58.	— <i>vāribhyām</i>	वारिभ्यस् <i>vāribhyas</i> <i>vāri</i> + <i>bhyas</i>
Ab.	{ वारिणस् <i>vāriṇas</i> <i>vāri</i> + <i>n</i> + <i>as</i> . 58.	— <i>vāribhyām</i>	— <i>vāribhyas</i>
G.	{ — <i>vāriṇas</i>	वारिणोस् <i>vāriṇos</i> <i>vāri</i> + <i>n</i> + <i>os</i> . 58.	वारिणाम् <i>vāriṇām</i> <i>vāri</i> + <i>n</i> + <i>ām</i> . 58.
L.	{ वारिणि <i>vāriṇi</i> <i>vāri</i> + <i>n</i> + <i>i</i> . 58.	— <i>vāriṇos</i>	वारिषु <i>vāriṣhu</i> <i>vāri</i> + <i>su</i> . 70.
V.	{ वारि <i>vāri</i> or वारे <i>vāre</i> <i>vāri</i> or <i>vāre</i> . 92.	वारिणी <i>vāriṇī</i> <i>vāri</i> + <i>n</i> + <i>i</i> . 58.	वारिणि <i>vāriṇi</i> <i>vāri</i> + <i>n</i> + <i>i</i>

115. Neuter bases in *u*, declined like मधु *madhu*, n., 'honey' (μέθυ).

The inflective base varies as in the last.

N.	{ मधु <i>madhu</i> <i>madhu</i>	मधुनी <i>madhunī</i> <i>madhu</i> + <i>n</i> + <i>i</i>	मधुनि <i>madhūni</i> <i>madhā</i> + <i>n</i> + <i>i</i>
Ac.	{ — <i>madhu</i>	— <i>madhunī</i>	— <i>madhūni</i>
I.	{ मधुना <i>madhunā</i> <i>madhu</i> + <i>n</i> + <i>d</i>	मधुभ्याम् <i>madhubhyām</i> <i>madhu</i> + <i>bhyām</i>	मधुभिस् <i>madhubhis</i> <i>madhu</i> + <i>bhis</i>
D.	{ मधुने <i>madhune</i> <i>madhu</i> + <i>n</i> + <i>e</i>	— <i>madhubhyām</i>	मधुभ्यस् <i>madhubhyas</i> <i>madhu</i> + <i>bhyas</i>
Ab.	{ मधुनस् <i>madhunās</i> <i>madhu</i> + <i>n</i> + <i>as</i>	— <i>madhubhyām</i>	— <i>madhubhyas</i>
G.	{ — <i>madhunās</i>	मधुनोस् <i>madhunōs</i> <i>madhu</i> + <i>n</i> + <i>os</i>	मधुनाम् <i>madhūnām</i> <i>madhā</i> + <i>n</i> + <i>ām</i>
L.	{ मधुनि <i>madhuni</i> <i>madhu</i> + <i>n</i> + <i>i</i>	— <i>madhunōs</i>	मधुषु <i>madhushu</i> <i>madhu</i> + <i>su</i> . 70.
V.	{ मधु <i>madhu</i> or मधो <i>madho</i> <i>madhu</i> or <i>madho</i> . 92.	मधुनी <i>madhunī</i> <i>madhu</i> + <i>n</i> + <i>i</i>	मधुनि <i>madhūni</i> <i>madhā</i> + <i>n</i> + <i>i</i>

116. Neuter nouns in *i* and *u* follow the analogy of nouns in *in* at 159, except in G. plur. and V. sing. **सागु** n., 'summit,' substitutes **सु**, according to r. 108. e.

117. Although there are not many substantives declined like *agni* and *vāri* (81), yet nouns like *matī* are numerous (81. V). Moreover, adjectives like *śuci*, and compound adjectives ending in *i*, are declined like *agni* in the masc.; like *matī* in the fem.; and like *vāri* in the neuter.

118. Again, although there are but few substantives declined like *dhenu* and *madhu*, yet it is important to study their declension, as well as that of the masc. noun *bhānu*; for all simple adjectives like *tanu*, and all like *pīpāsu* (82), and all other simple adjectives in *u*, and all compound adjectives ending in *u*, are declined like *bhānu* in the masc.; *dhenu* in the fem.; and *madhu* in the neut.

a. Many adjectives in *u*, however, either optionally or necessarily follow the declension of *nadī* in the fem.; as, *tanu*, 'thin,' makes its nom. fem. either *tanus* or *tanvī*; **मृदु**, 'tender,' makes nom. f. **मृद्वी** *mṛdovī*; and **गुरु**, 'heavy,' makes **गुर्वी** *gurvī*; and some optionally lengthen the *u* in the feminine; as, *bhīru*, 'timid,' makes fem. **भीरु** or **भीरुः**, declinable like nouns in *ī*, 125.

119. When feminine nouns ending in *i* and *u* are taken to form the last member of a compound adjective, they must be declined like *agni* in the masc., and *vāri* in the neut. Thus the compound adjective *alpa-matī*, 'narrow-minded,' in the acc. plur. masc. would be *alpa-matīm*; fem. *alpa-matīs*; neut. *alpa-matīni*. Similarly, a masc. or neut. noun, as the last member of a compound, may take the feminine form.

a. Although adjectives in *i* and *u* are declined like *vāri* and *madhu* for the neuter, yet in the D. Ab. G. L. sing., and in the G. L. du., they may optionally follow the masculine form: thus the adjectives *śuci* and *tanu* will be, in the D. sing. neut., **शुचिने** or **शुचये**, **तनुने** or **तनये**; and so with the other cases.

120. There are some useful irregular nouns in *ī*, declined as follows: **सखि** m. 'a friend:' N. **सखा**, **सखायौ**, **सखायस्**; Ac. **सखार्यं**, **सखायौ**, **सखीन्**; I. **सख्या**, **सखिभ्यां**, &c.; D. **सख्ये**, &c.; Ab. **सख्युस्**, &c.; G. **सख्युस्**, **सख्योस्**, &c.; L. **सख्यौ**, &c.; V. **सखे**, **सखायौ**, &c. Hence it appears that *sakhi* in some cases assumes the memorial terminations at 91 more regularly than *agni*. In the rest it follows *agni*.

121. **पति** m. 'a master,' 'lord' (**πῶσις**), when not used in a compound word, follows *sakhi* at 120 in I. D. Ab. G. L. sing. (thus, I. **पत्वा**, D. **पत्ये**, Ab. G. **पत्युस्**, L. **पत्नी**); in the other cases, *agni*. But this word is generally found at the end of a compound, and then follows *agni* throughout (thus, **भूयतिना** 'by the lord of the earth').

122. A few neuter nouns, **अस्थि** n. 'a bone' (**ὀστέον**), **अक्षि** n. 'an eye' (**oculus**, **ὀκός**), **अक्षि** n. 'a thigh,' **दधि** n. 'curd,' drop their final *i* in I. sing. and remaining weak or vowel-cases, and are declined in those cases as if derived from obsolete forms in *as*; such as **अस्थन्**, &c. (compare 149): thus, N. V. Ac. **अस्थि**, **अस्थिनी**, **अस्थीनि**; I. **अस्थना**, **अस्थिभ्यां**, &c.; D. **अस्थ्ने**, **अस्थिभ्यां**, &c.; Ab. **अस्थन्स्**, &c.; G. **अस्थन्स्**, **अस्थ्नीस्**, **अस्थ्नां**; L. **अस्थनि** or **अस्थनि**, **अस्थ्नीस्**, **अस्थिषु**.

Hence, according to 58, **अक्षि** *akshi* will make in I. sing. **अक्ष्वा**; in D. **अक्ष्ये**, &c.

*Nouns ending in ई and ऊ.*

We have already shewn that feminine bases of more than one syllable ending in *ī*, generally derived from masculines or forming the feminines of numerous adjectives and participles, are declined like *nadī* at 106: thus, नदी 'an actress,' पुत्री 'a daughter,' देवी 'a goddess,' सखी 'a female friend,' नारी 'a woman,' व्याघ्री 'a tigress,' धनिनी or धनवती 'a rich woman,' and numerous others all follow *nadī*.

123. There are a few common monosyllabic words in long *ī* *primitively* feminine, (i. e. not derived from masculine substantives, see *nadī* and *putrī* at 80. XXV, and not the feminine forms of adjectives or participles, 80. XII. &c.) whose declension must be noticed separately. They vary from the declension of नदी (106) by forming the nom. with *स्*, and using the same form for the voc., and by changing the final *ī* to *iy* before the vowel-terminations: thus, श्री f. 'prosperity:' N. V. श्रीस्, श्रियौ, श्रियस्; Ac. श्रियं, श्रियौ, श्रियस्; I. श्रिया, श्रीभ्यां, श्रीभिस्; D. श्रिये or श्रियै, श्रीभ्यां, श्रीभ्यस्; Ab. श्रियास् or श्रियास्, श्रीभ्यां, श्रीभ्यस्; G. श्रियास् or श्रियास्, श्रियोस्, श्रियां or श्रीणां; L. श्रियि or श्रियां, श्रियोस्, श्रीषु.

a. Similarly are declined भी f. 'fear,' ह्री f. 'shame,' and धी f. 'understanding:' thus, N. V. भीस्, भियौ, भियस्; Ac. भियं, &c.; I. भिया, &c.; D. भिये or भियै, &c.

b. स्त्री f., 'a woman,' follows नदी in N. V. sing., and varies also in other respects from श्री; thus, N. स्त्री, स्त्रियौ, स्त्रियस्; V. स्त्रि, स्त्रियौ, स्त्रियस्; Ac. स्त्रीं or स्त्रियं, स्त्रियौ, स्त्रीस् or स्त्रियस्; I. स्त्रिया, स्त्रीभ्यां, स्त्रीभिस्; D. स्त्रिये, स्त्रीभ्यां, स्त्रीभ्यस्; Ab. स्त्रियास्, स्त्रीभ्यां, स्त्रीभ्यस्; G. स्त्रियास्, स्त्रियोस्, स्त्रीणां; L. स्त्रियां, स्त्रियोस्, स्त्रीषु. As the last member of a compound adjective, it shortens its final, and in some of its cases follows *agni* and *mati*; e. g. अतिस्त्रि m. f. n. 'surpassing a woman:' N. masc. -स्त्रिस्, -स्त्रियौ, -स्त्रियस्; Ac. -स्त्रिं or -स्त्रियं, -स्त्रियौ, -स्त्रीन् or -स्त्रियस्; I. -स्त्रिणा, -स्त्रिभ्यां, &c.; D. -स्त्रिये, &c.; Ab. -स्त्रेस्, &c.; G. -स्त्रेस्, -स्त्रियोस्, -स्त्रीणां; L. -स्त्रौ, &c.; V. -स्त्रे, &c. The fem. form is like the masc., but Ac. pl. -स्त्रीस् or -स्त्रियस्; I. -स्त्रिया; D. -स्त्रिये or -स्त्रिये; Ab. -स्त्रियास् or -स्त्रेस्, &c. For neut., see 126.

124. There are a few primitively feminine words *not* monosyllabic, such as लक्ष्मी 'the goddess of prosperity,' तन्त्री 'a lute-string,' तरौ 'a boat,' which, like श्री, take *s* in the nom. sing., but in other respects follow नदी; thus, N. लक्ष्मीस्, लक्ष्म्यौ, लक्ष्म्यस्; Ac. लक्ष्मीं, &c.; V. लक्ष्मि. But गौरी f. 'the brilliant (goddess),' as a derivative fem. noun, is N. sing. गौरी.

125. Feminine nouns, not monosyllabic, ending in long *ऊ*, like वधू 'a wife,' are declined analogously to primitively feminine nouns of more than one syllable, ending in *ई*, i. e. like लक्ष्मी, they follow the analogy of *nadī* except in N. sing., where *s* is retained. In the other cases *ऊ* becomes *o*, wherever *ई* is changed to *y* (see 34): thus, N. वधूस्, वध्वौ, वध्वस्; Ac. वधूं, वध्वौ, वधूस्; I. वध्वा, वधूभ्यां,

वधूभिः; D. वध्वै, वधूभ्यां, वधूभ्यस्; Ab. वध्वास्, वधूभ्यां, वधूभ्यस्; G. वध्वास्, वध्वोस्, वधूनां; L. वध्वां, वध्वोस्, वधूभ्यः; V. वधु, वध्वी, वध्वस्. Similarly, वधू f. 'a host'; वधू f. 'a mother-in-law.'

a. Again, monosyllabic words in *u* primitively feminine are declined analogously to *शी* f. at 123; *u* being changed to *uv*, wherever *ś* is changed to *iy*: thus, भू f. 'the earth': N. V. भूस्, भुवौ, भुवस्; Ac. भुवं, भुवौ, भुवस्; I. भुवा, भूभ्यां, भूभिः; D. भुवे or भुवै, भूभ्यां, भूभ्यस्; Ab. भुवस् or भुवास्, भूभ्यां, भूभ्यस्; G. भुवस् or भुवास्, भुवोस्, भुवां or भूनां; L. भुवि or भुवां, भुवोस्, भूभ्यः. Similarly, भ्रू f. 'the eye-brow' (*ōphrūs*); N. V. भ्रूस्, भ्रुवौ, भ्रुवस्, &c. Observe—The voc. is like the nom.

126. Roots of one syllable ending in *ś* and *u*, used as masc. or fem. nouns, follow the declension of monosyllabic words in *ś* and *u*, such as *शी* at 123 and *भू* at 125. a; but in the D. Ab. G. L. sing., G. pl., they take only the first inflection: thus, क्री m. f., 'one who buys,' makes D. क्रिये only for m. and f., and लू m. f., 'a reaper,' makes D. लुवे only for m. and f.

a. The same generally holds good if they have adjectives prefixed to them: thus, उत्तमक्री m. f. 'the best buyer' (N. V. -क्रीस्, -क्रीवौ, -क्रियस्; Ac. -क्रियं, &c.).

b. And when they are compounded with another noun as a dependent or subordinate term they generally change their final *ś* and *u* to *y* and *v*, before vowel-terminations, and not to *iy* and *uv* (unless *ś* and *u* are preceded by a double consonant, as in वधक्री 'a buyer of barley'), thus conforming more to the declension of polysyllables; e. g. जलपी (for जलपा) m. f., 'a water-drinker,' makes N. V. जलपीस्, -पी, -प्यस्; Ac. जलप्यं, -प्यौ, -प्यस्; I. जलप्या, -पीभ्यां, &c.; D. जलप्ये, &c.; Ab. जलप्यस्, &c.; G. जलप्यस्, -प्योस्, &c.; L. जलप्यि (in opposition to r. 31. a), &c. So also, खलपू m. f. 'a sweeper': N. V. खलपूस्, -पू, -प्यस्; Ac. खलप्यं, &c.; I. खलप्या, &c.; L. खलप्यि, &c.; and सुलू 'one who cuts well': N. V. सुलूस्, -लू, -ल्यस्.

c. Similarly, वधू m. f. 'a frog,' दूम्भू m. 'a thunderbolt,' करभू m. 'a finger-nail,' पुनर्भू m. f. 'born again' (N. V. पुनर्भूस्; Ac. -र्भू, &c.; I. -र्भू; D. -र्भू; Ab. G. -र्भूस्, -र्भ्वै. But if the sense is limited to a distinct female object, as 'a virgin widow remarried,' the D. will be -र्भ्वै; Ab. G. -र्भ्वास्; L. -र्भ्वां, like वधू).

d. Similarly also, सेनानी m. 'a general,' ग्रामणी m. f. 'the chief of a village'; but these, like नदी, take *ām* for the termination of the L. sing. even in the masc.: thus, N. V. सेनानीस्, -नी, -न्यस्; Ac. -न्यं, &c.; I. -न्या; L. सेनान्यां, सेनान्योस्, सेनानीषु, &c. This applies also to the simple noun नी m. f. 'a leader,' but the final becomes *iy* before vowel-terminations.

e. But स्वयम्भू and स्वभू m. 'self-existent,' as a name of Brahmā, follow भू at 125. a, taking only the first inflections: thus, D. -भुवे; Ab. -भुवस्, &c.

f. Masculine non-compounds in *ś* and *u* of more than one syllable, like पपी m. 'who drinks' or 'cherishes,' the sun,' हूहू m. 'a Gandharba,' follow जलपी and खलपू at 126. b, except in Ac. sing. and plur.: thus, N. V. पपीस्, पप्यौ, पप्यस्; Ac. पप्यौ, पप्यौ, पप्यन्; and in L. sing. the final *ś* combines with the *i* of the termination into *ś* (31. a), not into *yi*: thus, L. sing. पपी (but हूहि from हूहू). Again, वातघनी m., 'an antelope' (surpassing the wind), as a compound, may follow जलपी; but



Vopadeva makes Ac. sing. and pl. follow षपी. When such nouns have a feminine, the Ac. plur. ends in *s*: thus चाव m. f., 'tawny,' makes चावस् for the Ac. pl. f.

g. A word like प्रवी f. 'superior understanding' (formed from the compound verb प्रवे), when used as a fem. noun, is treated as a polysyllable, and follows जलपी, except in D. Ab., &c., where it takes the second inflections (D. sing. प्रवे, &c.). But when used adjectively, in the sense 'having superior understanding,' it follows जलपी throughout, both for masc. and fem., but may optionally for the fem. be declined like the fem. substantive. The voc. fem. may be प्रवीस् or प्रवि. Two rare nouns, सुखी 'one who loves pleasure' and सुखी 'one who wishes for a son,' also follow जलपी, but in Ab. G. sing. make सुख्यस्, सुखस्.

h. Monosyllabic nouns primitively feminine (like भी f., धी f., श्री f., at 123, भू f. 'the eye-brow'), forming the last member of a compound adjective, still follow the declension of monosyllables, but use the first inflections only in the D. Ab. G. l. cases and G. plur., for the masc., and may optionally use them for the fem.: thus, N. गतभीस् m. f., 'fearless,' is गतभिये only in D. sing. m., -भिये or -भिये in D. sing. f. So also, सुधी m. f. 'intelligent,' शुद्धधी m. f. 'having pure thoughts,' दुधी m. f. 'stupid,' सुखी m. f. 'having good fortune,' सुधू m. f. 'having beautiful brows:' thus, N. V. सुधूस्, -धुवो, -धुवस्; Ac. सुधुवं, &c. According to Vopadeva, the voc. f. may be सुधु, but this alternative is generally restricted to those compounds which have one consonant before the final vowel: thus, सुधी; V. fem. सुधीस् or सुधि.

i. When primitively feminine nouns, not monosyllabic, occur at the end of compounds they preserve their fem. terminations (except in acc. pl.) though used as masc. adjectives (i. e. according to Pāṇ. I. 4, 3, they retain their *nadī* character); thus बहुश्रेयसी, m. 'a man of many excellences,' is thus declined: N. बहुश्रेयसी, -स्यो, -स्यस्; V. -सि, &c.; Ac. -सी, -स्यो, -सीन्; I. -स्या, -सीभ्यां, &c.; D. -स्यै, &c.; Ab. G. -स्यास्, &c.; L. -स्यां, &c. Similarly (but N. sing. will end in स्), जितिलक्ष्मी m. f. 'one who has surpassed Lakshmi,' जातिलक्ष्मी m. f. 'deprived of fortune,' जतिचक्रू m. f. 'victorious over hosts' (N. जतिचक्रूस्, -वो, -वस्; V. -नु; Ac. -नू, -वो, -नून्, Ac. pl. f. -नूस्; I. -न्वा, -नूभ्यां, &c.; D. -न्वै, &c.; Ab. -न्वास्, &c.); but the last three may follow Vopadeva's declension of जातप्रणी at 126. f.

j. All adjectives ending in *i* and *ri* shorten the final vowel for the neuter gender, and follow the declension of *vāri*; but in the I. D. Ab. G. and L. cases they may optionally take the masc. terminations: thus, N. V. sing. neut. गतभि; I. गतभिना or गतभिया; D. गतभिने or गतभिये, &c. N. V. Ac. sing. जलपि; I. जलपिना or -प्या, &c. N. V. Ac. जलपु; I. -पुना or -प्या. N. V. Ac. बहुश्रेयसि; I. -श्रेयसिना or -श्रेयस्या; D. -श्रेयसिने or -श्रेयस्यै, &c. N. V. Ac. ग्रामणि; I. -णिना or -न्या.

#### FOURTH CLASS OF NOMINAL BASES INFLECTED.

*Masculine, feminine, and neuter bases in ऋ ri.*

127. Masculine bases in *ri*, declined like दातृ *dātri*, m., 'a giver,' and पितृ *pitri*, m., 'a father.' The former is the model of nouns of agency (83); the latter, of nouns of relationship.

In nouns of agency like *dātṛi* the final *ṛi* is vridhdied (28), and in nouns of relationship like *pitṛi* (except *napṛi*, 'a grandson,' and *svasṛi*, 'a sister') gunated, in the strong cases (see p. 86); but the *r* of *dr* and *ar* is dropped in N. sing., and to compensate in the last case *a* is lengthened. In both, the final *ṛi* is gunated in L. V. sing., and *ur* is substituted for final *ṛi* and the initial *a* of *as* in Ab. G. sing. In Ac. G. pl. final *ṛi* is lengthened, and assumes *n* in G. pl. Hence the inflective bases *dātṛi*, *dātār*, *dātar*, *dātṛé*, *dātūr*; and *pitṛi*, *pitar*, *pitṛé*, *pitūr*.

This class answers to *δοτήρ*, *πατήρ*, *pater*, &c.; *ṛi* being equivalent to *ar*: and it is remarkable, that *dātāram*, *dātāras*, &c., bear the same relation to *pitarām*, *pitaras*, &c., that *δοτήρα*, *δοτήρες*, *δοτήρι*, &c., bear to *πατέρα*, *πατέρες*, *πατέρι*, &c. Compare also the Latin *datoris* from *dator* with *patris* from *pater*.

a. Note—There is elision of *s* at the end of a conjunct consonant after *r*; hence in Ab. G. *datur*s and *pitur*s become *dātūr* and *pitūr*. Compare 43. a.

N.	{ दाता <i>dātā</i> <i>dātā</i> ( <i>rs</i> rejected)	दातारौ <i>dātārau</i> <i>dātār+au</i>	दातारस् <i>dātāras</i> (δοτήρες) <i>dātār+as</i>
Ac.	{ दातारम् <i>dātāram</i> <i>dātār+am</i>	— <i>dātārau</i>	दातृन् <i>dātṛin</i> <i>dātṛi+n</i>
I.	{ दाता <i>dātṛā</i> <i>dātṛi+ā</i> . 34.	दातृभ्याम् <i>dātṛibhyām</i> <i>dātṛi+bhyām</i>	दातृभिस् <i>dātṛibhis</i> <i>dātṛi+bhis</i>
D.	{ दात्रे <i>dātṛe</i> <i>dātṛi+e</i> . 34.	— <i>dātṛibhyām</i>	दातृभ्यस् <i>dātṛibhyas</i> <i>dātṛi+bhyas</i>
Ab.	{ दातूर <i>dātūr</i> <i>dātūr+s</i> ( <i>s</i> rejected)	— <i>dātṛibhyām</i>	— <i>dātṛibhyas</i>
G.	{ — <i>dātūr</i>	दातृोस् <i>dātṛos</i> <i>dātṛi+os</i> . 34.	दातृणाम् <i>dātṛiṇām</i> <i>dātṛi+n+ām</i>
L.	{ दातारि <i>dātāri</i> <i>dātār+i</i>	— <i>dātṛos</i>	दातृषु <i>dātṛishu</i> <i>dātṛi+su</i> . 70.
V.	{ दातर् <i>dātār</i> <i>dātār</i>	दातारौ <i>dātārau</i> <i>dātār+au</i>	दातारस् <i>dātāras</i> <i>dātār+as</i>

  

128.	N.	{ पिता <i>pitā</i> <i>pitā</i> ( <i>rs</i> rejected)	पितारौ <i>pitarau</i> <i>pitar+au</i>	पितारस् <i>pitaras</i> (πατέρες) <i>pitar+as</i>
	Ac.	{ पितारम् <i>pitarām</i> <i>pitar+am</i>	— <i>pitarau</i>	पितृन् <i>pitṛin</i> <i>pitṛi+n</i>
	I.	{ पिता <i>pitṛā</i> <i>pitṛi+ā</i> . 34.	पितृभ्याम् <i>pitṛibhyām</i> <i>pitṛi+bhyām</i>	पितृभिस् <i>pitṛibhis</i> <i>pitṛi+bhis</i>
	D.	{ पित्रे <i>pitṛe</i> <i>pitṛi+e</i> . 34.	— <i>pitṛibhyām</i>	पितृभ्यस् <i>pitṛibhyas</i> <i>pitṛi+bhyas</i>
	Ab.	{ पितूर <i>pitūr</i> <i>pitūr+s</i> ( <i>s</i> rejected)	— <i>pitṛibhyām</i>	— <i>pitṛibhyas</i>

G.	{ पितुर् <i>pitur</i> pitur + s (s rejected)	पित्रोस् <i>pitros</i> pitri + os. 34.	पितृणाम् <i>pitṛiṇām</i> pitri + n + dm
L.	{ पितरि <i>pitari</i> pitar + i	— pitros	पितृषु <i>pitṛishu</i> pitri + su. 70.
V.	{ पितरः <i>pitar</i> pitar	पितरौ <i>pitarau</i> pitar + au	पितरस् <i>pitaras</i> pitar + as

Observe—*Pitri* seems to be corrupted from *pātri*, 'a protector' (*pā*, 'to protect'). The cognate languages have preserved the root in *πατήρ*, *pater*, 'father,' &c. The Latin *Jupiter*, however, is literally *Dyu-pitar*, or rather *Dyaush-pitar*, 'father of heaven.' It is clear that bases like *dātri*, *pitri*, &c., originally ended in *ar*.

a. Observe—*नप्तृ* *naptri*, 'a grandson' (though said to be derived from *na* and *pitri*, 'not the father'), is declined like *दातृ* *dātri*.

b. There are a few nouns, which neither express relationship nor agency, falling under this class. *नृ* *nri*, m., 'a man,' is said to be declined like *pitri*: thus, N. *ना* *nā*, Ac. *नरं*, I. *चा*, D. *चे*, Ab. G. *नुर*, &c. It is doubtful, however, whether the forms *चा*, *चे*, *नुर* are ever used, at least, by good writers. The following forms certainly occur: N. sing. *ना*, Ac. *नरं*; N. Ac. du. *नरौ*, I. D. Ab. *नृभ्यां*, G. L. *नरोस्*; N. pl. *नरस्*, Ac. *नृन्*, D. Ab. *नृभ्यस्*, G. *नृणां* or *नृणां*, L. *नृषु*; but in the inst. dat. gen. loc. sing., the corresponding cases of *नर* are generally substituted.

c. *क्रोडु* m., 'a jackal,' must form its strong cases (except V. sing.) and may form its weak cases (p. 86) from *क्रोडृ*. N. *क्रोडा*, -*डातो*, -*डारस्*; Ac. -*डारं*, -*डातो*, -*डून्* or -*डून्*; I. -*डा* or -*डुना*, -*डुभ्यां*, &c.; D. -*डे* or -*डवे*, &c.; Ab. -*डुर* or -*डोस्*, &c.; G. -*डुर* or -*डोस्*, -*डोस्* or -*डोस्*, -*डूणां* or -*डूणां*; L. -*डरि* or -*डो*, &c.; V. -*डो*. As the last member of a compound adjective, in the neuter, *क्रोडु* alone is used.

d. Nouns like *चक्षु* m. 'a charioteer,' *त्वष्टृ* m. 'a carpenter,' *मेधु* m., *होतृ* m., *पोतृ* m., 'different kinds of priests,' *योद्धु* m. 'a warrior,' of course, follow *dātri*. But *सव्योद्धु* m., 'a charioteer,' follows *pitri*.

129. Feminine bases in *चृ* *ri* belong to nouns of relationship, like *mātri*, 'a mother' (from *mā*, 'to create,' 'the producer'); and only differ from *pitri* in acc. plur., which ends in *s* instead of *n*: thus, *मातृस्*. Compare *μήτηρ*, *μητέρα*, voc. *μήτηρ*.

a. *स्वसृ* *swasri*, 'a sister,' however, follows *दातृ* *dātri*: but the Ac. pl. is still *स्वसृस्*. The lengthening of the penultimate is probably caused by the loss of the *t* from *tri*, preserved in the English *sister*. So *soror* for *sostor*.

b. The feminine base of nouns of agency is formed by adding *ई* *i* to the final *चृ* *ri*: thus, *दातृ* + *ई*, *दात्री* *dātrī*, f., 'a giver,' and *कर्तृ* + *ई*, *कर्त्री* f. 'a doer.' See 80. XXVI. Their declension follows *nadī* at 106.

130. The neuter base is thus declined: N. Ac. *दातृ*, *दातृणी*, *दातृणि*; V. *दातर* or *दातृ*. The rest may conform to *vāri* at 114, or resemble the masc.: thus, I. *दात्री* or *दातृया*, &c. But neuter bases in *चृ* *ri* belong generally to nouns of agency or

of relationship, when used at the end of compound adjectives, such as बहुदातु *bahuddātri*, 'giving much,' or दिव्यमातु *divya-mātri*, agreeing with कुलं, i. e. 'a family having a divine mother,' or द्विमातु 'having two mothers' (compare *διμήτρως*). Their declension may resemble that of *vāri* at 114, or conform to the masc. in all cases but the N. V. Ac.: thus, N. Ac. दातु, दातुषी, दातुषि; V. दातु or दातर्, &c.; I. दातुषा or दाता, &c.; D. दातुषे or दाते, &c.; Ab. G. दातुषस् or दातुर, &c.; L. दातुषि or दातरि, &c. N. Ac. -मातु, -मातुषी, -मातुषि; V. -मातु or -मातर्, &c.; I. -मातुषा or -माता, &c.

*Nouns ending in ऐ ai, ओ o, औ औ.*

131. We may notice here a few monosyllabic nouns, whose bases end in ऐ, ओ, and औ, not sufficiently numerous to form separate classes.

132. रै *rai*, m. f., 'substance,' 'wealth' (Lat. *res*): N. voc. रास्, रायौ, रायस्; Ac. रायं, &c.; I. राया, राभ्यां, राभिस् (*rebus*); D. राये, राभ्यां, राभ्यस्; Ab. रायस्, &c.; G. रायस्, रायोस्, रायां; L. रायि, &c.

133. गो *go*, m. f., 'a cow' or 'ox' (*bos*, *βοῦς*), 'the earth': N. voc. गौस्, गावौ, गावस्; Ac. गां, गावौ, गास्; I. गवा, गोभ्यां, गोभिस्; D. गवे, &c.; Ab. गोस्, &c.; G. गोस्, गवोस्, गवां; L. गवि (*bovi*), गवोस्, गोषु. Compare गां with ग॒ण॒.

134. नौ *nau*, f., 'a ship' (cf. *navis*, *ναῦς*), is declined at 94, being the most regular of all nouns. With the N. pl. *nāvas*, compare *naves*, *νᾶες* (*νῆες*). The gen. *νηός* for *vāos* or *vaFos* = *nāvas*. Similarly may be declined ग्री m. 'the moon'; N. *glaus*, *glāvau*, *glāvas*, &c.

a. These nouns may occur at the end of compounds; as, बहुरै 'rich,' उपगो 'near a cow,' बहुनौ 'having many ships.' In that case the neuter is बहुरि, उपगु, and बहुनु; of which the inst. cases will be बहुरिणा or बहुराया, उपगुना or उपगवा, बहुनुना or बहुनावा; and so with the other vowel-cases: but बहुरि becomes बहुरा before all consonantal terminations, except the nom. sing.

## SECTION II.

### INFLECTION OF NOUNS WHOSE BASES END IN CONSONANTS, OR OF THE LAST FOUR CLASSES OF NOUNS.

135. Observe—The last four classes of nouns, though comprehending many substantives, consist chiefly of adjectives, participles, or roots used as adjectives at the end of compound words. All the nouns under these remaining classes take the memorial terminations at 91 with perfect regularity.

a. These terminations are here repeated with Bopp's division into strong, weaker, and weakest, as applicable especially to nouns ending in consonants (though not to all of these even). The strong will be denoted by the letter S, the weaker may be called middle and denoted by the letter M, and the weakest by the letter w.

But in those nouns which distinguish between strong and weak cases only, the weak will be indicated by both M and w.

SINGULAR. M.F.	N.	DUAL. M.F.	N.	PLURAL. M.F.	N.
Nom. Voc. ह s (S) (Neut. M)	औ (S) (Neut. w)	अस (S) (Neut. S)			
Acc. अम् am (S) (Neut. M.)	—au (S) (Neut. w)	—as (w) (Neut. S)			
Inst. आ á (w)	भ्याम् bhyám (M)	भिस् bhis (M)			
Dat. ए e (w)	— bhyám (M)	भ्यस् bhyas (M)			
Abl. अस् as (w)	— bhyám (M)	— bhyas (M)			
Gen. — as (w)	ओस् os (w)	आम् ám (w)			
Loc. इ i (w)	— os (w)	सु su (M)			

That is, the strong cases in both masc. and fem. are the Nom. Voc. sing. du. and pl. and the Acc. sing. du. The weaker or middle cases are those of the remainder whose terminations begin with consonants, and the weakest are those whose terminations begin with vowels. In neuter nouns the N. V. Ac. sing. are middle, the N. V. Ac. du. weak, but both N. and Ac. plur. are strong. Hence it follows that the acc. pl., and in neuter nouns the inst. sing., is generally the guide to the form assumed before the remaining vowel-terminations. This division of cases has not been noticed before, because it is of no real importance for bases ending in vowels. That it applies to bases ending in *ri* is accounted for by the fact that these originally ended in *ar*.

δ. In Páṇini the strong terminations are called *sarva-náma-sthána* (P. I. 1, 42, 43), and the name *bhā* is given to the base before the weak.

#### FIFTH CLASS OF NOMINAL BASES INFLECTED.

*Masculine, feminine, and neuter bases in ण t and ण d.*

This class answers to Latin words like *comes* (from a base *comit*), *eques* (from a base *equit*), *ferens* (from *ferent*); and to Greek words like *χάρις* (from a base *χαριτ*), *κέρας* (from *κερατ*), *χαρίεις* (from *χαριεντ*).

136. Masculine and feminine bases in ण t, declined like हृत् *harit*, m. f., 'green' (declined at p. 68), and सृत् *sarit*, f. 'a river.'

The inflective base does not differ from the crude base.

Observe—The nom. case sing. is properly *harits*, but *s* is rejected by 43. a. The same applies to all nouns ending in consonants. So *αἰδήμων* for *αἰδήμωνς*; but it is remarkable, that Latin and Greek, when the final of the base refuses to combine with the *s* of the nom., often prefer rejecting the base-final: thus, *χάρις* for *χαριτς*, *comes* for *comitς*. In these languages the final consonant may frequently combine with the *s* of the nom.; as in *λεξ* (for *leks*), *φλοῖς* (for *φλοκς*).

N.V.	{ हरित् <i>sarit</i> <i>sarit+s</i> (rejected. 43.a.)	हरिता <i>sarítāu</i> <i>sarit+au</i> . 41. b.	हरितस् <i>saritas</i> <i>sarit+as</i> . 41. b.
Ac.	{ हरितम् <i>saritam</i> <i>sarit+am</i> . 41. b.	— <i>sarítāu</i>	— <i>saritas</i>
I.	{ हरिता <i>sarítā</i> <i>sarit+d</i>	हरिष्मन् <i>saridbhyám</i> <i>sarit+bhyám</i> . 41.	हरिभिस् <i>saridbhis</i> <i>sarit+bhis</i> . 41.
D.	{ हरिते <i>sarite</i> <i>sarit+e</i>	— <i>saridbhyám</i>	हरिभ्यस् <i>saridbhyas</i> <i>sarit+bhyas</i>
Ab.	{ हरितस् <i>saritas</i> <i>sarit+as</i>	— <i>saridbhyám</i>	— <i>saridbhyas</i>
G.	{ — <i>saritas</i>	हरितोस् <i>saritos</i> <i>sarit+os</i>	हरिताम् <i>sarítām</i> <i>sarit+ám</i>
L.	{ हरिति <i>sariti</i> <i>sarit+i</i>	— <i>saritos</i>	हरित्सु <i>saritsū</i> <i>sarit+su</i> . 40.

137. Neuter bases in *ṛ* *t* are declined like हरित् *harit*, n., 'green.'

These only differ from the masculine and feminine in the N. du. pl., Ac. sing. du. and pl., the usual neuter terminations ई *ī*, इ *i* (see 97), being required, and *n* being inserted before the final of the base in N. Ac. pl.: thus,

N. Ac. V. हरित् *harit*, हरिता *haritī*, हरिन्ति *harinti*; I. हरिता *haritā*, हरिष्मन् *haridbhyám*, &c.

138. Masculine and feminine bases in *ḍ* *d*, like धर्मविद् *dharma-vid*, m. f., 'knowing one's duty'—a compound composed of the substantive *dharma*, 'duty,' and the root *vid*, 'knowing.' See 84. I.

N.V.	{ -विद् <i>-vit</i> <i>-vid+s</i> . 42, 43. a.	-विदौ <i>-vidau</i> <i>-vid+au</i>	-विदस् <i>-vidas</i> <i>-vid+as</i>
Ac.	{ -विदम् <i>-vidam</i> <i>-vid+am</i>	— <i>-vidau</i>	— <i>-vidas</i>
I.	{ -विदा <i>-vidā</i> <i>-vid+d</i>	-विष्मन् <i>-vidbhyám</i> <i>-vid+bhyám</i>	-विभिस् <i>-vidbhis</i> <i>-vid+bhis</i>
D.	{ -विदे <i>-vide</i> <i>-vid+e</i>	— <i>-vidbhyám</i>	-विभ्यस् <i>-vidbhyas</i> <i>-vid+bhyas</i>
Ab.	{ -विदस् <i>-vidas</i> <i>-vid+as</i>	— <i>-vidbhyám</i>	— <i>-vidbhyas</i>
G.	{ — <i>-vidas</i>	-विदोस् <i>-vidos</i> <i>-vid+os</i>	-विदाम् <i>-vidám</i> <i>-vid+ám</i>
L.	{ -विदि <i>-vidi</i> <i>-vid+i</i>	— <i>-vidos</i>	-विदसु <i>-vidsu</i> <i>-vid+su</i> . 42.

139. Neuter bases in ह् *d* are declined like धर्मविद् *dharmavid*, n., 'knowing one's duty,' and हृद् *hṛid*, n., 'the heart.'

These differ from the masculine and feminine forms in the same cases, and in the same manner, as neuter bases in ह् *t*; see 137: thus,

N. Ac. V. धर्मविद्, धर्मविदी, धर्मविन्दि. N. Ac. V. हृद्, हृदी, हृन्दि.

a. So also, कुमुद n. 'a lotus:' N. Ac. V. कुमुत्, कुमुदी, कुमुन्दि; I. कुमुदा, &c.

Observe—All the nouns whose formation is explained at 84. I. II. III. follow the declension of हरिन् and धर्मविद्.

140. Possessive adjectives formed with the affixes वत् *vat* and मत् *mat*, like धनवत् *dhanavat*, m. f. n., 'rich,' and धीमत् *dhīmat*, 'wise,' are declined like *harit* for the masculine; but in the strong cases (see p. 86) *n* is inserted before the final of the base, and the preceding *a* is lengthened in N. sing.

N.	{ धनवान् <i>dhanavān</i> <i>dhanavānt</i> + <i>s</i> . 43. a.	धनवन्तो <i>dhanavantau</i> <i>dhanavant</i> + <i>au</i>	धनवन्तस् <i>dhanavantas</i> <i>dhanavant</i> + <i>as</i>
Ac.	{ धनवानम् <i>dhanavāntam</i> <i>dhanavant</i> + <i>am</i>	— <i>dhanavantau</i>	धनवतस् <i>dhanavatas</i> <i>dhanavat</i> + <i>as</i>

I. धनवता *dhanavatā*, &c.; V. धनवन् *dhanavan*.

The remaining cases follow हरिन्; thus, I. धनवता, &c.; but the vocative singular is धनवन् *dhanavan*. Similarly, धीमत् 'wise:' N. धीमान्, धीमन्तो, धीमन्तस्; Ac. धीमानं, धीमन्तो, धीमतस्, &c.; V. धीमन्, &c.

a. In the same manner are declined active past participles of the form कृतवन्; thus, N. कृतवान्, कृतवन्तो, कृतवन्तस्, &c.

b. The feminine bases of adjectives like धनवत् and धीमत्, and participles like कृतवत्, are formed by adding ई to the weak form of the masc. base; thus, धनवती, धीमती, कृतवती: declined after नदी at 106; thus, N. धनवती, धनवासी, धनवात्यस्, &c.

c. The neuter is declined like the neuter of *harit*: thus, N. Ac. V. धनवत्, धनवती, धनवन्ति.

141. Present participles like पचन् *pacāt*, 'cooking' (524), and future participles like करिष्यन् *karishyat*, 'about to do,' are declined after *dhanavat* (140), excepting in the N. sing., where *a* is not lengthened before *n*: thus, N. V. sing. पचन् *pacān* (for *pacāntis* or *pacāns*), and not पचान् *pacān*: N. du. pl. पचन्तो, पचन्तस्; Ac. पचन्तं, पचन्तो, पचन्तस्; I. पचता, &c. Compare the declension of Latin participles like *ferens*, *ferentis*, *ferentem*, &c.

a. Observe, however, that all reduplicated verbs, such as verbs of the 3d conjugation—a few verbs from polysyllabic roots (75. a)—and some few other verbs, such as जङ् 'to eat,' ज्ञात् 'to rule'—which reject the nasal in the 3d pl. of the

Parasmai-pada, reject it also in the declension of the pres. participle. Hence the pres. participle of such verbs is declined like *harit*, the N. case being identical with the base: thus, from *dā*, 'to give,' 3d conj., N. V. sing. du. pl. *dadat*, *dadatau*, *dadatas*; Ac. *dadatam*, &c.: from *bhri*, 'to bear,' 3d conj., N. V. sing. du. pl. *bibhrat*, *bibhratau*, *bibhratas*. So also, *jāgrat*, 'watching' (from *jāgri*), *śāsāt*, 'ruling' (from *śās*), *jakshat*, 'eating' (from *jaksh*). The rejection of the nasal is doubtless owing to the encumbrance of the syllable of reduplication.

Observe—These verbs optionally reject the nasal from the N. V. Ac. pl. neut.: thus, *dadati* or *dadanti*, *jakshati* or *jakshanti*.

b. In present participles derived from verbs of the 1st, 4th, and 10th conjugations, a nasal is inserted for the feminine base: thus, *पचन्ती* from *पच्*, 1st conj. (declined like *nadī* at 106); and this nasal is carried through all the inflections, not merely, as in the masculine, through the first five. So *दीपन्ती* from *दीप*, 4th conj.; and *चोरयन्ती* from *चुर*, 10th conj. The same conjugations also insert a nasal in the N. V. Ac. dual neuter as well as the plur.: thus, *पचन्*, *पचन्ती*, *पचन्ति*.

In all verbs of the 6th conj., in verbs ending in *ā* of the 2d, and in all participles of the 2d future, Parasmai, the insertion of the nasal in the feminine is optional: thus, *tudatī* or *tudantī* from *tud*, 6th conj.; *yātī* or *yāntī* from *yā*, 2d conj.; *karishyātī* or *karishyāntī* from *kri*. It is also optional in the N. V. Ac. du. neut., which will resemble the nom. sing. fem.: thus, *tudantī* or *tudatī*, *yāntī* or *yātī*, *karishyāntī* or *karishyātī*.

c. The other conjugations, viz. the 2d, 3d, 5th, 7th, 8th, and 9th, follow 140. b. c, and insert no nasal for the feminine nor for the N. Ac. V. du. neuter; although all but the 3d assume a nasal in the first five inflections of the masculine: thus, *adat* (from *ad*, 2d conj.); N. V. masc. *adan*, *adantau*, *adantas*; fem. *adatī*: *juhvat* (from *hu*, 3d conj.); N. V. masc. *juhvat*, *juhvatau*, *juhvatas*; fem. *juhvatī*: *rundhat* (from *rudh*, 7th conj.); N. V. masc. *rundhan*, *rundhantau*, *rundhantas*; fem. *rundhatī*. The neut. will be N. Ac. V. *adat*, *cdatī*, *adanti*; *juhvat*, du. *juhvatī*, but pl. *juhvanti* or *juhvati* (see observation 141. a, line 8 above).

142. The adjective *महन्*, 'great,' is properly a pres. part. from the root *मह् mah*, 'to increase;' but, unlike present participles, it lengthens the *a* of *at* before *n* in the N. Ac. sing., N. V. Ac. du., N. V. pl., and in N. V. Ac. pl. neut.: thus, N. masc. *महान्*, *महानी*, *महानस्*; Ac. *महानं*, *महानी*, *महानस्*; I. *महता*, &c.; V. *महन्*, *महानी*, &c.: N. fem. *महती*, &c., see 140. a. b: N. V. Ac. neut. *महन्*, *महती*, *महानि*.

a. *बृहन्* m. f. n. 'great,' *गगन्* m. f. n. 'moving,' and *पृथक्* m. f. n. 'a deer,' follow pres. participles: thus, N. V. masc. *बृहन्*, *बृहनी*, *बृहन्स्*. Feminine *बृहती*. Neut. *बृहन्*, &c.

143. The honorific pronoun *भवन्* (said to be a contraction of *भगवन्* or else of *भावाद् bhā-vat*) follows *वनवन्* (at 140), making the *a* of *at* long in the N. sing.: thus, *भवान्* 'your honour,' and not *भवन्*. The vocative is *भवन्*. The feminine is *भवती*, see 233. As to *भवन्*, present participle of *भू* 'to be,' it follows of course *पचन्* at 141.

144. *वक्त्रन्* n. 'the liver' (*jeçur*), and *शक्त्रन्* n. 'ordure,' both neuter nouns,



may optionally be declined in Ac. pl. and remaining cases as if their bases were यकन् and शकन्: thus, N. V. यकृत्, यकृती, यकृति; Ac. यकृत्, यकृती, यकृति or यकानि; I. यकृता or यक्रा, यकृत्वा or यक्र्या, यकृत्स् or यक्रिस्; D. यकृते or यक्रे, &c.

145. पाद्, 'a foot,' at the end of compounds becomes पद् in Ac. pl. and remaining weakest cases: thus, सुपाद्, 'having beautiful feet,' makes N. V. सुपाद्, सुपादी, सुपादस्; Ac. सुपाद्, -पादी, सुपदस्; I. सुपदा, सुपाद्वा, सुपाद्विस्, &c.

#### SIXTH CLASS OF NOUNS INFLECTED.

*Masculine, feminine, and neuter bases in अन् an and इन् in.*

Note, that this class answers to Latin and Greek words like *sermo* (from *sermon*), *homo* (from *homin*), *δαίμων* (from *δαίμων*).

146. Masculine and feminine (151) bases in अन् *an*, preceded by *m* or *v* at the end of a conjunct consonant, declined like आत्मान् *átman*, m., 'soul,' 'self.'

All masc. and fem. nouns, without exception, ending in *an*, lengthen the *a* in the strong cases (V. sing. excepted): and drop the *n* before all the consonantal terminations (see 57). Hence the inflective bases *átman*, *átmán*, *átma*.

Observe—Latin agrees with Sanskrit in suppressing the *n* in the N. masc. and fem., but not in neut.: thus *homo* is the N. of the base *homin*, the stronger vowel *o* being substituted for *i*, just as *i* is substituted for *í* in Sanskrit; but *nomen* is the N. of the neuter base *nomin*.

N.	{ आत्मा <i>átmá</i> <i>átmá</i> (n and s rejected. 43.a, 57.)	आत्मानौ <i>átmánau</i> <i>átmán</i> + au	आत्मानस् <i>átmánas</i> <i>átmán</i> + as
Ac.	{ आत्मानम् <i>átmánam</i> <i>átmán</i> + an	— <i>átmánau</i>	आत्मनस् <i>átmanas</i> <i>átman</i> + as
I.	{ आत्माना <i>átmaná</i> <i>átman</i> + á	आत्मभ्याम् <i>átmabhyám</i> <i>átma</i> (n dropped. 57) + <i>bhyám</i>	आत्मभिस् <i>átmabhis</i> <i>átma</i> (n dropped. 57) + <i>bhis</i>
D.	{ आत्माने <i>átmane</i> <i>átman</i> + e	— <i>átmabhyám</i>	आत्मभ्यस् <i>átmabhyas</i> <i>átma</i> (n dropped. 57) + <i>bhyas</i>
Ab.	{ आत्मनस् <i>átmanas</i> <i>átman</i> + as	— <i>átmabhyám</i>	— <i>átmabhyas</i>
G.	{ — <i>átmanas</i>	आत्मनोस् <i>átmanos</i> <i>átman</i> + os	आत्मनाम् <i>átmanám</i> <i>átman</i> + am
L.	{ आत्मनि <i>átmani</i> <i>átman</i> + i	— <i>átmanos</i>	आत्मसु <i>átmasu</i> <i>átma</i> (n dropped. 57) + su
V.	{ आत्मान् <i>átman</i> <i>átman</i> (s rejected)	आत्मानौ <i>átmánau</i> <i>átmán</i> + au	आत्मानस् <i>átmánas</i> <i>átmán</i> + as

147. Similarly यज्वन् *yajvan*, m., 'a sacrificer;' पाप्मन् *pápmān*, m., 'sin;' अश्मन् *aśman*, m., 'a stone;' उश्मन् *uśman*, m., 'the hot

season;’ *शुष्मन्* *śushman*, m., ‘fire;’ *अध्वन्* *adhvan*, m., ‘a road;’ *दृष्ट्वन्* *dṛiṣṭvan*, m. f., ‘a looker.’ N. यज्ञा, यज्ञानी, यज्ञानस्; Ac. यज्ञानं, यज्ञानी, यज्ञानस्; I. यज्ञना, &c.

148. But if *an* be preceded by any other consonant, whether conjunct or not, than *m* or *v* (as in the following example *rājān*), or even by *m* or *v* if not conjunct (as in *pīvan* at 150), the *a* of *an* is dropped in the Ac. plur. and before all the other vowel-terminations, and the remaining *n* is compounded with the preceding consonant: thus,

Masculine and feminine bases in *जन्* *an*, preceded by any other consonant, whether conjunct or not, than *m* or *v*, declined like *राजन्* *rājān*, m., ‘a king;’ *मूर्धेन्* *mūṛddhan*, m., or *मूर्धेन्* *mūrdhan*, ‘the head.’

N.	{ राजा <i>rājā</i> <i>rājā</i> (n and s rejected. 43.a, 57.)	राजानौ <i>rājānau</i> <i>rājān + au</i>	राजानस् <i>rājānas</i> ( <i>reges</i> ) <i>rājān + as</i>
Ac.	{ राजानम् <i>rājānam</i> <i>rājān + am</i>	— <i>rājānau</i>	राज्ञस् <i>rājñas</i> <i>rājñ + as</i>
I.	{ राजा <i>rājñā</i> <i>rājñ + ā</i>	राजभ्यान् <i>rājabhyām</i> <i>rāja</i> (n dropped. 57) + <i>bhyām</i>	राजभिस् <i>rājabhis</i> <i>rāja</i> (n dropped. 57) + <i>bhis</i>
D.	{ राजे <i>rājñe</i> <i>rājñ + e</i>	— <i>rājabhyām</i>	राजभ्यस् <i>rājabhyas</i> <i>rāja</i> (n dropped. 57) + <i>bhyas</i>
Ab.	{ राजस् <i>rājñas</i> <i>rājñ + as</i>	— <i>rājabhyām</i>	— <i>rājabhyas</i>
G.	{ — <i>rājñas</i>	राज्ञोस् <i>rājños</i> <i>rājñ + os</i>	राज्ञाम् <i>rājñām</i> <i>rājñ + am</i>
L.	{ राज्ञि <i>rājñi</i> or राजनि <i>rājñ + i</i> or <i>rājan + i</i>	— <i>rājños</i>	राजसु <i>rājasu</i> <i>rāja</i> (n dropped. 57) + <i>su</i>
V.	{ राजन् <i>rājān</i> <i>rājān</i> . 92.	राजानौ <i>rājānau</i> <i>rājān + au</i>	राजानस् <i>rājānas</i> <i>rājān + as</i>

So *मूर्धेन्* m., ‘head;’ I. *मूर्ध्ना*, &c.; L. *मूर्ध्नि* or *मूर्धेनि*, &c.: *तक्षन्* m. ‘a carpenter,’ *तक्ष्वा*, &c.: *लघिन्* m., ‘lightness,’ *लघिन्ना*, &c.

149. Observe—If *न्* becomes in this manner conjunct with a previous palatal it must take the palatal form; and if with a cerebral, the cerebral form; as in *तक्ष्वा* from *तक्षन्*.

150. If preceded by *m* or *v*, not conjunct, they are still like *rājān*: thus, *पीबन्* *pīvan*, m. f., ‘fat:’ N. पीबा, पीबानी, पीबानस्; Ac. पीबानं, पीबानी, पीबानस्; I. पीबा, &c.; L. पीबि or पीबनि, &c. So *वीजन्* m. ‘a border;’ *वेजन्* m. ‘a loom’ (85. I).

a. When a feminine base in *ई* is formed from words like *राजन्*, it follows the same rule for the rejection of the *a* of *an*: thus, *राज्ञी* *rājñi*, ‘a queen.’

151. There are no simple feminine substantives in *an*; but when masculine nouns are taken to form the last member of a compound adjective, they take a feminine and neuter form; as in *mahātman*, m. f. n., 'magnanimous.' The feminine form is declined precisely like the masculine, and the neuter follows the declension of neuter nouns, 152.

a. But when *rājan* occurs at the end of a compound, it is declined like *śiva* (103); as, N. sing. m. *mahārājas*; Ac. *mahārājam*, &c.

152. Neuter bases in *अन् an*, declined like *कर्मन्* 'an action,' and *नामन्* 'a name' (*nomen*, *ὄνομα* \*).

Observe—The retention or rejection of *a* in *an* before the inst. c. sing. and remaining vowel-terminations, as well as optionally before the nom. acc. du., is determined by the same rule as in masculines (148). They only differ from masculine nouns in nom. voc. and acc., sing., du., pl.

N. Ac. *कर्म, कर्मणी, कर्मणि*; I. *कर्मणा, कर्मण्यं*, &c.; D. *कर्मणे*, &c., like *आत्मन्*; but V. sing. *कर्म* or *कर्मन्*.

N. Ac. *नाम, नामी* or *नामनी, नामानि*; I. *नामा*, &c.; D. *नामे*, &c.; Ab. *नामस्*; L. *नामि* or *नामनि*, &c., like *राजन्*; but V. sing. *नाम* or *नामन्*.

With gen. plur. *ndmādm* compare Latin *nominum*.

153. So also the neuter nouns *जन्मन्* 'birth,' *वेश्मन्* 'house,' *वर्मेन्* 'armour,' *चर्मन्* 'road,' *चर्मन्* 'leather,' *जन्मन्* 'pretext,' follow the declension of *karmān*; but *दामन्* 'string,' *सामन्* 'conciliation,' *धामन्* 'mansion,' *धोमन्* 'sky,' *रोमन्* (for *रोहन् rohman*, from *ruh*), 'hair,' *प्रेमन्* 'love,' that of *ndman*.

154. Neuters in *an* composing the last member of compound adjectives, must be declined like masculines or feminines when agreeing with masculine or feminine substantives: thus, *विष्णुश्मनेनामा पण्डितः* 'a Paṇḍit named Viṣṇuśarma.'

155. There are a few anomalous nouns in *an*: *अन्* m. 'a dog' (*canis*, *κύων*); *युवन्* m. 'a youth'; *मधवन्* m. 'a name of Indra': thus declined:

a. N. *आ, आनी, आनस्*; Ac. *आनं, आनी, आनस्*; I. *आना, आन्यां, आभिस्*; D. *आने*, &c.; Ab. *आनस्*, &c.; G. *आनस्* (*κινός*), *आनोस्, आनां*; L. *आनि, आनोस्, आसु*; V. *आन्, आनी*, &c. See 135. a. Fem. *आनी*, &c. (like *nad* at 106).

b. N. *युवा, -यानी, -वानस्*; Ac. *युवानं, -यानी, यूनस्*; I. *यूना, युवण्यां, युवभिस्*; D. *यूने*, &c.; Ab. *यूनस्*, &c.; G. *यूनस्, यूनोस्, यूनां*; L. *यूनि, यूनोस्, युवसु*; V. *युवन्, -यानी*, &c. See 135. a. Fem. *यूनी* (like *nad*) or *युवति* (like *mat*). Neut. *युव, यूनी, युवानि*, &c.

c. N. *मधवा, -यानी, -वानस्*; Ac. *मधवानं, -यानी, मधोनस्*; I. *मधोना, मधवण्यां, -वभिस्*; D. *मधोने, मधवण्यां*, &c.; Ab. *मधोनस्*, &c.; G. *मधोनस्, मधोनोस्, मधोनां*; L. *मधोनि, मधोनोस्, मधवसु*; V. *मधवन्*, &c. Fem. *मधोनी* or *मधवती*.

\* Greek has a tendency to prefix vowels to words beginning with consonants in the cognate languages. Compare also *nakha*, 'nail,' *ὄνυξ*; *laghu*, 'light,' *ἐλαχϋ*; *ध्रु* 'brow,' *ὄφρυ*.

The last may also be declined like a noun in *vat*: N. नवमान्, -वनी, &c. See 140.

156. अहन् n., 'a day,' takes its form, in the N. Ac. V. sing. and the middle cases, from an obsolete base, अहस् *ahas*: in the other cases it is like *náman*: thus, N. Ac. V. अहस् (43. a), अह्नी or अहनी, अहानि; I. अह्ना, अहोभ्यां, अहोभिस्; D. अहे, अहोभ्यां, अहोभ्यस्; Ab. अहस्, &c.; G. अहस्, अहोस्, अह्नां; L. अहि or अहनि, अहोस्, अहस्तु or अहःस्तु. At the end of compounds it may be declined as a masc.: thus, N. दीर्घाहस्, -हाहो, -हाहस्; Ac. -हाहं, &c.; V. -हस्, &c., or sometimes becomes अह or अह्.

a. दिवन् m., 'a day,' in those cases where the *a* of *an* is rejected, lengthens the *i*: thus, Ac. pl. दीप्तिस्; I. दीप्ति, &c.

157. अर्यम् m. 'the sun,' पूषन् m. 'the sun,' and compounds having -इन् as the last member, such as ब्रह्महन् m. 'the murderer of a Brahman,' agree in not lengthening the *a* of *an* in the N. du. pl., Ac. sing. du.: thus, N. अर्यमा, अर्यमौ, अर्यमवस्; Ac. अर्यमं, अर्यमौ, अर्यमवस्; I. अर्यम्ना, &c. Similarly, N. पूषा, पूषौ, &c.; Ac. पूषं, &c.; but the acc. pl., and remaining weakest cases, may be optionally formed from a base पूष्; thus, Ac. pl. पूषास् or पणस्.

Similarly, N. ब्रह्मा, ब्रह्मौ, &c.; but in Ac. pl. ब्रह्मवस्; I. ब्रह्मन्ना, ब्रह्मव्यां, &c. (*h* becoming *gh* where the *a* of *han* is dropped).

158. अश्वन् m. 'a horse,' or m. f. n. 'low,' 'vile,' is declined like nouns in *vat* at 140, excepting in N. sing.: thus, N. अश्वी, अश्वनी, अश्वनस्; Ac. अश्वं, &c.; I. अश्वता, अश्व्यां, अश्वभिस्; V. अश्वन्, &c. If the negative अन् precedes, अश्वन् is regular: thus, N. अनश्वी, -श्वौ, &c.; Ac. अनश्वं, &c.; I. pl. अनश्वभिस्.

159. Masculine bases in इन् in, declined like धनिन् *dhanin*, m., 'rich.'

N.	{ धनी <i>dhaní</i> [ <i>dhaní</i> ( <i>n</i> and <i>s</i> rejected. 43. a, 57.) <i>dhanin</i> + <i>au</i>	धनीना <i>dhaninau</i>	धनिनस् <i>dhaninas</i> <i>dhanin</i> + <i>as</i>
Ac.	{ धनिनम् <i>dhaninam</i> [ <i>dhanin</i> + <i>am</i>	— <i>dhaninau</i>	— <i>dhaninas</i>
I.	{ धनिना <i>dhaniná</i> [ <i>dhanin</i> + <i>á</i>	धनिभ्याम् <i>dhanibhyám</i> <i>dhani</i> ( <i>n</i> dropped. 57) + <i>bhyám</i>	धनिभिस् <i>dhanibhis</i> <i>dhani</i> ( <i>n</i> dropped. 57) + <i>bhis</i>
D.	{ धनिने <i>dhanine</i> [ <i>dhanin</i> + <i>e</i>	— <i>dhanibhyám</i>	धनिभ्यस् <i>dhanibhyas</i> <i>dhani</i> ( <i>n</i> dropped. 57) + <i>bhyas</i>
Ab.	{ धनिनस् <i>dhaninas</i> [ <i>dhanin</i> + <i>as</i>	— <i>dhanibhyám</i>	— <i>dhanibhyas</i>
G.	{ — <i>dhaninas</i>	धनिनोस् <i>dhaninos</i> <i>dhanin</i> + <i>os</i>	धनिनाम् <i>dhaninám</i> <i>dhanin</i> + <i>ám</i>
L.	{ धनिनि <i>dhanini</i> [ <i>dhanin</i> + <i>i</i>	— <i>dhaninos</i>	धनिस्तु <i>dhanishu</i> <i>dhani</i> ( <i>n</i> dropped. 57) + <i>su</i> . 70.
V.	{ धनिन् <i>dhanin</i> [ <i>dhanin</i> . 92.	धनीना <i>dhaninau</i> <i>dhanin</i> + <i>au</i>	धनिनस् <i>dhaninas</i> <i>dhanin</i> + <i>as</i>

Observe—A great many adjectives of the forms explained at 85. VI. VII. VIII. are declined like *धनिन्* for the masculine: thus, *मेधाविन् medhāvin*, 'intellectual,' N. मेधावी, -विनी, -विनस्, &c. Also a vast number of nouns of agency, like *कारिन्* 'a doer,' at 85. V: thus, N. कारी, कारिणी (58), कारिणस्, &c.

160. Note—The feminine base of such adjectives and nouns of agency is formed by adding ई to the masc. base; as, from *धनिन्*, धनिनी f.; from *कारिन्*, कारिणी f.; declined like *nadī* at 106: thus, N. धनिनी, -नी, -न्यस्, &c.

161. The neuter is regular, and is like the declension of *vāri* as far as the gen. plur.: thus, N.Ac. धनि, धनिनी, धनीनि. But the gen. plur. धनिनां, not धनीनां; V. sing. धनि or धनिन्.

162. *पथिन्* m. 'a road,' *मथिन्* m. 'a churning-stick,' and *सुभुविन्* m. 'a name of Indra,' are remarkable as exhibiting both affixes, *as* and *in*, in the same word. They form their N. V. sing. from the bases पन्थस्, मन्थस्, सुभुवस्; their other strong cases, from the bases पन्थन्, मन्थन्, सुभुवन्; their Ac. pl., and remaining weak cases, from the bases पथ्, मथ्, सुभुव्; in their middle cases they follow 159 regularly: thus, N. V. पन्थास् (163), पन्थानी, पन्थानस्; Ac. पन्थानं, पन्थानी, पथस्; I. पथा, पथिनां, पथिमिस्; D. पथे, &c. Similarly, N. V. मन्थास्, &c.; सुभुवास्, &c.: I. मथा, &c.; सुभुवा, &c. Observe—The V. is the same as the N.

a. The compound *सुपथिन्*, 'having a good road,' is similarly declined for the masc.; the nom. fem. is सुपथी, -थी, -थ्यस्, like *nadī* at 106; the neut. is N. Ac. सुपथि, -थी, -पन्थानि, &c.; V. सुपथिन् or सुपथि; the rest as the masc.

#### SEVENTH CLASS OF NOUNS INFLECTED.

*Masculine, feminine, and neuter bases in अस् as, इस् is, and उस् us.*

Note, that this class answers to Greek and Latin words like *γάθος, μένος, genus, scelus*, &c.

163. Masculine and feminine bases in अस् *as*, declined like *चन्द्रमस् cāndramas*, m., 'the moon.'

The *a* of *as* is lengthened in N. sing. to compensate for the rejection of the termination.

N.	{ चन्द्रमस् cāndramás cāndramás (s rejected. 43.a.) cāndramas + as	चन्द्रमसी cāndramasau	चन्द्रमसस् cāndramasas cāndramas + as
Ac.	{ चन्द्रमसम् cāndramasam cāndramas + am	— cāndramasau	— cāndramasas
I.	{ चन्द्रमसा cāndramasá cāndramas + d	चन्द्रमोभ्याम् cāndramobhyām cāndramas + bhyām. 64.	चन्द्रमोभिस् cāndramobhis cāndramas + bhis. 64.

D.	{ चन्द्रमसे <i>čandramase</i> <i>čandramas+e</i>	चन्द्रमोभ्याम् <i>čandramobhyām</i>	चन्द्रमोभ्यस् <i>čandramobhyas</i> <i>čandramas+bhyas.</i> 64.
Ab.	{ चन्द्रमसस् <i>čandramasas</i> <i>čandramas+as</i>	— <i>čandramobhyām</i>	— <i>čandramobhyas</i>
G.	{ — <i>čandramasas</i>	चन्द्रमसोस् <i>čandramasos</i> <i>čandramas+os</i>	चन्द्रमसास् <i>čandramasām</i> <i>čandramas+ām</i>
L.	{ चन्द्रमसि <i>čandramasi</i> <i>čandramas+i</i>	— <i>čandramasos</i>	चन्द्रमःसु <i>čandramahsu</i> or -सु <i>čandramas+su.</i> 62. a, 63.
V.	{ चन्द्रमस् <i>čandramas</i> <i>čandramas.</i> 92.	चन्द्रमसौ <i>čandramasau</i> <i>čandramas+au</i>	चन्द्रमसस् <i>čandramasas</i> <i>čandramas+as</i>

a. After the same manner is declined अप्सरस् *apsaras*, f., 'a nymph.'

164. Neuter bases in चस् *as*, declined like मनस् *manas*, n., 'the mind' (*ménos, mens*).

These differ from the masc. and fem. in the N. Ac. V. The *a* of *as* remains short in N. sing., but is lengthened in N. Ac. V. plur. before inserted Anusvára.

N.Ac.V.	{ मनस् <i>manas</i> <i>manas</i> ( <i>s</i> rejected. 43. a.)	मनसी <i>manasí</i> <i>manas+i</i>	मनांसि <i>manānsi</i> <i>manās+i</i>
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I. मनसा *manasá*, &c., like the masc. and fem.

a. Observe—Nearly all simple substantives in *as* are neuter like *manas*; but when these neuters are taken to form a compound adjective, they are declinable also in the masculine and feminine like *čandramas*. Thus, when *manas* is taken to form the compound adjective *mahá-manas*, 'magnanimous,' it makes in the nom. (masc. and fem.) *mahá-manás, mahá-manasau, mahá-manasas*. In the same way *sumanas*, 'well-intentioned,' *durmanas*, 'evil-minded' (nom. *sumandás, durmandás*, &c.); compare *εὐμενής, δυσμενής*, m. f., neut. *εὐμενές, δυσμενές*, derived from *μένος*.

b. Where final *as* is part of a root and not an affix, the declension will follow पिबद्ग्रस् 'one who devours a mouthful:' thus, N. V. sing. m. f. पिबद्ग्रस्; Ac. -ग्रस्. N. V. Ac. du. -ग्रसौ, pl. -ग्रसस्; I. -ग्रसा, -ग्रस्यौ, &c. N. V. Ac. neut. -ग्रस्, -ग्रसी, -ग्रसि. When a root ends in *as*, *s* will be rejected before *bh* by 66. a: thus, चकास्, 'brilliant,' makes in I. du. चकाभ्यां.

165. Neuter bases in इस् *is* and उस् *us* (see 68. a) are declined analogously to मनस् *manas* at 164, *i* and *u* being substituted for *a* throughout, *sh* for *s* (70), *ir* or *ur* for *o* (65): thus, हविस् *havis*, n., 'ghee:' N. Ac. V. हविस्, हविषी, हवींसि; I. हविषा, हविष्यौ, हविषिस्; D. हविषे, हविष्यौ, हविष्येस्; Ab. हविषत्, हविष्यौ, हविष्येस्; G. हविषस्, हविषोस्, हविषां; I. हविषि, हविषोस्, हविःपु or -पु.

a. Similarly, चक्षुस् *čakṣus*, n., 'the eye:' N. Ac. V. चक्षुस्, चक्षुषी, चक्षुंसि; I. चक्षुषा, चक्षुष्यौ, चक्षुषिस्; D. चक्षुषे, चक्षुष्यौ, चक्षुष्येस्; Ab. चक्षुषत्, चक्षुष्यौ, चक्षुष्येस्; G. चक्षुषस्, चक्षुषोस्, चक्षुषां; I. चक्षुषि, चक्षुषोस्, चक्षुःपु or -पु.

166. Nouns formed with the affixes *is* and *us* are neuter, though one or two may be also masc. and fem. There are some, however, in which the final sibilant is part of the root itself, and not of an affix; such as *चाशिस* *śāśis*, f., 'a blessing' (from the root *शास्*), and *सजुस्* m. f. 'an associate' (from *जुष्*): These follow the analogy of masc. and fem. nouns in *as* (163) in the N. Ac. cases; and, moreover, before the consonantal terminations, where the final sibilant is changed to *r*, unlike nouns formed with *is* and *us*, they lengthen the *i* and *u* (compare nouns ending in *r* at 180): thus, N. *चाशीस्*, -*शिषी*, -*शिवस्*; Ac. -*शिवं*, -*शिषी*, -*शिवस्*; I. -*शिषा*, -*शीषी*, -*शीषिस्*, &c. N. *सजुस्*, -*जुषी*, -*जुवस्*; Ac. -*जुषं*, &c.; I. -*जुषा*, -*जूषी*, &c.

a. Nouns formed from desiderative bases in *ish* (497), such as *जिगदिस्* (for *jigadish*) 'desirous of speaking,' are similarly declined: thus, N. V. m. f. *जिगदीस्*, -*दीषी*, &c.; I. du. -*दीषी*. The N. V. Ac. neut. plur. is *जिगदिषि*, the nasal being omitted. So *चिच्छीषे*, 'desirous of doing,' makes N. V. m. f. *चिच्छी*, -*च्छीषी*, &c.

b. *सुहृस्* 'well-sounding,' where *us* is radical, makes N. V. sing. m. f. *सुहृस्*; Ac. *सुहृषं*; N. V. Ac. du. *सुहृषी*, pl. *सुहृषस्*; I. *सुहृषा*, *सुहृषी*, *सुहृषिस्*, &c. N. V. Ac. neut. *सुहृस्*, *सुहृषी*, *सुहृषि*. *śis* at 166 is peculiar in changing its final *s*.

c. Observe—When neuter nouns in *is* or *us* are taken for the last member of compound adjectives, analogy would require them to be declined in the masc. and fem. according to *śandramas* at 163: thus, *उत्पलचक्षुस्* m. f. n., 'having lotus eyes,' N. masc. and fem. *उत्पलचक्षुस्*, -*चक्षुषी*, &c.; and *शुषिरोषिस्* m. f. n., 'having brilliant rays,' N. masc. and fem. *शुषिरोषीस्*, *शुषिरोषिषी*, &c.\*; but, according to most authorities, the N. sing. does not lengthen the vowel of the last syllable.

d. *दोस्* *dos*, m., 'an arm,' follows the declension of nouns in *is* and *us*; but in Ac. pl., and remaining cases, optionally substitutes *doshas* for its base: thus, N. V. *दोस्*, -*षी*, -*वस्*; Ac. -*षं*, -*षी*, -*वस्* or -*व्हास्*; I. *दोषा* or *दोष्वा*, *दोषी* or *दोष्वा*, &c. As a neuter noun it makes in N. Ac. V. *दोस्*, *दोषी*, *दोषि*.

167. Comparatives formed with the affix *ईयस्* (*īyas*) (192), lengthen the *a* of *as*, and insert *n*, changeable to Anusvāra before *s*, in N. sing. du. pl., V. du. pl., Ac. sing. du. masc.: thus, *बलीयस्* m. f. n., 'more powerful,' makes N. masc. *बलीयान्* (for *बलीयांस्*, *s* rejected by 43.a), -*यांसी*, -*यांसस्*; Ac. -*यांसं*, -*यांसी*, -*यसस्*; I. -*यसा*, -*योष्या*, &c., like *śandramas* at 163. The V. sing. is *बलीयन्*; du. and pl. like the nom. The fem. *बलीयसी* follows *nadī* at 106. The neut. *बलीयस्* is like *manas* throughout.

168. Participles of the 2d preterite, formed with *vas* (see 554), are similarly declined in the strong cases (135. b). But in Ac. pl., and remaining weak cases, *vas* becomes *ush*, and in the middle cases *vat*: so that there are three forms of the base, viz. in *vāns*, *ush*, and *vat*†: thus, *विषिञ्जस्* (part. of 2d pret., from *विद्* 'to know'):

\* These words are so declined in Wilson's dictionary (2d edit.). In a copy of Manu, which I received direct from Calcutta, the word *śāra-śakshus*, agreeing with *mahāpatih* (IX. 256), has been altered by the native editor to *śāra-śakshus*.

† *Vat* is evidently connected with the Greek *or*. Compare *tutuvvat* (from *tup*) with *teruφ-(F)or*, and *tutuvvats* with *teruφ-σ(τ)σι*.

N. विविद्वान्, विविद्वांसो, विविद्वांसस्; Ac. विविद्वांसं, विविद्वांसो, विविद्वद्वस्; I. विविद्वद्वा, विविद्वद्वां, विविद्वद्वास्; D. विविद्वद्वे, &c.; V. विविद्वन्, विविद्वांसो, &c. When this participle is formed with *ivas* instead of *vas* (see 554), the vowel *i* is rejected in the cases where *vas* becomes *ush*: thus, जग्मिवस् (from *gam*, 'to go'): N. masc. जग्मिवान्, &c.; Ac. जग्मिवान्सं, जग्मिवान्सो, जग्मुवस्, &c.; I. जग्मुवा, &c.; V. जग्मिवन्, जग्मिवान्सो, &c. Similarly, तेनिवस् (from *tan*, 'to stretch'): N. तेनिवान्, तेनिवान्सो, &c.; Ac. तेनिवान्सं, तेनिवान्सो, तेनुवस्, &c.; V. तेनिवन्, -वान्सो, &c. But not when the *i* is part of the root: thus, विचिवस् (from *vic*), निनीवस् (from *ni*), make in the Ac. pl. विच्युवस्, निन्युवस्. चकृवस् (from *ak*) makes, of course, चकृवस्. The N. feminine of these participles is formed from *ush*; and the N. Ac. neuter, sing., du., and plur., from *vat*, *ush*, and *vas*, respectively: thus, N. fem. विविद्वदी, &c., declined like *nad* at 106. Similarly, from the root *tu* comes तुतुपुवी (compare *τετυφύια*). The neuter is N. विविद्वन्, -दुवी, -द्वांसि. Those formed with *ivas* do not retain *i* in the feminine: thus, *tenivas* makes N. sing. masc. fem. neut. *tenivān*, *tenush*\*, *tenivat*.

a. The root विद्, 'to know,' has an irregular pres. part. विद्वस् *vidvas*, used commonly as an adjective ('learned'), and declined exactly like विविद्वस् above, leaving out the reduplicated *vi*: thus, N. masc. विद्वान्, विद्वान्सो, विद्वान्सस्; V. विद्वन्, &c. With reference to 308. a, it may be observed, that as a contracted perfect (2d pret.) of *vid* is used as a present tense, so a contracted participle of the perfect is used as a present participle.

169. पुंस् m., 'a male,' forms its V. sing. from पुमंस्, and its other strong cases (135. b) from पुमान्स्; but Ac. pl., and remaining weakest cases, from पुंस्; and I. du., and remaining middle cases, from पुम्: thus, N. पुमान्, पुमान्सो, पुमान्सस्; Ac. पुमान्सं, पुमान्सो, पुंस्स्; I. पुंसा, पुम्भा, पुम्भिस्; D. पुंसे, &c.; Ab. पुंस्स्, &c.; G. पुंस्स्, पुंस्सोस्, पुंसां; L. पुंसि, पुंस्सोस्, पुंसु; V. पुमन्, पुमान्सो, &c.

170. उश्मन्स् m., 'a name of the regent of the planet Śukra,' forms N. sing. उश्मना from a base उश्मन् (147). Similarly, पुरुदंशस् m. 'a name of Indra,' and जनेहस् m. 'time.' The other cases are regular: thus, N. du. उश्मन्सो. But उश्मन्स् may be optionally in the vocative sing. उश्मन्स् or उश्मन् or उश्मन्न्.

171. जरस्, 'decay' (*γῆρας*), though properly a neuter noun, supplies its consonantal cases (viz. N. V. sing. I. D. Ab. du. pl. L. pl.) from the feminine जरा (at 108. d). Its other cases may be either from जरस् or जरा: thus, N. sing. जरा; V. जरे; Ac. जरस्† or जरा; I. जरसा and जरया, जराभां, जराभिस्, &c.

\* There seems, however, difference of opinion as to the rejection of *i*: and some grammarians make the feminine *tenyush*.

† Since जरस् certainly occurs, it may be inferred that the N. Ac. V. du. are जरसो or जरे; N. Ac. V. pl. जरस्स् or जरास्. These forms are given in the grammar of Iśvara-āndra Vidyā-sāgara, p. 51.



## EIGHTH CLASS OF NOUNS INFLECTED.

*Masculine, feminine, and neuter bases in any consonant, except ऋ t (or द् d), न n, ख x.*

172. This class consists principally of roots used as nouns, either alone or at the end of compounds, or preceded by prepositions and adverbial prefixes. Roots ending in ऋ t (or द् d), employed in this manner, are of common occurrence; but their declension falls under the fifth class at 136. Roots ending in other consonants are not very frequently found, and the only difficulty in their declension arises from their combination with the consonantal terminations.

173. Whatever change of the final consonant, however, takes place in the nominative sing. is preserved before all the consonantal terminations; remembering only, that before such terminations the rules of Sandhi come into operation.

174. Before the vowel-terminations the final consonant of the root, whatever it may be, is always preserved. If in one or two nouns there may be any peculiarity in the formation of the accus. pl., the same peculiarity runs through the remaining weakest or vowel cases. The terminations themselves undergo no change, but the s of the nom. sing. is of course rejected by 43. a. There is generally but one form of declension for both masc. and fem.; the neuter follows the analogy of other nouns ending in consonants.

175. Masculine and feminine bases in क k, ख kh, ग g, घ gh, declined like सर्वेश् *sarva-sak*, m. f., 'omnipotent' (from *sarva*, 'all,' and शक् 'to be able'), and चित्रलिख् m. 'a painter' (from चित्र 'a painting,' and लिख् 'to write'). N. V. -शक् (43. a), -शकी (41. b), -शकश्; Ac. -शकं, -शकी, -शकश्; I. -शका, -शग्भा (41), -शग्भिश्, &c.; L. pl. -शक्षु\* (70). N. V. -लिक् (43. b, 43. a), -लिखी (174), -लिखश्; Ac. -लिखं, &c.; I. -लिखा, -लिग्भा (41), -लिग्भिश्, &c.; L. pl. -लिक्षु\*.

a. The neuter is N. Ac. V. -शक्, -शकी, -शक्कि, &c.; -लिक्, -लिखी, -लिक्कि, &c.: the rest like the masc. and fem.

b. In the same way final ग्, घ् are changed to क्, and च् to ग्; and here it may be noted that when final च्, द्, ध्, भ्, ङ् lose their aspirate form, the aspirate must be transferred to the initial, if that initial be ग्, द्, ध्, or च्.

\* Wilkins and Wilson give also -शक्यु, -लिख्यु for the loc. plur., but -शक्षु, -लिक्षु are the more correct forms. At 41. b. -लिक्क्षु is given as the first combination before r. 70 is applied.

c. **सुबल** m. f., 'jumping well,' makes N. V. **सुबल्, सुबलो,** &c.; Ac. **सुबला,** &c.; I. **सुबला, सुबला,** &c.; D. **सुबलो,** &c.; Ab. G. **सुबलात्, &c.;** L. **सुबला, सुबलो,** **सुबलु.** Neut. N. Ac. V. **-बल्, -बली, सुबन्ति** or (see 176. h) **सुबलि.**

d. Observe—The semivowel **ल्**, like **र** and **क्** (see r. 70), changes a **ल्** immediately following to **व्**, but this change can rarely occur.

176. Masculine and feminine bases in **व्** *ṁ*, **ख्** *ṁ*, **ज्** *j*, **झ्** *jḥ*, declined like **वाक्** *vāṁ*, f., 'speech' (from **वच्** 'to speak'); **मांसभुज्** *māṁsa-bhuj*, m. f., 'flesh-eater' (from **मांस** *māṁsa*, 'flesh,' and **भुज्** 'to eat'); **प्राक्** *prāṁ*, m. f., 'an asker' (from **प्रश्** 'to ask'). Final **क्** is changed to **क्** or **ग्**; final **ख्** to **ह** or **इ**; final **ज्** to **ञ्** (**ग्**) or **इ** (**इ**); and final **झ्**, which is rare, to **क्** or **ग्**, before the consonantal terminations (43. d, 92. a).

N. V. **वाक्** (for *vāṁ*, 43. a; *vox*, *ṁ*), **वाचो** (*vāṁ*), **वाचस्** (*voces*, *ṁ*); Ac. **वाचं** (*vocem*), **वाचो,** **वाचस्** (*vāṁ*); I. **वाचा,** **वाग्भ्यां,** **वाग्भिस्;** D. **वाचे,** **वाग्भ्यां,** **वाग्भ्यस्;** Ab. **वाचस्,** **वाग्भ्यां,** **वाग्भ्यस्;** G. **वाचस्,** **वाचोस्,** **वाचां;** L. **वाचि** (*vāṁ*), **वाचोस्,** **वाचु.** Compare Latin *vox*, and Greek *ṁ* or *ṁ* for *For* throughout.

N. V. **-भुक्, -भुजो, -भुजस्;** Ac. **-भुजं, &c.;** I. **-भुजा, -भुग्भ्यां, -भुग्भिस्, &c.**

N. V. **प्राट्, प्राक्षो, प्राक्षस्;** Ac. **प्राक्षं, &c.;** I. **प्राक्षा, प्राक्ष्यां, &c.;** L. pl. **प्राक्षु.**

The last optionally substitutes **अ** *ṁ* for its final **ख्** *ṁ* before the vowel-terminations: thus, N. du. **प्राक्षो** or **प्राक्षो,** &c. **पयोमुक्,** 'a cloud,' is declined like **वाक्**.

a. The neuter is N. Ac. V. **-वाक्, -वाची, -वाचि, &c.** (as in **सुवाक्** 'speaking well'); **भुक्, भुजो, भुजि, &c.;** **प्राट्, प्राक्षो, प्राक्षि, &c.**

b. The root **अङ्** *anṁ*, 'to go,' preceded by certain prepositions and adverbial prefixes, forms a few irregular nouns; such as, **प्राक्** 'eastern,' 'going before;' **अवाक्** 'southern;' **पश्चक्** 'western;' **उदक्** 'northern;' **सम्यक्** 'going with,' 'fit,' 'proper;' **तिर्यक्** 'going crookedly, as an animal;' and a few others less common. It may also form a few compounds with words ending in *a*; such as, **अधराक्** 'tending downwards,' &c. These all reject the nasal in the acc. pl. and remaining cases masculine. In nom. sing. the final **क्** *ṁ* being changed to **क्** *k*, causes the preceding nasal to take the guttural form, and the **क्** is rejected by 43. a. In the acc. plur., and remaining weakest cases, there is a further modification of the base in all, excepting **प्राक्** and **अवाक्**.

N. V. masc. **प्राक्, प्राक्षो, प्राक्षस्;** Ac. **प्राक्षं, प्राक्षो, प्राक्षस्;** I. **प्राक्षा, प्राक्ष्यां, प्राग्भिस्;** D. **प्राक्षे, &c.;** L. pl. **प्राक्षु.** Similarly, **अवाक्**.

N. V. masc. **पश्चक्, पश्चक्षो, पश्चक्षस्;** Ac. **पश्चक्षं, पश्चक्षो, पश्चक्षस्;** I. **पश्चक्षा, पश्चक्ष्यां, पश्चक्षिस्;** D. **पश्चक्षे, &c.** Similarly, **उदक्** and even **उदक्**, which make in acc. pl., and remaining weakest cases, **सनीचस्, उदीचस्.** So also, **विष्वक्**, 'going every where,' makes in acc. pl., and remaining weakest cases, **विष्वचस्.** But **तिर्यक्** makes in acc. pl., and remaining weakest cases, **तिर्यचस्.**

The feminine, and the neut. dual of these nouns follow the analogy of the acc. pl.: thus, N. fem. **प्राक्षी &c., अवाक्षी &c., प्राक्षी &c., उदीक्षी &c., सनीक्षी &c., तिर्यक्षी**

&c., declined like नदी. The neuter is N. Ac. V. प्राक्, प्राची, प्राधि, &c.; प्रावक्, प्रातीची, प्रावधि, &c.

c. प्राक्, when it signifies 'worshipping,' retains the nasal throughout; but *ḍ* is rejected before the consonantal terminations, and the nasal then becomes guttural: thus, N. V. प्राक्, प्राची, &c.; Ac. प्राचं, &c.; I. प्राचा, प्राक्भ्यां, &c. Similarly, कुक् 'a curlew:' N. V. कुक्, कुची, &c.; Ac. कुचं, &c.; I. कुचा, कुक्भ्यां, &c.; L. pl. कुक्नु or कुक्नु.

d. असृज् n., 'blood,' is regular: thus, N. Ac. V. असृक्, असृजी, असृजि, &c.; but it may optionally take its Ac. pl. and other inflexions from an obsolete base, असृज् *asan*: thus, N. V. pl. असृजि; Ac. pl. असृजि or असानि; I. असृजा or असजा, असृज्यां or असभ्यां, &c.; L. असृजि or असनि or असि, &c.

e. Nouns formed with the roots यज् 'to worship,' राज् 'to shine,' मृज् 'to rub,' धाज् 'to shine,' भज् 'to fry,' व्रज् 'to wander,' सृज् 'to create,' generally change the final ज् to द् or ड् before the consonantal terminations: thus, देवेज् m. 'a worshipper of the gods' (यज् becoming इज्); N. V. sing. देवेद् or देवेड्: राज् m. 'a ruler'; N. sing. राद्, I. dual राड्भ्यां: परिमृज् 'a cleanser'; N. sing. परिमृद्: विभाज् m. f. 'splendid'; N. sing. विभाद्: परिव्राज् m. 'a religious mendicant' (व्रज् becoming व्राज्); N. sing. परिव्राद्: विश्वसृज् 'the creator of the world'; N. sing. विश्वसृद्. But विश्व when it precedes राज्, as in विश्वराज् 'a universal ruler,' becomes विश्वा wherever ज् becomes द् or ड्: thus, N. विश्वाराद्, विश्वराजी, &c. श्रुतिज् m., 'a priest' (श्रुतु + इज् for यज्), is regularly N. V. श्रुतिक्.

f. अवयज् m., 'a kind of priest,' 'part of a sacrifice,' forms the consonantal cases from an obsolete base, अवयस्; N. V. sing. du. pl. अवयास्, -यानी, -यानस्; Ac. -यानं, &c.; I. -याना, -योभ्यां, &c.; L. pl. अवयस्तु or अवयसु.

g. भज्, 'one who fries,' makes N. V. भृद्, भृज्जी, भृज्जस्; Ac. भृज्जं, &c. Similarly, व्रज्, 'one who cuts,' makes, according to some, वृद्, &c., and not व्रद्, &c.

h. ऊर्ज् m. f., 'strong,' makes N. V. ऊर्क्, &c.; Ac. ऊर्जं, &c.; I. ऊर्जा, ऊर्जाभ्यां, &c. The neuter is N. Ac. V. ऊर्क, ऊर्जि, ऊर्जि. But in these cases where a word ends in a compound consonant, the first member of which is *r* or *l*, the nasal may be optionally omitted in the plural, so that ऊर्जि would be equally correct.

177. Masculine and feminine bases in ष् *th*, ष् *dh*, declined like क् m. f. 'one who tells,' युष् f. 'battle.' The final aspirate is changed to its unaspirated form before the consonantal terminations (43. b, 41), but not before the vowel (41. b). N. V. क्त, कयी, कयस्; Ac. कथं, &c.; I. कथा, कथां, &c. N. V. युत्, युयी, युयस्; Ac. युथं, &c.; I. युथा, युथां, &c. In the case of युष् m. f., 'one who knows,' the initial ष *b* becomes भ *bh* wherever the final ष् *dh* becomes *t* or *d*, by 175. b. and 42. c: thus, N. V. भुत्, भुयी, भुयस्; Ac. युथं, &c.; I. युथा, भुथां, &c.; L. pl. भुत्तु.

a. The neuter is N. Ac. V. क्त, कयी, कन्धि, &c.; युत्, युयी, युन्धि, &c.

178. Masculine and feminine bases in ष् *p*, ष् *ph*, ष् *b*, भ *bh*, declined like गुष् m. f. 'one who defends,' लभ् m. f. 'one who obtains.' N. V. गुप्, गुयी, गुयस्;

Ac. गुपं, &c.; I. गुपा, गुप्यां, गुप्तिस्, &c. N. V. लप्, लभी, लभस्; Ac. लभं, &c.; I. लभा, लभ्यां, लप्तिस्, &c.; L. pl. लप्सु.

a. The neuter is N. Ac. V. गुप्, गुपी, गुप्ति, &c.; लप्, लभी, लभि, &c.

b. जप् f. 'water,' declined generally (when not compounded) in the plural only, is irregular: thus, N. V. जपस्; Ac. जपस्; I. जप्तिस्; D. Ab. जप्तिस्; G. जपां; L. जप्सु.

179. Masculine and feminine bases in न् m, declined like शन् m. f. 'one who pacifies.' The final m becomes n before the consonantal terminations: thus, N. V. शन्, शनी, शनस्; Ac. शनं, &c.; I. शना, शन्यां, शन्तिस्, &c.; L. pl. शन्सु.

a. Similarly, प्रशान् m. f., 'quiet,' makes N. V. प्रशान्, -शानी, -शानस्; Ac. प्रशानं, &c.; I. प्रशाना, प्रशान्यां, &c.; L. pl. प्रशान्सु or प्रशान्सु. Compare 53. b.

b. The neuter is N. Ac. V. शन्, शनी, शनि, &c.; प्रशान्, -शानी, -शानि, &c.

180. Masculine and feminine bases in र् r, declined like चर् m. f. 'one who goes,' गिर् f. 'speech,' द्वार् f. 'a door.' If the vowel that precedes final r be i or u, it is lengthened before the consonantal terminations (compare 166); and final r, being a radical letter, does not become Visarga before the s of the loc. pl. (71. a). N. V. चर्, चरी, चरस्; Ac. चरं, &c.; I. चरा, चर्यां, चरिस्, &c.; L. pl. चर्यु. N. V. गीर्, गिरौ, गिरस्; Ac. गिरं, &c.; I. गिरा, गीर्यां, गीरिस्, &c.; L. pl. गीर्यु. N. V. द्वार्, द्वारौ, द्वारस्, &c.

a. The neuter is N. Ac. V. चर्, चरी, चरि, &c.; गीर्, गिरी, गिरि, &c.

So also, वार् n. 'water:' N. Ac. वार्, वारी, वारि.

b. There is one irregular noun ending in the semivowel र् r, viz. दिव् f. 'the sky,' which forms its N. V. sing. from छो, and becomes छु in the other consonantal cases: thus, N. V. छौस्, दिवौ, दिवस्; Ac. दिवं, दिवौ, दिवस्; I. दिवा, छुभ्यां, &c.

181. Masculine and feminine bases in ज् s and श् sh. The difficulty in these is to determine which roots change their finals to क् and which to ट् (see 43. e). In the roots दिज्, दृज्, मृज्, स्पृज्, and धृज् (the last forming दधृज् 'impudent') the final becomes क्, and in नज् it is optionally changed to क् or ट्. Otherwise both ज् and श् at the end of roots pass into ट्. The following will serve as examples of declension: विज् m. f. 'one who enters,' or 'a man of the mercantile and agricultural class,' दिज् f. 'a quarter of the sky,' द्विज् m. f. 'one who hates,' मृज् m. f. 'one who endures.' N. V. विट् (43. e), विजौ, विजस्; Ac. विजं, &c.; I. विजा, विज्यां, &c. N. V. दिक् (43. e, 17. b), दिजौ, दिजस्; Ac. दिजं, &c.; I. दिजा, दिज्यां, &c. N. V. द्विट् (43. e), द्विजौ, द्विजस्; Ac. द्विजं, &c.; I. द्विजा, द्विज्यां, &c. N. V. मृट् (42. e), मृजौ, मृजस्; Ac. मृजं, &c.; I. मृजा, मृज्यां, &c.

The neuter is N. Ac. V. विट्, विजौ, विंशि, &c.; दिक्, दिजौ, दिंशि, &c.; द्विट्, द्विजौ, द्विभि, &c.; मृट्, मृजौ, मृभि, &c.

a. पुरोडाज् 'a priest,' in the Veda, makes N. V. sing. पुरोडास्, and forms its other consonantal cases from an obsolete base, पुरोडस्. Compare 176. f.

b. सुहिन् m. f., 'very injurious,' makes N. V. सुहिन्, सुहिंसौ, &c.; Ac. सुहिंसं, &c.; I. सुहिंसा, सुहिंस्यां, &c. But nouns ending in स्, preceded by vowels, fall under 163.

c. गोरक्, 'a cow-keeper,' makes N. V. गोरक् or गोरट्, गोरक्षौ, &c.

182. Masculine and feminine bases in ह् *h*, declined like लिह् m. f. 'one who licks;' दुह् m. f. 'one who milks.' In roots beginning with द् *d*, the final aspirate generally becomes क् *k* or ग् *g* (see 17. *a*), in other roots ह् *h* or द् *d*, before the consonantal terminations; and in roots whose initial is द् *d* or ग् *g*, the *h*, which disappears as a final, is transferred to the initial, which becomes द् *dh* or ग् *gh* wherever final *h* becomes *k* or *g* or *t* or *d*. See 175. *b*. N. V. लिह् (43. *c*), लिहो, लिहस्; Ac. लिहं, &c.; I. लिहा, लिह्यां, &c.; L. pl. लिहसु or लिहसु. N. V. दुह्, दुहो, दुहस्; Ac. दुहं, &c.; I. दुहा, दुह्यां, दुग्भिस्, &c.; L. pl. दुहसु. The neuter is N. Ac. V. लिद्, लिहो, लिहि, &c.; दुक्, दुही, दुहि, &c.

*a*. But दुह् m. f., 'one who injures,' makes N. दुक् or दुद्; I. दुहा, दुह्यां or दुह्यां, &c.; L. pl. दुहसु or दुहसु; and नुह् m. f., 'foolish,' N. नुक् or नुद्. The same option is allowed to जिह् 'one who loves' and कुह् 'one who vomits.'

*b*. उजिह् f., 'a particular kind of metre,' changes its final to *k* or *g* before the consonantal terminations, like roots beginning with *d*. N. उजिह्, उजिहो, &c.

*c*. बाह्, 'bearing' (from the root बह् 'to bear'), changes बा to अ *a* in the acc. plur. and remaining weakest cases (and before the ई *i* of the fem.) if the word that precedes it in the compound ends in *a* or *d*, this *a* or *d* combining with *a* into औ *au* (instead of औ *o*, by 32): thus, भारवाह् m. f. 'one who bears a burden:' N. V. masc. भारवाद्, भारवाहो, भारवाहस्; Ac. भारवाहं, भारवाहो, भारोहस्; I. भारोहा, भारवाह्यां, &c. N. fem. भारोही, &c. So प्रववाह् m. 'a steer' and विश्ववाह् 'all-sustaining.' Under other circumstances the change of *vah* to *uh* is optional: thus, शालिवाह्, 'bearing rice,' makes in Ac. pl. शाल्यूहस् or शालिवाहस्.

*d*. चेतवाह् m., 'Indra' (who is borne by white horses), may optionally retain वा in Ac. plur. &c.; and in consonantal cases is declined as if the base were चेतवस्: thus, N. V. चेतवास्, चेतवाहो, चेतवाहस्; Ac. चेतवाहं, चेतवाहो, चेतोहस् or चेतवाहस्; I. चेतोहा or चेतवाहा, चेतवोभ्यां, चेतवोभिस्, &c.

*e*. In तुरासाह्, 'a name of Indra,' the स् is changed to ष् wherever ह् becomes इ or द्; N. तुरासाद्, तुरासाहो, तुरासाहस्; Ac. तुरासाहं, &c.; I. तुरासाहा, तुरासाह्यां, &c.

*f*. अनडुह् m., 'an ox' (for अनोवाह्, from अनस् 'a cart,' and वाह् 'bearing'), forms the N. V. sing. from अनडुह्; the other strong cases from अनडाह्, and the middle cases from अनडुह्: thus, N. अनडान्, अनडाहो, अनडाहस्; Ac. अनडाहं, अनडाहो, अनडुहस्; I. अनडुहा, अनडुह्यां, अनडुभिस्, &c.; L. pl. अनडुसु; V. अनडुन्. There is a feminine form अनडाही, but at the end of compounds this word makes fem. N. sing अनडुही; neut. N. V. अनडुन्, अनडुही, अनडाहि.

183. नह्, 'binding,' 'tying,' at the end of compounds, changes the final to त् or द्, instead of द् or इ: thus, उपानह् f., 'a shoe,' makes N. V. उपानत्, उपानहो, उपानहस्; Ac. उपानहं, &c.; I. उपानहा, उपानह्यां, &c.; L. pl. उपानहसु. See 306. *b*.

### SECTION III.

#### ADJECTIVES.

184. The declension of substantives includes that of adjectives; and, as already seen, the three examples of substantives, given under

each class, serve as the model for the three genders of adjectives falling under the same class. Simple adjectives, coming immediately from roots, and not derived from substantives, are not very common. Such as do occur belong chiefly to the first, second, and third classes of nouns; 80, 81, 82.

185. Adjectives *formed from substantives* (i. e. secondary derivatives, called *taddhita*) are numerous, as may be seen at 80, 84, 85. They belong chiefly to the first, fifth, and sixth classes of nouns.

186. Compound adjectives, whether formed by using roots or substantives at the end of compounds, are most abundant under every one of the eight classes.

The following table exhibits examples of the most common kind of adjectives in the nom. case masc., fem., and neut., and indicates the class to which their declension is to be referred.

187. *Examples of simple adjectives.*

	BASE.	NOM. MASC.	NOM. FEM.	NOM. NEUT.
1ST CLASS.	प्रिय 'dear'	प्रियस् *	प्रिया	प्रियं
	शुभ 'fortunate'	शुभस्	शुभा	शुभं
	सुन्दर 'beautiful'	सुन्दरस्	सुन्दरा or सुन्दरी	सुन्दरं
2D CLASS.	शुचि 'pure'	शुचिस्	शुचिस्	शुचि
3D CLASS.	पाक्षु 'pale'	पाक्षुस्	पाक्षुस्	पाक्षु
	साधु 'good'	साधुस्	साधुस् or साध्वी 106.	साधु
	मृदु 'tender'	मृदुस्	मृद्वी	मृदु
	भीरु 'timid'	भीरुस्	भीरुस् or भीरुस् 125.	भीरु

188. *Examples of adjectives formed from substantives.*

	BASE.	NOM. MASC.	NOM. FEM.	NOM. NEUT.
1ST CLASS.	मानुष 'human'	मानुषस्	मानुषी	मानुषं
	धार्मिक 'religious'	धार्मिकस्	धार्मिकी	धार्मिकं
5TH CLASS.	बलवान् 'strong'	बलवान्	बलवती 106.	बलवान्
	जीमन् 'prosperous'	जीमान्	जीमती 106.	जीमन्
6TH CLASS.	सुखिन् 'happy'	सुखी	सुखिनी 106.	सुखि

\* When it is remembered that *a* is equivalent in pronunciation to *u*, the three genders of this adjective might be written *priyus*, *priyā*, *priyum*; thus offering a perfect similarity to Latin adjectives in *us*.

189.

*Examples of compound adjectives.*

	BASE.	NOM. MASC.	NOM. FEM.	NOM. NEUT.
1ST CLASS.	{ बहुविद्य 'very learned'	बहुविद्यस्	बहुविद्या	बहुविद्यं
2D CLASS.	{ दुर्बुद्धि 'foolish'	दुर्बुद्धिस्	दुर्बुद्धिस्	दुर्बुद्धि
3D CLASS.	{ अल्पतनु 'small bodied'	अल्पतनुस्	अल्पतनुस्	अल्पतनु
4TH CLASS.	{ बहुदान 'very liberal'	बहुदाना	बहुदानी 106.	बहुदान
5TH CLASS.	{ सर्वजित् 'all-conquering'	सर्वजित्	सर्वजित्	सर्वजित्
6TH CLASS.	{ सुजन्मन् 'well-born'	सुजन्मा	सुजन्मा	सुजन्म
7TH CLASS.	{ गतचेतस् 'deprived of sense'	गतचेतास्	गतचेतास्	गतचेतस्
8TH CLASS.	{ मर्मस्पर्श 'piercing the vitals'	मर्मस्पर्क्	मर्मस्पर्क्	मर्मस्पर्क्

190.

*Examples of some other compound adjectives.*

शङ्खध्वा 'a shell-blower' (108. a.)	शङ्खध्वास्	शङ्खध्वास्	शङ्खध्मं
नष्टश्री 'ruined' (123. b.)	नष्टश्रीस्	नष्टश्रीस्	नष्टश्री
खलपू 'a sweeper' (126. b.)	खलपूस्	खलपूस्	खलपु
दिव्यमाता 'having a divine mother' (130.)	दिव्यमाता	दिव्यमाता	दिव्यमातु
बहुरे 'rich' (134. a.)	बहुरास्	बहुरास्	बहुरि
बहुगो 'having many cattle' (134. a.)	बहुगोस्	बहुगोस्	बहुगु
बहुनौ 'having many ships' (134. a.)	बहुनौस्	बहुनौस्	बहुनु

191. The degrees of comparison are formed in two ways; 1st, by adding to the base तर *tara* (nom. *-taras*, *-tará*, *-taram*, cf. Greek *τερος*) for the comparative; and तम *tama* (nom. *-tamas*, *-tamá*, *-tamam*, cf. Latin *timus*, Greek *τατος*) for the superlative: thus, पुण्य *punya*, 'holy,' पुण्यतर *punyatara*, 'more holy,' पुण्यतम *punyatama*, 'most holy,' declined like nouns of the first class at 103. So also, धनावत्, 'wealthy,' धनावत्तरा, 'more wealthy,' धनावत्तमा, 'most wealthy.' A final *n* is rejected; as, धानिन, 'rich,' धानितरा,

'more rich,' *dhanitama*, 'most rich;' but these adjectives generally take the affixes at 192 (see the examples at 193).

a. विद्वत्, 'wise,' makes विद्वत्तर, विद्वत्तम. Compare 168. a.

192. 2dly, by adding ईयस् *tyas* (nom. *-tyán*, *-tyási*, *-tyas*, Greek *ῖων*, see declension below) for the comparative; and इह *ishtha* (nom. *-ishthas*, *-ishthá*, *-ishtham*, declined at 103, cf. Greek *ιστος*) for the superlative.

a. Note, that while the base of the Sanskrit comparative affix strictly appears to end in *n* and *s* (*tyans*), the Greek has adhered to the *n* throughout (N. *tyán* = *ῖων*, voc. *tyan* = *ῖον*); and the Latin has taken the *s* for its neuter (*tyas* = *ius*, neuter of *ior*; *s* being changed to *r*, in the masc. and oblique cases). Compare Sanskrit *garíyas* with *gravius*.

193. In general, before *tyas* and *ishtha*, the base disburdens itself of a final vowel, or of the more weighty affixes *in*, *vin*, *vat*, *mat*, and *tr*: thus, बलिन 'strong,' बलीयस् 'more strong,' बलिष्ठ 'strongest' (declined at 103); पापिन 'wicked,' पापीयस् 'more wicked,' पापिष्ठ 'most wicked;' लघु 'light,' लघीयस् 'lighter,' लघिष्ठ 'lightest;' मेधाविन् 'intelligent,' मेधीयस् 'more intelligent,' मेधिष्ठ 'most intelligent.' Similarly, महत् 'great,' महीयस् 'greater,' महिष्ठ 'greatest.'

a. Compare स्वादीयान् (N. of *svádīyas*) from *svādu*, 'sweet,' with ῥδῖων from ῥδῖ; and स्वादिष्ठस् with ῥδιστος.

The declension of बलीयस् masc. is here given in full (see 167).

N. बलीयान् <i>balīyān</i>	बलीयांसौ <i>balīyāṃsau</i>	बलीयांसस् <i>balīyāṃsas</i>
Ac. बलीयांसन् <i>balīyāṃsam</i>	— <i>balīyāṃsau</i>	बलीयसस् <i>balīyasas</i>
I. बलीयसा <i>balīyasá</i>	बलीयोभ्यान् <i>balīyobhyām</i>	बलीयोभिस् <i>balīyobhis</i>
D. बलीयसे <i>balīyase</i>	— <i>balīyobhyām</i>	बलीयोभ्यस् <i>balīyobhyas</i>
Ab. बलीयसस् <i>balīyasas</i>	— <i>balīyobhyām</i>	— <i>balīyobhyas</i>
G. — <i>balīyasas</i>	बलीयसोस् <i>balīyasos</i>	बलीयसान् <i>balīyasám</i>
L. बलीयसि <i>balīyasi</i>	— <i>balīyasos</i>	बलीयःषु <i>balīyaḥsu</i>
V. बलीयन् <i>balīyan</i>	बलीयांसौ <i>balīyāṃsau</i>	बलीयांसस् <i>balīyāṃsas</i>

The declension of the neut. and fem. is explained at 167.

194. And besides the rejection of the final, the base often undergoes considerable change, as in Greek (compare *ἐχθίων*, *ἐχθιστος*, from *ἐχθρός*); and its place is sometimes supplied by a substitute (compare *βελτίων*, *βέλτιστος*, from *ἀγαθός*). The following is a list of the substitutes :



POSITIVE.	SUBSTITUTE.	COMPARATIVE.	SUPERLATIVE.
अन्तिक <i>antika</i> , 'near'	नेद <i>neda</i>	नेदीयस्	नेदिष्ठ
अल्प <i>alpa</i> , 'little' *	कन <i>kana</i>	कनीयस्	कनिष्ठ
उरु <i>uru</i> , 'large' ( <i>εὐρύς</i> )	वर <i>vara</i>	वरीयस्	वरिष्ठ ( <i>ἄριστος</i> )
सुगु <i>riju</i> , 'straight' *	सुग <i>rija</i>	सुगीयस्	सुगिष्ठ
कृश <i>krīṣa</i> , 'thin,' 'lean'	क्रश <i>krāṣa</i>	क्रशीयस्	क्रशिष्ठ
क्षिप्र <i>kshipra</i> , 'quick'	क्षेप <i>kshēpa</i>	क्षेपीयस्	क्षेपिष्ठ
क्षुद्र <i>kshudra</i> , 'small,' 'mean'	खोद <i>kshoda</i>	खोदीयस्	खोदिष्ठ
गुरु <i>guru</i> , 'heavy' ( <i>βαρύς</i> )	गर <i>gara</i>	गरीयस् ( <i>gravius</i> )	गरिष्ठ
तृप्त <i>tripra</i> , 'satisfied'	त्रप <i>trapa</i>	त्रपीयस्	त्रपिष्ठ
दीर्घ <i>dīrgha</i> , 'long'	द्राघ <i>drāgha</i>	द्राधीयस्	द्राधिष्ठ
दूर <i>dūra</i> , 'distant'	दव <i>dava</i>	दवीयस्	दविष्ठ
दृढ <i>drīḍha</i> , 'firm'	द्रढ <i>draḍha</i>	द्रदीयस्	द्रदिष्ठ
परिवृढ <i>parivṛīḍha</i> , 'eminent'	परिव्रढ <i>parivraḍha</i>	परिव्रदीयस्	परिव्रदिष्ठ
प्रुथु <i>prithu</i> , 'broad' ( <i>πλάτύς</i> )	प्रथ <i>pratha</i>	प्रथीयस्	प्रथिष्ठ
प्रशस्य <i>prashasya</i> , 'good'	{ अ + <i>śra</i> ज्या + <i>jyā</i>	श्रेयस् ज्यायस्	श्रेष्ठ ज्येष्ठ
प्रिय <i>priya</i> , 'dear'	प्र + <i>pra</i>	प्रेयस्	प्रेष्ठ
बहु <i>bahu</i> , 'much,' 'frequent'	भू + <i>bhū</i>	भूयस्	भूधिष्ठ
बहुल <i>bahula</i> , 'much'	बंह <i>banha</i>	बंहीयस्	बंहिष्ठ
भृश <i>bhṛīṣa</i> , 'excessive'	भ्रश <i>bhraṣa</i>	भ्रशीयस्	भ्रशिष्ठ
मृदु <i>mṛidu</i> , 'soft'	म्रद <i>mrada</i>	म्रदीयस्	म्रदिष्ठ
युवन् <i>yuvan</i> , 'young' ( <i>juvenis</i> )	यव <i>yava</i>	यवीयस्	यविष्ठ
वाढ <i>vāḍha</i> , 'firm,' 'thick'	साध <i>sādha</i>	साधीयस्	साधिष्ठ
वृद्ध <i>vṛiddha</i> , 'old'	{ वरि + <i>varsha</i> ज्या + <i>jyā</i>	वरीयस् ज्यायस्	वरीष्ठ ज्येष्ठ
वृन्दारक <i>vṛindadraka</i> , 'excellent'	वृन्द <i>vṛinda</i>	वृन्दीयस्	वृन्दिष्ठ
स्थिर <i>sthira</i> , 'firm,' 'stable'	स्थ <i>stha</i>	स्थेयस्	स्थेष्ठ
स्थूल <i>sthūla</i> , 'gross,' 'bulky'	स्थव <i>sthava</i>	स्थवीयस्	स्थविष्ठ
स्फिर <i>sphira</i> , 'turgid'	स्फ <i>spha</i>	स्फेयस्	स्फेष्ठ
ह्रस्व <i>hrasva</i> , 'short'	ह्रस्व <i>hrasa</i>	ह्रसीयस्	ह्रसिष्ठ

195. Tara and tama may be added to nouns substantive; as, from राजन्, 'a king,' राजतर, &c.; from दुःख, 'pain,' दुःखतर, &c. If added to a word like सविस्, 'clarified butter,' the usual euphonic changes must take place: thus,

\* अल्प may be also regularly अल्पीयस्, अल्पिष्ठ; and सुगु may be सुगीयस्, &c.

† In the case of अ and प्र the final vowel is not rejected, but combines with *śyas* and *iśhha* agreeably to Sandhi. In ज्या and भू, *yas* is affixed in place of *śyas*.

सर्विहर्, &c. (r. 70). They are also added to inseparable prepositions; as, उर् 'up,' उर्ध्व 'higher,' उच्चम 'highest.' Compare Latin *extimus, intimus*, &c.

196. Sometimes, but rarely, to feminine bases ending in the vowels ई *i* and ऊ *u*, which may either be retained before *tara* and *tama*, or be shortened: thus, from सती, 'a faithful wife,' सतीतर, सतीतम or सतितर, सतितम.

a. They are sometimes added to pronominal bases (236), and to numerals (209, 211).

197 They may even be added, in conjunction with the syllable आम् *ām*, to the inflexions of verbs; as, जल्पतितरौ 'he talks more than he ought.'

a. Sometimes the two affixes *tyas* and *tara*, *ishṭha* and *tama* are combined together in the same word: thus, ज्ञेयस्तर, ज्ञेयतम; ज्येष्ठतम; नेदिष्ठतम, &c.; and *tara* may be even added to *ishṭha*: thus, ज्येष्ठतर.

## SECTION IV.

## NUMERAL ADJECTIVES.

## CARDINALS.

198. The cardinals are, एक 1, १; द्वि 2, २; त्रि 3, ३; चतुर् 4, ४; पञ्च 5, ५; षष् 6, ६; सप्त 7, ७; अष्ट 8, ८; नव 9, ९; दश 10, १०; एकादश 11, ११; द्वादश 12, १२; त्रयोदश 13, १३; चतुर्दश 14, १४; पञ्चदश 15, १५; षोडश 16, १६; सप्तदश 17, १७; अष्टादश 18, १८; नवदश or अनविंशति 19, १९; विंशति 20; एकविंशति 21; द्वाविंशति 22; त्रयोविंशति 23; चतुर्विंशति 24; पञ्चविंशति 25; षट्विंशति 26; सप्तविंशति 27; अष्टाविंशति 28; नवविंशति or अनविंशत् 29; त्रिंशत् 30; एकत्रिंशत् 31; द्वित्रिंशत् 32; त्रयस्त्रिंशत् 33; चतुस्त्रिंशत् 34; पञ्चत्रिंशत् 35; षट्त्रिंशत् 36; सप्तत्रिंशत् 37; अष्टात्रिंशत् 38; नवत्रिंशत् or अनचत्वारिंशत् 39; चत्वारिंशत् 40; एकचत्वारिंशत् 41; द्विचत्वारिंशत् or द्वाचत्वारिंशत् 42; त्रिचत्वारिंशत् or त्रयचत्वारिंशत् 43; चतुश्चत्वारिंशत् 44; पञ्चचत्वारिंशत् 45; षट्चत्वारिंशत् 46; सप्तचत्वारिंशत् 47; अष्टाचत्वारिंशत् or अष्टचत्वारिंशत् 48; नवचत्वारिंशत् or अनपचाशत् 49; पचाशत् 50; एकपचाशत् 51; द्विपचाशत् or द्वापचाशत् 52; त्रिपचाशत् or त्रयपचाशत् 53; चतुःपचाशत् 54; पञ्चपचाशत् 55; षट्पचाशत् 56; सप्तपचाशत् 57; अष्टपचाशत् or अष्टापचाशत् 58; नवपचाशत् or अनषष्टि 59; षष्टि 60; एकषष्टि 61; द्विषष्टि or द्वाषष्टि 62; त्रिषष्टि or त्रयषष्टि \* 63; चतुःषष्टि \* 64; पञ्चषष्टि 65; षट्षष्टि 66; सप्तषष्टि 67; अष्टषष्टि or अष्टाषष्टि 68; नवषष्टि or अनसप्तति 69; सप्तति 70; एकसप्तति 71; द्विसप्तति or द्वासप्तति 72; त्रिसप्तति or त्रयसप्तति 73; चतुःसप्तति 74; पञ्चसप्तति 75; षट्सप्तति 76; सप्तसप्तति 77; अष्टसप्तति or अष्टासप्तति 78; नवसप्तति or अनाशीति 79; अशीति 80; एकाशीति 81; द्वाशीति 82; त्र्यशीति 83;

\* These may also be written त्रयषष्टि, चतुष्षष्टि. See rules 62. a. and 63.

चतुरशीति 84; पचाशीति 85; षडशीति 86; सप्ताशीति 87; अष्टाशीति 88; नवाशीति or जननवति 89; नवति 90; एकनवति 91; द्विनवति or द्वानवति 92; त्रिनवति or त्रयोनवति 93; चतुर्नवति 94; पञ्चनवति 95; षष्ठनवति 96 (41. d); सप्तनवति 97; अष्टनवति or सष्टानवति 98; नवनवति or जनशत n. (m) 99; शत n. (also occasionally masc.\*) 100. एक may be placed before the last numeral: thus, एकं शतं or एकशतं. Similarly 200 is expressed by द्वे शते (nom. du. n.) or शते (nom. du. n.) or द्विशतं (nom. sing. n.); 300 by त्रीणि शतानि (nom. pl. n.) or त्रिशतं (nom. sing. n.); 400 by चत्वारि शतानि (nom. pl. n.) or चतुःशतं; 500 by पञ्चशतं; 600 by षट्शतं; and so on up to 1000, which is expressed by सहस्रं n. (occasionally m.) or एकसहस्रं n. or दशशती f.; 2000 by द्वे सहस्रे or द्विसहस्रं; 3000 by त्रीणि सहस्राणि or त्रिसहस्रं; and so forth.

199. The intervening numbers between 100 and 1000, and those between 1000 and 2000, are usually expressed by compounding the adjective अधिक *adhika*, 'more,' 'plus,' with the cardinal numbers: thus 101 may be expressed by एकाधिकं शतं, i. e. 'a hundred plus one,' or more concisely एकाधिकशतं. Similarly, द्वाधिकं शतं or द्वाधिकशतं 102; त्र्यधिकं शतं or त्र्यधिकशतं 103; त्रिंशदधिकशतं 130; पचाशदधिकशतं or सार्द्धशतं 150; षड्विंशत्यधिकद्विशतं 226; अष्टाशत्यधिकत्रिशतं 383; पचाशीत्यधिकचतुःशतं 485; षष्ठ्यधिकपञ्चशतं 596; षट्षष्ठ्यधिकषट्शतं 666; षोडशशतं or षड्शताधिकसहस्रं 1600; षट्षष्ठ्यधिकषोडशशतं 1666 †.

In the same way the adjective ऊन 'less,' 'minus,' is often placed before a cardinal number, to denote one less than that number, एक 'one' being either expressed or understood: thus, ऊनविंशति or एकोनविंशति 'twenty minus one' or 'nineteen' (compare the Latin *undeviginti*, i. e. *unus de viginti*). And other cardinals, besides एक 'one,' are sometimes prefixed to ऊन, to denote that they are to be subtracted from a following number; as, पञ्चोनं शतं or पञ्चोनशतं 'a hundred less five' or 'ninety-five.'

a. The ordinals, however, are sometimes joined to the cardinals to express 111 and upwards: thus, एकादशं शतं or एकादशशतं 111; त्रिंशं शतं or त्रिंशशतं 130; विंशं सहस्रं or विंशसहस्रं 1020.

b. Single words are used for the highest numbers: thus, अयुतं n. 'ten thousand;'

\* I have found शतं शता: 'a hundred hundred' and सप्तशता: 'seven hundred' (agreeing with वाचा:) in the Mahā-bhārata.

† Similarly 2130 might be expressed by त्रिंशदधिकैकविंशतिशतं or -शतानि or by using पर; thus, त्रिंशदधिकैकशतपरे द्वे सहस्रे.

लक्ष n. or लक्षा f. 'a lac,' 'one hundred thousand;' निरुत n. (according to Amara also m.) or प्ररुत n. 'one million;' कोटि f. 'a crore,' 'ten millions;' अरुद m. n. 'one hundred millions;' मरुद n. (m.) 'one thousand millions;' पन n. or अन n. 'ten thousand millions;' मरपन n. 'one hundred thousand millions;' लरव n. 'a billion;' मरलरव n. 'ten billions;' शन m. n. or समुद्र m. 'a hundred billions;' मरशन m. n. 'a thousand billions;' हरश m. 'ten thousand billions;' मरहरश m. or पररर m. 'one hundred thousand million;' धुन n. (धुल) 'one million billion;' मरधुन n. (मरधुल) 'ten million billion;' अरुहिरणी f. 'one hundred million billion;' मररुहिरणी 'one thousand million billion.' These words are declinable according to their finals; e. g. अरुत like शिव n., and कोटि like नति f. (104, 112.)

## DECLENSION OF CARDINALS.

200. एक 1, द्वि 2 (*duo*, *duo*), त्रि 3 (*tres*, *treis*, *tria*), अरु 4 (*quatuor*), are declined in three genders.

एक *eka*, 'one' (no dual), follows the declension of the pronominals at 237 : nom. m. *ekas*; dat. m. *ekasmai*; nom. f. *eká*; dat. f. *ekasyai*; nom. n. *ekam*; nom. pl. m. *eke*, 'some.' It may take the affixes *tara* and *tama*: thus, *ekatara*, 'one of two,' *ekatama*, 'one of many;' which also follow the declension of pronominals; see 236, 238.

201. द्वि *dvi*, 'two' (dual only), is declined as if the base were *dva*: thus, N. Ac. V. m. द्वौ *dvau*, f. n. द्वे *dve*; I. D. Ab. m. f. n. द्वभ्यां; G. L. द्वयोस्.

202. त्रि *tri*, 'three' (plural only), is declined in the masculine like the plural of nouns whose bases end in इ i at 110, except in the gen.: thus, N. V. masc. त्रयस्; Ac. त्रीन्; I. त्रिभिस्; D. Ab. त्रिभ्यस्; G. त्रयणां; L. त्रिभु. The feminine forms its cases from a base त्रिसृ: thus, N. Ac. V. fem. त्रिसृस्; I. त्रिसृभिस्; D. Ab. त्रिसृभ्यस्; G. त्रिसृणां; L. त्रिसृभु. The N. Ac. neut. is त्रीणि; the rest as the masculine.

203. अरु *catuor*, 'four' (plural only), is thus declined: N. V. masc. चत्वारस् (*quattuor*, *quattuor*); Ac. अरुन्; I. अरुभिस्; D. Ab. अरुभ्यस्; G. अरुणां or अरुणीं; L. अरुभु. N. Ac. V. fem. चत्वारस्; I. अरुभिस्; D. Ab. अरुभ्यस्; G. अरुणां; L. अरुभु. N. Ac. V. neut. चत्वारि; the rest as the masculine.

204. पन *pancān*, 'five' (plural only), is the same for masc., fem., and neut. It is declined in I. D. Ab. -L. after the analogy of nouns in *an* (147). The gen. lengthens the penultimate: thus, N. Ac. V. पन (*pancān*); I. पनभिस्; D. Ab. पनभ्यस्; G. पनानां; L. पनभु. Similarly are declined, सन *septem*, *septem*, *septem*, नन *enān*, *enān*, *enān*.

'nine' (*novem*), दशन् 'ten' (*decem, déka*), एकादशन् 'eleven' (*undecim*), द्वादशन् 'twelve' (*duodecim*), and all other numerals ending in *an*, excepting अष्टन् 'eight.'

205. षष् shash, 'six,' and अष्टन् *ashṭan*, 'eight,' are the same for masc., fem., and neut., and are thus declined: N. Ac. V. षट्; I. षडभिस्; D. Ab. षडभ्यस्; G. षडां *shannām* (41. d); L. षट्सु. N. Ac. V. अष्टौ or अष्ट (*octo, ôktrô*); I. अष्टाभिस् or अष्टभिस्; D. Ab. अष्टाभ्यस् or अष्टभ्यस्; G. अष्टानां; L. अष्टासु or अष्टसु.

a. The numerals from पञ्चन् 'five' to नवदशन् 'nineteen' have no distinction of gender, but agree in number and case with the nouns to which they are joined: thus, पञ्चभिर् नारीभिः 'by five women.'

206. All the remaining cardinal numbers, from अनविंशति 'nineteen' to शत 'a hundred,' सहस्र 'a thousand,' and upwards, may be declined in the singular, even when joined with masculine, feminine, or neuter nouns in the plural. Those ending in ति *ti* are feminine, and declined like मति *mati* at 112; and those in ह् *t* are also feminine, and declined like सति *sariti* at 136: thus, विंशत्या पुरुषैः 'with twenty men;' विंशतिं नरान् acc. pl. 'twenty men;' त्रिंशत्या पुरुषैः 'with thirty men;' त्रिंशतं नरान् acc. pl. 'thirty men.' शत 'a hundred' and सहस्र 'a thousand' are declined like शिव *śiva* at 104; and all the higher numbers according to their finals: thus, शतं पितरस् 'a hundred ancestors;' एकाधिकशतं पितरस् 'a hundred and one ancestors;' सहस्रेण पितृभिस् 'with a thousand ancestors.'

207. Although these numerals, from अनविंशति 'nineteen,' when joined with plural nouns, may be declined in the singular, yet they may often take a dual or plural; as, विंशती 'two twenties;' त्रिंशती 'two thirties;' त्रिंशतस् 'many thirties;' शते 'two hundred;' शतानि 'hundreds;' सहस्राणि 'many thousands;' 'sixty thousand sons,' षष्टिः पुत्रसहस्राणि; and the things numbered may be put in the genitive; thus, द्वे सहस्रे रथानां 'two thousand chariots;' सप्तशतानि नानानां 'seven hundred elephants;' एकविंशतिः शराणां 'twenty-one arrows.' See other examples in syntax at 835.

#### ORDINALS.

208. The ordinals are, प्रथम 'first' \* (compare *πρῶτος, primus*); द्वितीय 'second' (*δευτέρα*); तृतीय 'third' (*tertia*); declined like *sarva*, and the pronominals at 237, 238; but प्रथम may be declined like

\* Other adjectives may be used to express 'first,' as, आद्यस्, -जा, -थं; आदिनस्, -ज, -थं; अग्रस्, -या, -थं; अग्रिमस्, -ज, -थं.

*śiva* (103) in N. V. plur. masc. (चत्वारिंशत् or चत्वारिंशत्); and the other two in D. Ab. G. L. sing. m. f. n.; thus, D. m. n. द्वितीयस्मै or द्वितीयाय, f. द्वितीयस्यै or द्वितीयायै. See also 239.

209. चतुर्थे 'fourth' \* (*tétrapros*); पञ्चमे 'fifth'; षष्ठे 'sixth'; सप्तमे 'seventh' (*septimus*); अष्टमे 'eighth'; नवमे 'ninth' (*nonus*); दशमे 'tenth' (*decimus*); declined like *śiva* at 103, 104, for the masc. and neut.; and like *nadī* at 106 for the feminine: thus, Nom. m. चतुर्थे, f. चतुर्थी. (In पञ्चमे, &c., the old superlative affix *ma* may be noted.)

210. The ordinals from 'eleventh' to 'nineteenth' are formed from the cardinals by rejecting the final *n*: thus, from एकादशन् 'eleven,' एकादश 'eleventh' (Nom. m. f. n. एकादशन्, -शी, -शं, 103, 106, 104).

211. 'Twentieth,' 'thirtieth,' 'fortieth,' and 'fiftieth,' are formed either by adding the superlative affix *tama* (196. a) to the cardinal, or by rejecting the final syllable or letter of the cardinal; as, from विंशति 'twenty,' विंशतिन् or विंश 'twentieth' (Nom. m. f. n. -न्, -नी, -नं; -शै, -शी, -शं, 103, 106, 104). Similarly, त्रिंशत् or त्रिंश 'thirtieth,' पञ्चाशत् or पञ्चाश 'fiftieth,' &c. The intermediate ordinals are formed by prefixing the numeral, as in the cardinals: thus, एक-विंशतिन् or एकविंश 'twenty-first,' &c.

212. The other ordinals, from 'sixtieth' to 'ninetieth,' are formed by adding *tama*; also by changing *ti* to *ta* in the case of another numeral preceding, but not otherwise: thus, from षट् 'sixty,' षट्तिन् 'sixtieth'; but षट् for 'sixtieth' can only be used when another numeral precedes, as एकषट् or एकषट्तिन् 'sixty-first,' द्विषट् or द्विषट्तिन् 'sixty-third': from नवति 'ninety,' नवतिन् 'ninetieth'; but नवत् for 'ninetieth' can only be used when another numeral precedes.

213. 'Hundredth' and 'thousandth' are formed either by adding *tama* to शत and सहस्र, or simply by converting these ordinals into adjectives, declinable in three genders: thus, शततम or शत 'hundredth' (Nom. m. f. n. शततमन्, -नी, -नं; शतन्, -ती, -तं). Similarly, सहस्रतमन्, -नी, -नं, or सहस्रन्, -त्री, -तं, 'thousandth.'

214. The aggregation of two or more numbers is expressed by modifications of the ordinal numbers: thus, द्वयं 'a duad,' त्रयं 'a triad,' चतुष्टयं 'the aggregate of four.'

215. There are a few adverbial numerals; as, सकृत् 'once,' द्विस् 'twice,' त्रिस् 'thrice,' चतुस् 'four times.' कृत्वन् may be added to cardinal numbers, with a

\* चतुर्थे, -वा, -वे; चतुर्थी, -वी, -वै—are also used for 'fourth.'

similar signification; as, पञ्चकालम् 'five times.' The neuter of the ordinals may be used adverbially; as, प्रथमम् 'in the first place.'

216.

*Numerical symbols.*

१	२	३	४	५	६	७	८	९	१०	११	१२	
I	2	3	4	5	6	7	8	9	10	11	12	&c.

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## CHAPTER V.

## PRONOUNS.

## FORMATION OF THE BASE.

217. PRONOUNS (*sarva-nāma*) have no crude base analogous to that of nouns; that is, no state distinct from all inflexion, serving as the basis on which all the cases are constructed. The reason of this may be, that the pronouns in Sanskrit, as in all languages, are so irregular and capricious in their formation, that no one base would be equally applicable to all the cases. Thus in the 1st personal pronoun, the base of the nom. sing. would be अह् *ah*, while that of the oblique cases sing. would be म *ma*. In the 2d, the base of the sing. is practically त्व *tva*, while that of the dual and plural is यु *yu*. The 3d would have स *sa* for the base of the nom. sing., and त *ta* for the other cases.

a. The question then arises, What form of the pronoun is to be used in the formation of compound words? In the pronouns of the first and second persons, the ablative cases, singular and plural, and in the other pronouns, the nominative and accusative cases singular neuter, are considered as expressive of the most general and comprehensive state of the pronoun. These cases, therefore, discharge the office of a crude base in respect of compound words.

## DECLENSION OF THE PERSONAL PRONOUNS.

Observe—In Sanskrit, as in other languages, to denote the general and indefinite character of the first two personal pronouns, no distinction of gender is admitted. For the same reason, the formation of the nom. case of pronouns is made to resemble the neuter, as the most general state. This may also be the reason why the 3d pronoun *sa* drops the *s* of the nom. case before all consonants. There is no vocative case.

218.

अस्मद् *asmad*, 'I.'

N. अहम् <i>aham</i> , 'I'	आवान् <i>ávām</i> , 'we two'	वयम् <i>vayam</i> , 'we'
Ac. माम् <i>mām</i> or मा <i>mā</i> , 'me'	— <i>ávām</i> or नौ <i>nau</i> , 'us two'	अस्मान् <i>asmān</i> or नस् <i>nas</i> , 'us'
I. मया <i>mayā</i>	आवाभ्याम् <i>ávābhyām</i>	अस्माभिस् <i>asmābhis</i>
D. मह्यम् <i>mahyam</i> or मे <i>me</i>	— <i>ávābhyām</i> or नौ <i>nau</i>	अस्मभ्यम् <i>asmābhyam</i> or नस् <i>nas</i>
Ab. मत् <i>mat</i> or मत्तास् <i>*mattas</i>	— <i>ávābhyām</i>	अस्मात् <i>asmāt</i>
G. मम <i>mama</i> or मे <i>me</i>	आवयोस् <i>āvayos</i> or नौ <i>nau</i>	अस्माकम् <i>asmākam</i> or नस् <i>nas</i>
L. मयि <i>mayi</i>	— <i>āvayos</i>	अस्मासु <i>asmāsu</i>

219.

युष्मद् *yushmad*, 'thou,' 'you.'

N. त्वम् <i>tvam</i> , 'thou'	युवान् <i>yuvām</i> , 'you two'	यूयम् <i>yúyam</i> , 'you' or 'ye'
Ac. त्वाम् <i>tvām</i> or त्वा <i>tvā</i>	— <i>yuvām</i> or वाम् <i>vām</i>	युष्मान् <i>yushmán</i> or वस् <i>vas</i>
I. त्वया <i>tvayā</i>	युवाभ्याम् <i>yuvābhyām</i>	युष्माभिस् <i>yushmābhis</i>
D. तुभ्यम् <i>tubhyam</i> or ते <i>te</i>	— <i>yuvābhyām</i> or वाम् <i>vām</i>	युष्मभ्यम् <i>yushmābhyam</i> or वस् <i>vas</i>
Ab. त्वत् <i>tvat</i> or त्वत्तास् <i>*tvattas</i>	— <i>yuvābhyām</i>	युष्मात् <i>yushmat</i>
G. तव <i>tava</i> or ते <i>te</i>	युवयोस् <i>yuvayos</i> or वाम् <i>vām</i>	युष्माकम् <i>yushmākam</i> or वस् <i>vas</i>
L. त्वयि <i>tvayi</i>	— <i>yuvayos</i>	युष्मासु <i>yushmāsu</i>

220.

तद् *tad*, 'he,' 'that.'

## MASCULINE.

N. सस् <i>sas</i> (usually स <i>sa</i> †), 'he'	तौ <i>tau</i> , 'they two'	ते <i>te</i> , 'they,' 'those'
Ac. तम् <i>tam</i>	— <i>tau</i>	तान् <i>tān</i>
I. तेन <i>tena</i>	ताभ्याम् <i>tābhyām</i>	तैस् <i>tais</i>
D. तस्मै <i>tasmai</i>	— <i>tābhyām</i>	तेभ्यस् <i>tebhyas</i>
Ab. तस्मात् <i>tasmāt</i>	— <i>tābhyām</i>	— <i>tebhyas</i>
G. तस्य <i>tasya</i>	तयोस् <i>tayos</i>	तेषाम् <i>teshām</i>
L. तस्मिन् <i>tasmin</i>	— <i>tayos</i>	तेषु <i>teshu</i>

## FEMININE.

N. सा <i>sā</i> , 'she'	ते <i>te</i>	ताम् <i>tās</i>
Ac. ताम् <i>tām</i>	— <i>te</i>	— <i>tās</i>
I. तया <i>tayā</i>	ताभ्याम् <i>tābhyām</i>	ताभिस् <i>tābhis</i>
D. तस्यै <i>tasyai</i>	— <i>tābhyām</i>	ताभ्यस् <i>tābhyas</i>
Ab. तस्यात् <i>tasyāt</i>	— <i>tābhyām</i>	— <i>tābhyas</i>

\* As *mat* is generally used in compounds, *mattas* and *tvattas* more commonly stand for the ablative; see 2. 719. Similarly, the ablative plural may be *yushmattas*, *asmattas*; but these very rarely occur.

† By rule 67, स will be the usual form. सस् usually exists as सौ, see 64. a.



G. तस्यास् *tasyās*तयोस् *tayos*तासाम् *tāsām*L. तस्यान् *tasyām*— *tayos*तासु *tāsu*

## NEUTER.

N. Ac. तत् *tat* or तद् *tad*, ते *te*, तानि *tāni*; the rest like the masculine.

Compare the Greek article with the above pronoun.

a. The above pronoun *tad* is sometimes used *emphatically* with the other pronouns, like *ille* and *ipse*: thus, सोऽहं 'ille ego;' ते वयं 'illi nos;' स त्वं 'ille tu;' ते यूयं 'illi vos;' स एषः 'ille ipse;' तद् एतत् 'id ipsum.'

221. There is a modification of the pronoun *tad* (rarely used), formed by combining it with the relative *ya*: thus, N. स्यस्, त्सी, त्से; Ac. त्वं, &c. Fem. स्या, त्से, त्सास्, &c.

a. Observe the resemblance of the Sanskrit personal pronouns to those of the dead and living cognate languages. *Aham* or *ah* is the Greek *ἐγώ* (*Æolio* *ἐγών*), Latin *ego*, German *ich*, English 'I' *mám* or *má* (the latter being the oldest form found in the Vedas) equals *ἐμέ*, *me*; *mahyam*=*mihi*; *mayi*=*mei*: the *mat* of the abl. sing. and of *asmat*, *yushmat*, corresponds to the Latin *met* in *memet*, *nosmet*, &c.: *vayam* or *va* is the English 'we'; *asmán*=*us*; *nas*=*nos*; *tvam*=*tu*, 'thou'; *tvám* or *tvá*=*te*, 'thee'; *tubhyam*=*tibi*; *tvayi*=*tui*; *yáyam*=*ὑμεῖς*, English 'you'; *vas*=*vos*. The 3d personal pronoun corresponds to the Greek article: thus, *tas*=*τά*, *tam*=*τόν*; *tábhyam*=*τοῖν*, *ταῖν*, &c.

## REFLEXIVE PERSONAL PRONOUN.

222. The oblique cases of आत्मन् *átman*, 'soul,' 'self' (declined at 147), are used reflexively, in place of the three personal pronouns, like the Latin *ipse*.

Thus, *átmnam* (*me ipsum*) *andhṛeṇa hanishyámi*, 'I will kill myself by fasting;' *átmnam* (*te ipsum*) *mritavad darśaya*, 'show thyself as if dead;' *átmnam* (*se ipsum*) *nindati*, 'he blames himself.' It is generally used in the singular, even when it refers to a plural; as, *abudhāir átma paropakaraṇkṛitāḥ*, 'foolish people make themselves the tools of others.'

a. The indeclinable pronoun स्वयम् *svayam* is sometimes joined, in the sense of 'self,' to the three personal pronouns: thus, अहं स्वयं 'I myself,' &c.

## DEMONSTRATIVE PERSONAL PRONOUNS.

223. The third personal pronoun तद् *tad*, 'he,' declined above at 220, is constantly used in a demonstrative sense, to signify 'that' or 'this;' and by prefixing ए *e* to it, another common pronoun is formed, more proximately demonstrative: thus, एतद् *etad*, 'this.' Observe—The *t* of *etad* may optionally be changed to *n* in the Ac. sing. du. pl., I. sing., G. L. du., in all three genders: thus,

इतद् *etad*, 'this.'

## MASCULINE.

N. इवश् <i>eshas</i> (usu. इव <i>esha</i> ) ७०. इतौ <i>etau</i>	इते <i>ete</i>
Ac. इतन् <i>etam</i> or इनन् <i>enam</i> — <i>etau</i> or इनौ <i>enau</i>	इतान् <i>etán</i> or इनान् <i>enán</i>
I. इतेन <i>etena</i> or इनेन <i>enena</i> इताभ्याम् <i>etábhyaṁ</i>	इतैस् <i>etais</i>
D. इतस्मै <i>etasmai</i> — <i>etábhyaṁ</i>	इतेभ्यस् <i>etebhyas</i>
Ab. इतस्माद् <i>etasmát</i> — <i>etábhyaṁ</i>	— <i>etebhyas</i>
G. इतस्य <i>etasya</i> इतयोस् <i>etayosor</i> or इनयोस् <i>enayos</i> इतेषाम् <i>eteshám</i>	
L. इतस्मिन् <i>etasmín</i> — <i>etayosor</i> — <i>enayos</i> इतेषु <i>eteshu</i>	

The feminine is N. इवा *eshá*, इते *ete*, इतास् *etás*; Ac. इतां or इनां, इते or इने, इतास् or इनास्; I. इतया or इनया, इताभ्यां, इताभिस्; D. इतस्मै, &c.

The neuter is N. इतन् or इतद्, इते, इतानि; Ac. इतन् or इनन्, इते or इने, इतानि or इनानि, &c.

a. Observe, that forms like इनं &c. for इतं &c. are enclitic, and ought not to be used at the beginning of a sentence.

With the above pronoun compare the Latin *iste, ista, istud*: *etam* = *istum*, *etasya* = *istius*, *etad* = *istud*.

224. There is another common demonstrative pronoun, of which इदम् *idam*, 'this,' the N. neuter, is considered to represent the most general state (compare the Latin *is, ea, id*). The true base, however, might rather be said to be the vowels *a* and *i*, the latter of which serves also as the source of certain pronominals, such as इतर, ईदृक्, इयन्. See 234, 236, and 234. b.

## MASCULINE.

N. अयम् <i>ayam</i> , 'this' इनौ <i>imau</i> , 'these two' इमे <i>ime</i> , 'these'	
Ac. इमम् <i>imam</i> — <i>imau</i> इमान् <i>imán</i>	
I. अनेन <i>anena</i> आभ्याम् <i>ábhyaṁ</i> इभिस् <i>ebhis</i> *	
D. अस्मै <i>asmai</i> — <i>ábhyaṁ</i> इभ्यस् <i>ebhyas</i>	
Ab. अस्माद् <i>asmát</i> — <i>ábhyaṁ</i> — <i>ebhyas</i>	
G. अस्य <i>asya</i> अनयोस् <i>anayos</i> इषाम् <i>eshám</i>	
L. अस्मिन् <i>asmín</i> — <i>anayos</i> इषु <i>eshu</i>	

\* This is an example of the old form for the instr. pl. of masculine nouns of the first class, common in the Vedas.

## FEMININE

N. इयम् <i>iyam</i>	इमे <i>ime</i>	इमास् <i>imás</i>
Ac. इमाम् <i>imám</i>	— <i>ime</i>	— <i>imás</i>
I. अनया <i>anayá</i>	आभ्याम् <i>ábhyám</i>	आभिस् <i>ábhis</i>
D. अस्या <i>asyai</i>	— <i>ábhyám</i>	आभ्यस् <i>ábhyas</i>
Ab. अस्यास् <i>asyás</i>	— <i>ábhyám</i>	— <i>ábhyas</i>
G. — <i>asyás</i>	अनयोस् <i>anayos</i>	आसाम् <i>ásám</i>
L. अस्याम् <i>asyám</i>	— <i>anayos</i>	आसु <i>ásu</i>

## NEUTER.

N. Ac. इदम् <i>idam</i>	इमे <i>ime</i>	इमानि <i>imáni</i>
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225. There is another demonstrative pronoun (rarely used, excepting in nom. sing.), of which अदस्, 'this' or 'that,' is supposed to represent the most general state, though the base is अनु *anu*, and in N. sing. असु *asu*. It is thus declined : Masc. N. अस्मै, अन्, अनी; Ac. अन्, अन्, अन्; I. अनुना, अनुभ्यां, अनौभिस्; D. अनुभ्यै, अनुभ्यां, अनौभ्यस्; Ab. अनुभ्यास्, अनुभ्यां, अनौभ्यस्; G. अनुभ्य, अनुयोस्, अनौर्वा; L. अनुभ्यिन्, अनुयोस्, अनौवु. Fem. N. अस्मै, अन्, अन्; Ac. अन्, अन्, अन्; I. अनुया, अनुभ्यां, अनुभिस्; D. अनुभ्यै, अनुभ्यां, अनुभ्यस्; Ab. अनुभ्यास्, &c.; G. अनुभ्यास्, अनुयोस्, अन्वा; L. अनुभ्यां, अनुयोस्, अन्वु. Neut. N. Ac. अदस्, अन्, अनूनि.

## RELATIVE PRONOUN.

226. The relative is formed by substituting य *y* for the initial letter of the pronoun *tad*, at 220 : thus,

यद् *yad*, 'who,' 'which.'

## MASCULINE.

N. यस् <i>yas</i>	यो <i>yau</i>	ये <i>ye</i> , 'who' or 'which'
Ac. यम् <i>yam</i>	— <i>yau</i>	यान् <i>yán</i>
I. येन <i>yena</i>	याभ्याम् <i>yábhyaám</i>	येभ्यस् <i>yaiś</i>
D. यस्मै <i>yasmái</i>	— <i>yábhyaám</i>	येभ्यस् <i>yebhyas</i>
Ab. यस्मात् <i>yasmát</i>	— <i>yábhyaám</i>	— <i>yebhyas</i>
G. यस्य <i>yasya</i>	ययोस् <i>yayos</i>	येभ्यस् <i>yeshám</i>
L. यस्मिन् <i>yasmin</i>	— <i>yayos</i>	येषु <i>yeshu</i>

The feminine and neuter follow the fem. and neut. of *tad*, at 220. Fem. N. या *yá*, ये *ye*, यास् *yás*; Ac. याम् *yám*, &c. &c. Neut. N. Ac. यत् *yat* or यद् *yad*, ये *ye*, यानि *yáni*; the rest like the masculine.

With the above pronoun compare the Greek relative *ὅς*, *ῥ*, *ὅ*; the Sanskrit *y* being often represented in Greek words by the *spiritus asper*.

## INTERROGATIVE PRONOUNS.

227. The interrogative differs from the relative in substituting *k* instead of *y* for the initial letter of the pronoun *tad*, at 220; and in making the N. Ac. sing. neut. किन् instead of कत्\*: thus, Masc. N. कस् *kas*, कौ *kau*, के *ke*, 'who?' 'which?' 'what?' Ac. कम् *kam*, 'whom?' &c. Fem. N. का *ká*, के *ke*, कास् *kás*, &c. The N. Ac. Neut. are किम् *kim*, के *ke*, कानि *káni*. Although the real base of this pronoun is *ka*, yet *kim* is taken to represent the most general state, and occurs in a few compounds; such as किमर्थे 'on what account?' 'why?'

a. To the true base *ka* may be affixed *ti*, to form कति *kati* (*quot*), 'how many?' The same affix is added to *ta* and *ya*, the proper bases of the third personal and relative pronouns, to form तति, 'so many' (*tot*), and यति, 'as many.' These are thus declined in pl. only: N. Ac. V. कति; I. कतिभिस्; Dat. Ab. कतिभ्यस्; G. कतीनां; L. कतिषु.

Note.—The Latin *quot* and *tot*, which drop the final *i*, take it again in composition; as, *quotidie*, *totidem*, &c.

## INDEFINITE PRONOUNS.

228. The indeclinable affixes *cit*, *api*, and *tana*, affixed (in accordance with the rules of Sandhi) to the several cases of the interrogative pronouns, give them an indefinite signification; as, कश्चित् *kaścit*, 'somebody,' 'some one,' 'any one,' 'a certain one:'

## MASCULINE.

N. कश्चित् <i>kaścit</i> 62.	कोचित् <i>kaucit</i>	केचित् <i>kecit</i> , 'some persons
Ac कञ्चित् <i>kañcit</i> 59.	— <i>kaucit</i>	काञ्चित् <i>kāñcit</i> 53.
I. केनचित् <i>kenacit</i>	काभ्याचित् <i>kābhyācit</i>	केश्चित् <i>kaiścit</i> 62.
D. कस्मैचित् <i>kasmācit</i>	— <i>kābhyāñcit</i>	केभ्यश्चित् <i>kebhyaścit</i>
Ab. कस्माचित् <i>kasmācit</i> 48.	— <i>kābhyāñcit</i>	— <i>kebhyaścit</i>
G. कस्याचित् <i>kasyacit</i>	कयोश्चित् <i>kayōścit</i> 62.	केषाचित् <i>keshāñcit</i>
L. कस्मिंश्चित् <i>kasmimścit</i> 53.	— <i>kayōścit</i>	केषुचित् <i>keshuścit</i>

Similarly, Fem. Nom. कश्चित्, केचित्, काश्चित्; Ac. कञ्चित्, &c.: and Neut. Nom. Ac. किञ्चित् 'something,' 'any thing,' केषित्, कानिचित्, &c.

229. So also by affixing अपि; as, Masc. Nom. कोऽपि (64. a) 'some one,' 'a certain one,' कापि, केऽपि (37, 35); Ac. कम्पि, &c.; I. केनापि, &c. (31); D. कस्मा-

\* *Kat* or *kad*, however (= Latin *quod*), was the old form, and is retained in a few words; such as *kaścit*, 'perhaps'; *kadārtha*, 'useless' ('of what use?'); *kadadhvan*, 'a bad road' ('what sort of a road?').

यदि, &c. (37); Ab. कस्मादपि, &c.; G. कस्यापि, &c.; L. कस्मिन्नपि, &c. (52). Fem. Nom. कापि, &c.; Ac. कानपि, &c.; I. कयापि, &c. &c. Neut. Nom. किञ्चपि 'something,' 'any thing,' &c. The affix *čana* is rarely found, except in Nom. Masc. कचन 'some one,' 'any one;' and in Nom. Neut. किञ्चन 'something.'

230. In the same way interrogative adverb are made indefinite: thus, from *kati*, 'how many?' *katicit*, 'a few;' from *ka lā*, 'when?' *kaddcit* or *kaddčana* or *kaddpi*, 'at some time;' from *katham*, 'how?' *kathaččana*, 'some how;' from *kva*, 'where?' *kvačit* or *kvāpi*, 'somewhere.'

#### POSSESSIVE PRONOUNS.

231. These are formed by affixing *tya* (80. XV) to those forms of the personal pronouns, ending in *d*, which are used as crude bases: thus, from मद् and अस्मद् 'I,' मदीय *madiya* (45), 'mine,' and अस्मदीय *asmadiya*, 'our;' from त्वद् 'thou,' त्वदीय *tvadiya*, 'thine;' from तद् 'he,' तदीय *tadiya*, 'his.' Similarly, भवदीय 'yours' (see 233). They are declined like nouns of the first class at 103.

Observe, however, that the genitive case of the personal pronouns is more usually used for the possessive: thus, तस्य पुत्रः 'his son;' मम पुत्री 'my daughter.'

#### REFLEXIVE POSSESSIVE PRONOUNS.

232. स्व *sva* (*suus*) is used reflexively, in reference to all three persons, and may stand for 'my own' (*meus*), 'thy own' (*tuus*), 'his own,' 'our own,' &c. (compare *σφός*, *σφής*, *σφόν*). It often occupies the first place in a compound: thus, स्वगृहं गच्छति 'he goes to his own house.' The gen. case of आत्मन् *ātman* at 147, or often the crude base, is used with the same signification; as, आत्मनो गृहं or आत्मगृहं गच्छति. It is used in the singular even when it refers to more than one\*. In the most modern Sanskrit, निज *nija* is often used in place of स्व and आत्मन्, and from it transferred to Bengālī.

स्व, in the sense of 'own,' is declined like *sarva* at 237; as a pronominal the Ab. L. sing. masc. neut. and N. pl. masc. may optionally follow *śiva* at 103: thus, N. pl. m. *sve* or *svās* in the sense of 'own;' but in the sense of 'kinsmen' or 'property,' *sva* can only follow *śiva* (N. pl. m. *svās*).

#### HONORIFIC OR RESPECTFUL PRONOUN.

233. भवद् *bhavat*, 'your Honour,' requiring the 3d person of the verb, is declined like *dhanavat* at 140: thus, N. masc. भवान् *bhavān*,

\* Prof. Lassen cites an example from the Rāmāyana, in which *ātman* refers to the dual: *Putram ātmanah sprishṭvā nipetatuḥ*, 'They two fell down after touching their son.' Anthol. p. 171.

भवन्ती *bhavantaḥ*, भवन्तः *bhavantas*; V. भवन्; N. fem. भवन्ती *bhavati*, भवन्ती *bhavatyau*, भवन्तः *bhavatyas*, &c.; V. भवन्ति. It is constantly used, to denote 'respect,' in place of the 2d personal pronoun: thus, भवान् गृहं गच्छतु 'Let your Honour go home' for 'Go thou home.'

#### DERIVATIVE PRONOUNS OF QUANTITY AND SIMILITUDE.

234. Modifications of the demonstrative, relative, and interrogative pronouns may take the affix *वत्* *vat* to express 'quantity,' and the affix *दृश्* *dṛiś* or *दृश्* *dṛiś\** to express 'similitude:' thus, तावत् *tāvat*, एतावत् *etāvat*, 'so many,' 'so much' (*tantus*); यावत् (*quantus*) 'as many,' 'as much' (declined like *dhanavat* at 140); तादृश् *tādṛiś* or तादृश् *tādṛiś*, 'such like' (*talis*, *τηλίκος*); एतादृश् *etādṛiś* or एतादृश् *etādṛiś*, 'like this or that' (following *śiva*, at 103, 104, for masc. and neut.; *nadī*, at 106, for the fem. of those ending in *श* *śa*; and *diś*, at 181, for the masc. fem. neut. of those in *श्* *ś*). Similarly, यादृश् or यादृश् 'as like,' 'how like?' (*qualis*, *ῥηλίκος*); ईदृश् or ईदृश् 'so like'; कीदृश् or कीदृश् 'how like?' (*qualis*?).

a. Note, that the affix *दृश्* is derived from the root *dṛiś*, 'to see,' 'appear,' and is in fact our English 'like,' *d* being interchangeable with *l*, and *ś* with *k*.

b. कियत् 'how much,' 'how many,' and इयत् 'so much,' are declined like भवन् at 233.

#### 'WHOSOEVER,' 'WHATSOEVER.'

235. Expressed by prefixing the relative to the indefinite: thus, यः कश्चित् 'whosoever,' यन् किञ्चित् 'whatsoever:' or sometimes to the interrogative; as, येन केन उपायेन 'by any means whatsoever:' or sometimes by repeating the relative; as, यो यः, यद् यद्.

#### PRONOMINALS.

236. There are certain common adjectives, called *pronominals*, which partake of the nature of pronouns, and follow the declension of *tat* at 220; but may also take a vocative case.

These are, इतर 'other' (cf. Latin *iterum*); यत्र 'which of the two?' (*ῥότερος* for *κότερος*); कतन 'which of many?' तत्र 'that one of two'; ततन 'that one of many'; यत्र 'who or which of two'; यतन 'who or which of many' (formed by adding the comparative and superlative affixes to the various pronominal bases, 196. a); अन्य 'other,' 'another'; अन्यत्र 'one of two'; and एकतन 'one of many.' They are declined like तद्, and make the N. V. Ac. neut. sing. in *at*: thus, *anyat*, *itarat*, *anyatarat*, *katarat*, *katanat*, &c.; but they have a vocative, viz. V. masc. *anya*, V. fem. *anye*, V. neut. *anyat*, &c.; the V. du. and plural is like the masc.

237. There are other pronominals, which make *am* instead of *at* in the N. Ac. neuter. The model of these is सर्व *sarva*, 'all:' thus,

\* *दृश्* *dṛiśka*, declined like *śiva* (103), is also used.

Masc. N. सर्वस् *sarvas*, सर्वो *sarvau*, सर्वे *sarve*; Ac. सर्वं, सर्वौ, सर्वान्; I. सर्वेण, सर्वोभ्यां, सर्वेभ्यः; D. सर्वस्मै, सर्वोभ्यां, सर्वेभ्यस्; Ab. सर्वस्मान्, सर्वोभ्यां, सर्वेभ्यस्; G. सर्वस्य, सर्वयोस्, सर्वेभ्यः; L. सर्वस्मिन्, सर्वयोस्, सर्वेभ्यः; V. सर्वे, &c. Fem. N. सर्वी *sarvā*, सर्वे *sarve*, सर्वान् *sarvās*; Ac. सर्वी, सर्वे, सर्वान्; I. सर्वया, सर्वोभ्यां, सर्वोभिः; D. सर्वस्मै, सर्वोभ्यां, सर्वोभ्यस्; Ab. सर्वस्यान्, &c.; V. सर्वे (see 220). Neut. N. Ac. सर्वं, सर्वे, सर्वणि; V. सर्वे.

238. Like *sarva* are declined उभय 'both'; विश्व 'all'; एकतर 'one of two' (*ékā-repo*); अन्यतम 'one of many'; सम meaning 'all,' but not when it signifies 'equal'; सिम 'the whole'; त्व 'other'; नेम 'half.' The N. Ac. sing. neuter of these will end in *am*, but त्व is optionally त्वन्. In N. V. pl. masc. नेम is नेमे or नेमान्.

a. अधर 'inferior,' पर 'other,' अपर 'other,' अपर 'posterior,' 'west,' उत्तर 'superior,' 'north,' दक्षिण 'south,' 'right,' पूर्व 'east,' 'prior,' अन्तर meaning either 'outer' or 'an under-garment,' स्व 'own' (232), follow *sarva*, and optionally *śiva*, at 103, in abl. loc. sing. masc. and neut., and nom. voc. pl. masc.; as, अधरस्मान् or अधरान्, &c. They can only be declined like pronominals when they denote relative position; hence *dākshindh* (not *dakshine*) *gāthakāḥ*, 'clever singers.' Moreover, the pronominal inflection is optional in certain compounds.

239. एक, 'one,' generally follows *sarva*, see 200; द्वितीय 'second,' तृतीय 'third,' follow *sarva* and optionally *śiva* in certain cases, as explained at 208; they make their feminine in *ā*.

240. अल्प 'a few,' अर्ध or अर्धे 'half,' कतिपय 'how few?' 'few,' प्रथम 'first,' अन्त 'last,' द्वितय 'twofold,' पञ्चतय 'fivefold,' properly follow *sarva* at 237; but may make their nom. voc. plur. masc. in *ās*; as, अल्पे or अल्पास् 'few,' &c.

a. उभ, 'both' (*ambo*, *ἀμφω*), is declined only in the dual; उभो, उभोभ्यां, उभयोस्; though a pronominal, its declension being only dual, resembles *śiva*.

b. अन्योन्य, इतरेतर, 'one another,' 'mutual,' make their nom. acc. sing. neut. in *am*, not *at*; and voc. in *a*.

## CHAPTER VI.

### VERBS.

#### GENERAL OBSERVATIONS.

241. ALTHOUGH the Sanskrit verb (*ākhyāta*, *kriyā*) offers many striking and interesting analogies to the Greek, nevertheless so peculiar and artificial is the process by which it is formed, that it would be difficult, in treating of it, to adopt an arrangement which would be likely to fall in with the preconceived notions of the classical student.

There are ten tenses and moods (*kāla*). Seven of them are of common occurrence ; viz. 1. the present, 2. the imperfect (often called the first preterite), 3. the potential (or optative), 4. the imperative, 5. the perfect (often called the second preterite), 6. the first future, 7. the second future. Three are not so commonly used ; viz. 8. the aorist (often called the third preterite), 9. the precative (also called the benedictive), 10. the conditional. There is also an infinitive mood, and several participles. Of these, the present, the three past tenses, and the two futures, belong to the indicative mood. As to the imperative, potential, precative, and conditional (see p. 122, l. 4), these are moods susceptible of various times ; but, as there is only one form for each, it can lead to no embarrassment to arrange them indiscriminately with the tenses of the indicative, and to call them tenses with the native grammarians.

Four of the tenses, viz. the present, imperfect, potential, and imperative, are called *conjugal tenses*, and are placed first in order, because the distinctive character of the ten Sanskrit conjugations is established by the form they assume (as will be explained afterwards at 248).

a. Observe—The ancient Sanskrit of the Veda is more rich in grammatical forms than the later or classical Sanskrit. There is a Vedic subjunctive mood, technically called *Let*, which comprises under it a present, imperfect, and aorist ; the Vedic potential has distinct forms for the present, aorist, perfect, and future tenses ; and the Vedic imperative distinct forms for the present, aorist, and perfect tenses. The Vedic infinitive, too, has ten or eleven different forms, though it is doubtful whether these are all to be assigned to different tenses.

242. Although the three past tenses are used without much distinction, yet it should be observed, that they properly express different degrees of past time. The imperfect or first preterite (*anadyatana-bhūta*) corresponds in form to the imperfect of Greek verbs, and properly has reference to an event done at some time recently past, but before the current day. It may denote action past and continuing, or it may be used like the Greek aorist. The perfect or second preterite (*paroksha-bhūta*) is said to have reference to an event completely done before the present day at some remote period, unperceived by or out of sight of the narrator : it answers in form to the Greek perfect, but may also be used like the aorist. The aorist or third preterite refers to an event done and past at some indefinite period, whether before or during the current day : it corresponds in form and sense to the Greek 1st and 2d aorist, and sometimes to the pluperfect\*. Again,

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\* The fact is, that neither one of the three past tenses is very commonly used to represent the completeness of an action. This is generally done by employing



the two futures properly express, the first, definite, the second, indefinite futurity \*: the second, however, is the most used, and answers to the Greek future. The potential may generally be rendered in English by some one of the auxiliaries, 'may,' 'can,' 'would,' 'should,' 'ought†.' The conditional (or imperfect of the future) is occasionally used after the conjunctions *yadi* and *et*, 'if:' it has an augment like the imperfect and aorist, and ought on that account to be classed with the tenses of the indicative. The precative or benedictive is a tense sometimes used in praying and blessing (*āśīhi*). It is a modification of the potential. There is no tense exactly equivalent to the pluperfect in Sanskrit: the sense of this tense may often be expressed by the past indeclinable participle or by the past passive participle; as, *tasminn apakṛānte*, 'after he had departed.' See Syntax, 840, 899. a.

The infinitive mood generally has an active, but is capable of a passive signification.

a. Native grammars designate the moods and tenses by the following technical words: present, *laṭ*; potential, *lin*; imperative, *loṭ*; imperfect or first preterite, *lan*; perfect or second preterite, *liṭ*; first future, *luṭ*; second future, *lṛiṭ*; third preterite, *lun*; precative or benedictive, *lin* (*āśīhi*); conditional, *lṛin*. The Vedic subjunctive is called *leṭ*.

243. Every tense has three numbers, singular, dual, and plural.

To each tense belong two sets of active terminations; one for the active voice (properly so called), the other for a kind of middle or reflexive voice. The former of these voices is called by Indian grammarians *Parasmai-pada* ('word ‡ directed to another'), because the action is supposed to be transitive, or to pass *parasmai*, 'to another (object)'; the latter is called *Ātmane-pada* ('word ‡ directed

the passive participle with an instr. case; or by adding *vat* to the pass. part., and combining it with the present tense of *as*, 'to be;' as, *uktavān asmi*, 'I have said.' See Syntax, 897.

\* The first future (*luṭ*) is said to be *anadyatane*, i. e. to be so far definite as to denote what will happen at a future period, not in the course of the current day (Pāṇini III. 3, 15); whereas the second future may refer to immediate futurity, as, for instance, *द्यौ गन्तासि* 'to-morrow I will go,' *अद्य सायंकाले द्यौ वा गन्तिष्यासि* 'this very evening or to-morrow I will go.'

† The potential is said to be capable of the following senses: 'commanding,' 'directing,' 'inviting,' 'expression of wish,' 'enquiring,' 'requesting.' Pāṇini III. 3, 161.

‡ *Pada* is an inflected word as distinguished from an uninflected root. Pāp. I. 4, 14. The term *pada* or *voice* has here reference to the scheme of terminations only; so that in this sense there are only two voices in Sanskrit, and they are often used indiscriminately. Although the *Ātmane-pada* has occasionally a kind of middle signification, yet it cannot be said to correspond entirely with the Greek middle

to oneself'), because the action is supposed to be restricted *ātmane*, 'to oneself.' This distinction, however, is not always observed, and we often find both *Parasmai* and *Ātmane* employed indifferently for transitive verbs. Some verbs, however, are conjugated only in the *Ātmane-pada*, especially those which are neuter, or in which the direct fruit of the action accrues to the agent (see the distinction of *Udāttetaḥ* and *Anudāttetaḥ* at 75. c): thus, *mud* and *ruć* meaning 'to be pleased,' 'please oneself;' *bhuj* meaning 'to eat' (not 'to protect'); *dā*, 'to give,' with *ā* prefixed, meaning 'to give to oneself,' 'to take,' are restricted to the *Ātmane-pada*. Sometimes, when a verb takes both *padus*, the *Ātmane*, without altering the idea expressed by the root, may be used to direct the action in some way towards the agent: thus, *patati* means 'he cooks,' but *patate*, 'he cooks for himself;' *yajati*, 'he sacrifices;' *yajate*, 'he sacrifices for himself;' *nanati*, 'he bends;' *namate*, 'he bends himself;' *darśayati* (causal), 'he shows;' *darśayate*, 'he shows himself,' 'appears;' *kārayati*, 'he causes to make;' *kārayate*, 'he causes to be made for himself;' and *yāć*, 'to ask,' although employing both voices, is more commonly used in the *Ātmane*, because the act of asking generally tends to the advantage of the asker.

a. Some verbs are restricted to particular *padas* when particular prepositions are used: thus the root *ram* with prep. *vi* (meaning 'to cease') is only *Parasmai* (P. I. 3, 83), but with prep. *upa*, is used in both voices. Again, *kri* with *parā* ('to reject') and with *anu* ('to imitate') are *Parasmai* only. But *ji* either with prep. *vi* or *parā* (meaning 'to conquer') is restricted to the *Ātmane* (P. I. 3, 19). So *viś* with prep. *ni* (meaning 'to enter') and *krī* with *vi* (meaning 'to sell') and *dā* with *ā* (meaning 'to take') are *Ātmane* only. See this subject more fully explained at 786.

b. Passive verbs are conjugated in the *Ātmane-pada*. Indeed, in all the tenses, excepting the first four, the passive is generally undistinguishable from the *Ātmane-pada* of the primitive verb. But in the present, imperfect, potential, and imperative (unlike the Greek, which exhibits an identity between the middle and passive voices in those tenses), the Sanskrit passive, although still employing the *Ātmanē-pada* terminations, has a special structure of its own, common to all verbs, and distinct from the conjugational form.

voice. We prefer to regard the passive as a distinct derivative from the root, using the *Ātmane* terminations.

of the *Ātmane-pada*. Thus the Greek *ἀκούω* makes for both the middle and passive of those four tenses, 1st sing. *ἀκούομαι, ἠκουόμην, ἀκουοίμην, ἀκούον*. But the Sanskrit *śru*, 'to hear,' makes for the conjugational form of the *Ātmane*, *शृण्वे, जशृण्वि, शृण्वीय, शृण्वे*; while for the passive it is *श्रूये, जश्रूये, श्रूयेय, श्रूये*. Compare 253, and see Bopp's Comparative Grammar, 426, 733.

244. As in nouns the formation of an inflective base out of a root precedes the subject of declension, the root requiring some change or addition before the case-terminations can be affixed; so in verbs the formation of a verbal base out of a root must be antecedent to conjugation. Again, as in nouns every case has its own termination, so in verbs each of the three persons, in the three numbers of every tense, has a termination (*vidhakti*), one for the *Parasmai-pada*, and one for the *Ātmane-pada*, which is peculiarly its own. Moreover, as in nouns, so in verbs, some of the terminations may be combined with memorial letters, which serve to aid the memory, by indicating that where they occur peculiar changes are required in the root. Thus the three terminations which belong to the 1st, 2d, and 3d persons of the present tense, *Parasmai-pada*, respectively, are *mi, si, ti*; and these are combined with the letter P (*miP, siP, tiP*), to indicate that the roots of verbs of the second and third groups (see 257. *b. c.* and 293) must be modified in a particular way, before these terminations are affixed.

245. The annexed tables exhibit, 1st, the scheme of terminations for *Parasmai* and *Ātmane-pada*, with the most useful of the memorial letters (indicated by capitals), in all the tenses, the four conjugational being placed first; 2dly, the same scheme without memorial letters. Observe—Since the various classes of roots require various changes in the terminations of some of the tenses, the figures, in the second table, will indicate the classes in which these changes occur.

#### 246. Terminations with memorial letters.

##### PARASMAI-PADA.

##### ĀTMAṆE-PADA.

##### Present tense.

PERB.	SING.	DUAL.	PLURAL.	SING.	DUAL.	PLURAL.
1.	मिप् <i>miP</i>	वस् <i>vas</i>	मस् <i>mas</i>	इ e	वहे <i>vake</i>	महे <i>make</i>
2.	सिप् <i>siP</i>	थस् <i>thas</i>	थ <i>tha</i>	से <i>se</i>	जाथे <i>dīhe</i>	धे <i>dhee</i>
3.	तिप् <i>tiP</i>	तस् <i>tas</i>	अन्ति <i>anti</i>	ते <i>te</i>	जाते <i>dīe</i>	अन्ते <i>ante</i>

*Imperfect or first preterite (requiring the augment a).*

1. अनप् amAP वा va	म ma	इ i	वहि vahi	महि mahi
2. तिप् siP तन् tam	त ta	थास् thás	आथाम् áthám	ध्वम् dhvam
3. दिप् diP ताम् tám	अन् an	तन् ta	आताम् átám	अन् anta

*Potential or optative.*

1. यान् yám याव yáva	याम yáma	इय íya	इयहि ívahi	इमहि ínahi
2. यास् yás यातन् yátam	यात yáta	ईयास् íthás	ईयाथाम् íyáthám	ईध्वम् ídhvam
3. यान् yát याताम् yátám	युस् yus	ईत íta	ईयाताम् íyátám	ईरन् íran

*Imperative.*

1. आनिप् ániP आवप् ávaP	आनप् ámaP	येप् aiP	आवहेप् ávahiP	आमहेप् ámahaiP
2. हि hi तन् tam	त ta	स्व sva	आथाम् áthám	ध्वम् dhvam
3. तुप् tuP ताम् tám	अन् antu	ताम् tám	आताम् átám	अन्ताम् antám

*Perfect or second preterite.*

1. वाप् NaP व va	म ma	ए e	वहे vāhe	महे māhe
2. थाप् thaP अथुस् athus	अ a	से se	आथे áthe	ध्वे dhve (वे)
3. वाप् NaP अतुस् atus	उस् us	ए e	आते áte	इरे ire

*First future.*

1. तास्मि tásmi तास्वस् tásvas तास्मस् tásmas	ताहे táhe	तास्वहे tásvāhe	तास्महे tásmāhe
2. तासि tási तास्वस् tásthas तास्य tástha	तासे táse	तासाथे tísáthe	तास्महे tádhve
3. ता tá तारौ tárau तारस् táras	ता tá	तारौ tárau	तारस् táras

*Second future.*

1. स्यामि syāmi स्यावस् syāvas स्यामस् syāmas	स्ये sye	स्यावहे syāvāhe	स्यामहे syāmahē
2. स्यासि syāsi स्याथस् syāthas स्याथ syātha	स्यसे syase	स्यथे syēthe	स्यध्वे syādhve
3. स्याति syāti स्यातस् syātas स्यान्ति syānti	स्यते syate	स्येते syete	स्यान्ते syānte

*Aorist or third preterite (requiring the augment a).*

1. सन् sam स्व sva	समा sma	सि si	सवहि svahi	समहि smahi
2. सीस् sís सान् stam	सि sta	स्यास् sthás	साथाम् sáthám	ध्वम् dhvam (द्वं)
3. सीस् sís सान् stám	सुस् sus	सि sta	साताम् sātám	सत sata

*Precative or benedictive.*

1. यास्तु yāstam यास्व yāsva	यास्तु yāstma	सीय síya	सीवहि sívahi	सीमहि símahi
2. यास् yás यास्तु yāstam	यास्तु yāsta	सीथास् sísthás	सीयाथाम् síyáthám	सीध्वम् sídhvam
3. यास् yát यास्तु yāstám	यास्तु yāstus	सीष्ट síshṭa	सीयास्तान् síyástám	सीरन् síran

*Conditional (requiring the augment a).*

1. स्यान् syān स्याव syāva	स्यान् syāma	स्ये sye	स्यावहि syāvahi	स्यामहि syāmahi
2. स्यात् syat स्यान् syātam	स्यात् syata	स्याथस् syāthás	स्याथाम् syēthám	स्याध्वम् syādhvam
3. स्यात् syat स्यान् syátám	स्यान् syan	स्यात् syata	स्यान्तम् syētám	स्यान् syanta

a. Observe—Those terminations which are marked with P will be called the P terminations. They are as follows: *Present*, Parasmai, 1, 2, 3 sing. *Imperfect (First Pret.)*, Parasmai, 1, 2, 3 sing. *Imperative*, Parasmai, 1, 3 sing., 1 du., 1 pl.; *Ātmane*, 1 sing., 1 du., 1 pl. In these the P is indicatory only with reference to certain classes of roots (see 244), but in the *Perfect (Second Pret.)*, Parasmai, the indicatory P in 1, 2, 3 sing. applies to all the classes (see 293. a).

b. Instead of NaP, thaP, NaP (which are from Vopadeva), Pāṇini gives NaL, thaL, NaL; but the L only refers to the accent, and is of no use for practical purposes.

c. Professor Bopp calls the P forms 'strong or increased' (*auctæ*). All the others he calls 'pure or simple.' It will sometimes be convenient to adopt the same expressions, 'strong forms,' in speaking of the form assumed by the base before the P terminations. The terminations of the first four, or conjugational tenses, are called by Pāṇini *sārvadhātuka*; those of the other six, *ārdhadhātuka*.

247. The same terminations, without memorial letters, but exhibiting the substitutions required in different classes.

## PARASMAI-PADA.

## ĀTMANE-PADA.

*Present tense.*

PERSON.	SING.	DUAL.	PLURAL.	SING.	DUAL.	PLURAL.
1. <i>mi</i>	<i>vas</i>	<i>mas</i>		<i>i</i> 1, 4, 6, 10. <i>e</i> 2, 3, 7; 5, 8, 9.	<i>vahe</i>	<i>mahe</i>
2. <i>si</i>	<i>thas</i>	<i>tha</i>		<i>se</i>	<i>ithe</i> 1, 4, 6, 10. <i>āthe</i> 2, 3, 7; 5, 8, 9.	<i>dhve</i>
3. <i>ti</i>	<i>tas</i>	<i>n̄ti</i> 1, 4, 6, 10. <i>anti</i> 2, 7; 5, 8, 9. <i>ati</i> 3 (2).		<i>te</i>	<i>ite</i> 1, 4, 6, 10. <i>āte</i> 2, 3, 7; 5, 8, 9.	<i>n̄te</i> 1, 4, 6, 10. <i>āte</i> 2, 3, 7; 5, 8, 9.

An initial *s*, as in *si*, *se*, &c., is liable to become *ś* by r. 70.

*Imperfect or first preterite (requiring the augment a).*

1. <i>m̄</i> 1, 4, 6, 10. <i>am</i> 2, 3, 7; 5, 8, 9.	<i>va</i>	<i>ma</i>	<i>i</i>	<i>vahi</i>	<i>mahi</i>
2. <i>s</i>	<i>tam</i>	<i>ta</i>	<i>thās</i>	<i>ithām</i> 1, 4, 6, 10. <i>āthām</i> 2, 3, 7; 5, 8, 9.	<i>dhvam</i>
3. <i>t</i> or <i>d</i>	<i>tām</i>	<i>n̄</i> 1, 4, 6, 10. <i>am</i> 2, 7; 5, 8, 9. <i>us</i> 3 (2).	<i>ta</i>	<i>itām</i> 1, 4, 6, 10. <i>ātām</i> 2, 3, 7; 5, 8, 9.	<i>n̄ta</i> 1, 4, 6, 10. <i>āta</i> 2, 3, 7; 5, 8, 9.

Potential.

In 1, 4, 6, 10.

1. <i>iyam</i>	<i>iva</i>	<i>ima</i>
2. <i>is</i>	<i>itam</i>	<i>ita</i>
3. <i>it</i>	<i>itám</i>	<i>iyus</i>

In 2, 3, 7; 5, 8, 9.

1. <i>yám</i>	<i>yáva</i>	<i>yáma</i>
2. <i>yás</i>	<i>yátam</i>	<i>yáta</i>
3. <i>yát</i>	<i>yátám</i>	<i>yus</i>

In all the classes.

1. <i>tya</i>	<i>tvahi</i>	<i>tmahi</i>
2. <i>ítám</i>	<i>tyátám</i>	<i>tdhvam</i>
3. <i>íta</i>	<i>tyátám</i>	<i>tran</i>

Imperative.

1. <i>áni</i>	<i>áva</i>	<i>áma</i>	<i>ai</i>	<i>ávahai</i>	<i>ámahai</i>
2. $\left\{ \begin{array}{l} \text{—1, 4, 6, 10; 5, 8.} \\ \text{hi 2, 3; 5, 9.} \\ \text{dhi (dhi) 2, 3, 7.} \\ \text{—after ánh 9.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{tam} \\ \text{ta} \end{array} \right.$		<i>sva</i>	$\left\{ \begin{array}{l} \text{íthám 1, 4, 6, 10.} \\ \text{átám 2, 3, 7; 5, 8, 9.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{dhvam} \end{array} \right.$
3. <i>tu</i>	<i>tám</i>	$\left\{ \begin{array}{l} \text{ntu 1, 4, 6, 10.} \\ \text{antu 2, 7; 5, 8, 9.} \\ \text{atu 3 (2).} \end{array} \right.$	<i>tám</i>	$\left\{ \begin{array}{l} \text{ítám 1, 4, 6, 10.} \\ \text{átám 2, 3, 7; 5, 8, 9.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{ntám 1, 4, 6, 10.} \\ \text{atám 2, 3, 7; 5, 8, 9.} \end{array} \right.$

In 9, *hi* is dropped after *ána*, substituted for the characteristic *ns* of the 2d sing. imperative, *Parasmai*, in the case of roots ending in consonants. A form  $\text{तत}$  *tát* (cf. Latin *to*, Greek *τω*) may be substituted for *hi* and *tu*, and even for *ta*, to imply benediction, chiefly used in the Vedas.

Perfect or second preterite.

1. <i>a</i>	<i>*iva</i>	<i>*ima</i>	<i>e</i>	<i>*ivahe</i>	<i>*imahe</i>
2. <i>itha</i> or <i>tha</i>	<i>athus</i>	<i>a</i>	<i>*ishe</i>	<i>átthe</i>	<i>*idhve</i> or <i>*idhve</i>
3. <i>a</i>	<i>atus</i>	<i>us</i>	<i>e</i>	<i>áte</i>	<i>ire</i>

\* Only eight roots, viz. *śru*, *stu*, *dru*, *śru*, *kṛi*, *bhṛi*, *ṣṛi*, *vṛi*, reject the initial *i* from the terminations marked with \*; and of these eight all but *vṛi* (meaning 'to cover') necessarily reject it also in the 2d sing. *Parasmai*. These eight roots also take *dḥve* for *idhve* in the 2d pl. *Ātmane*. The option of *idhve* for *idhve* is allowed in other roots when a semivowel or *h* immediately precedes.

First future.

1. <i>tásmi</i>	<i>tasvas</i>	<i>tásmas</i>	<i>táhe</i>	<i>tásvahe</i>	<i>tásmahe</i>
2. <i>tási</i>	<i>tásthas</i>	<i>tástha</i>	<i>táse</i>	<i>tásátthe</i>	<i>tádḥve</i>
3. <i>tá</i>	<i>tárau</i>	<i>táras</i>	<i>tá</i>	<i>tárau</i>	<i>táras</i>

Many roots prefix *i* to the above terminations: thus, 1. *itásmi*, 2. *itási*, &c.  $\text{तृ}$  lengthens this *i*:  $\text{वृ}$  *vṛi* and all roots in long *ṛi* optionally do so.

*Second future.*

1. <i>syāmi</i>	<i>syāvas</i>	<i>syāmas</i>	<i>syē</i>	<i>syāvahe</i>	<i>syāmahe</i>
2. <i>syasi</i>	<i>syathas</i>	<i>syatha</i>	<i>syase</i>	<i>syethe</i>	<i>syadhve</i>
3. <i>syati</i>	<i>syatas</i>	<i>syanti</i>	<i>syate</i>	<i>syete</i>	<i>syante</i>

Many roots prefix *i* to the above terminations: thus, 1. *ishyāmi* (r. 70), 2. *ishyasi*, &c. *यङ्* lengthens this *i*; *यृ* and all roots in long *ṛ* optionally do so.

*Aorist or third preterite (requiring the augment a).*

## FORM I.—Terminations of the memorial scheme.

1. <i>sam</i>	<i>sva</i>	<i>sma</i>	<i>si</i>	<i>svahi</i>	<i>smahi</i>
2. <i>sīs</i>	<i>stam</i> or <i>tam</i>	<i>stā</i> or <i>tā</i>	<i>sthās</i> or <i>thās</i>	<i>sāthām</i>	<i>dhvam</i>
3. <i>sī</i>	<i>stām</i> or <i>tām</i>	<i>sus</i>	<i>stu</i> or <i>ta</i>	<i>sātām</i>	<i>sata</i>

*इङ्* *dhvam* is used for *dhvam* after any other vowel but *a* or *d*, or after *इ* *ḍ* immediately preceding.

The same terminations with *i* prefixed, except in 2d and 3d sing., where initial *s* is rejected.

1. <i>isham</i>	<i>ishva</i>	<i>ishma</i>	<i>ishi</i>	<i>ishvahi</i>	<i>ishmahi</i>
2. <i>is</i>	<i>ishām</i>	<i>ishā</i>	<i>ishthās</i>	<i>ishāthām</i>	<i>idhvam</i>
3. <i>it</i>	<i>ishātām</i>	<i>ishus</i>	<i>ishṭa</i>	<i>ishātām</i>	<i>ishata</i>

*इङ्* *idhvam* may be used for *idhvam* when a semivowel or *h* immediately precedes.

*यङ्* lengthens the *i* throughout; *यृ* and all roots in long *ṛ* optionally do so in *Ātm.*

## FORM II.—Terminations resembling those of the imperfect or 1st preterite.

1. <i>am</i>	<i>āva</i> or <i>va</i>	<i>āma</i> or <i>ma</i>	<i>e</i> or <i>i</i>	<i>āvahi</i>	<i>āmahi</i>
2. <i>as</i> or <i>s</i>	<i>atam</i> or <i>tam</i>	<i>atā</i> or <i>tā</i>	<i>athās</i>	<i>ethām</i> or <i>āthām</i>	<i>adhvam</i>
3. <i>at</i> or <i>t</i>	<i>atām</i> or <i>tām</i>	<i>an</i> or <i>us</i>	<i>ata</i>	<i>etām</i> or <i>ātām</i>	<i>anta</i> or <i>ata</i>

*Precativē or benedictivē.*

1. <i>yāsam</i>	<i>yāsva</i>	<i>yāma</i>	<i>stya</i>	<i>stvahi</i>	<i>stmahī</i>
2. <i>yās</i>	<i>yāstam</i>	<i>yāstā</i>	<i>stishthās</i>	<i>stiyāsthām</i>	<i>sīdhvam</i>
3. <i>yāt</i>	<i>yāstām</i>	<i>yāsus</i>	<i>stishṭa</i>	<i>stiyāstām</i>	<i>stiran</i>

Many roots prefix *i* to the *Ātmane*, but not to the *Parasmai*, of the above: thus,

1. *ishīya*, &c. *यङ्* lengthens the *i* in this tense also, but no other root can do so.

*इङ्* is used for *sīdhvam* after any other vowel but *d*, and optionally after the prefixed *i*, when immediately preceded by a semivowel or *h*.

*Conditional (requiring the augment a).*

1. <i>syam</i>	<i>syāva</i>	<i>syāma</i>	<i>syē</i>	<i>syāvahe</i>	<i>syāmahe</i>
2. <i>syas</i>	<i>syatam</i>	<i>syatā</i>	<i>syathās</i>	<i>syethām</i>	<i>syadhvam</i>
3. <i>syat</i>	<i>syatām</i>	<i>syān</i>	<i>syata</i>	<i>syetām</i>	<i>syanta</i>

Many roots prefix *i* to the above terminations throughout: thus, 1. *ishyam*, 2. *ishyas*, &c. *यङ्* lengthens this *i*; *यृ* and all roots in long *ṛ* optionally do so.

Observe—We shall in future speak of the 1st, 2d, and 3d preterites under the name of imperfect, perfect, and aorist, respectively.

a. If we examine the terminations exhibited above, we shall find that they are composed of two distinct elements, one marking person, number, and voice; the other, mood and tense. The terminations in which the former element prevails may be called simple, and belong to the present, imperfect, imperative, perfect, and 2d form of the aorist; those which include the second may be called compound, and are peculiar to the other tenses. Thus the terminations of the potential consist of *i* or *í* or *yá* as characterising the mood, and of *am, s, t, va, tam, tám, &c.*, as marking person, number, and voice. So, also, in the 2d future the syllable *aya* prefixed to all the terminations, characterises the future tense, while the *mi, si, ti, vas, thas, tas, &c.*, mark person, number, and voice. If, then, such initial parts of every termination as mark mood or tense were left out, an examination of the remaining parts would show that the present and imperfect are the prototypes of the terminations of all the other tenses, that is to say, that the formation of the terminations of every other tense may be referred back to one or other of these two. The present tense may in this way be connected with the two futures. These three tenses agree in showing a certain fulness of form, which is wanting in most of those connected with the imperfect. The terminations of the perfect, however, partake of the character of both the present and imperfect. In the *Ātmane-pada* they very closely resemble the present. Many of them exhibit the same fulness as that tense, while some of the other terminations of the perfect show even more lightness than those of the imperfect\*. It should be observed, too, that the terminations of the imperative, though evidently connected with the imperfect, are in some instances even more full than those of the present.

b. Although comparative grammarians have bestowed much labour on the elucidation of the origin of Sanskrit verbal terminations, the only point which may be asserted with probability is, that they stand in a certain relationship to the pronominal bases *ma, tva, ta*. The *m* of the first persons is related to the base *ma*; the *t, th, sv, s*, of the second persons, to the base *tva* of the second personal pronoun; and the *t*, of the third person, to the base *ta*. We may also observe a community of character between the termination *nti* of the 3d plur. and the plural of neuter nouns like *dhanavat* (*dhanavanti*). But whether the *v* in the dual stands for *m* or relates to a pronominal base *va* occurring in *d-vám, va-yam*; whether the terminations of the dual and plural are formed from those of the singular by adding *s* as a mark of the plural, or by the composition of several pronominal bases; whether the terminations of the *Ātmane-pada* are formed from those of the *Parasmai-pada* by gunation or by composition of the latter with other bases,—these and others are questions which cannot be determined with any certainty.

c. As an aid, however, in committing the terminations to memory, the student

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\* Comparative grammar, however, has established that these terminations were originally as full as those of the present.



may observe that the letter *m* generally enters into the 1st sing. *Paśasmai*; *s* into the 2d sing. *Parasmai* and *Ātmane*; and *t* into the 3d sing. du. and pl. *Parasmai* and *Ātmane* of all the tenses. Moreover, that the letter *v* occurs in the 1st dual, *m* in the 1st plural of all the tenses, and *dhv* in every 2d plural *Ātmane-pada*. In the imperfect and potential *Ātmane*, and in the perfect *Parasmai*, *th* is admitted, instead of *s*, into the 2d sing.; and in the 2d pl. of the last tense, *th* has been dropped, owing to the influence of the heavy reduplication. For the same reason the *m* and *t* are dropped in the 1st and 3d sing. perfect. Observe also—When the 1st dual *Parasmai* is *vas*, the 2d and 3d end in *as* (except the 3d du. 1st future), and the 1st plural is *mas*. When the 1st dual *Parasmai* is *va*, the 2d and 3d end in *tam*, *tām* (except in the perfect), and the 1st plural in *ma*. When the 1st dual *Ātmane* is *vake*, the 1st plural is *make*, and the last letter of the remaining terminations is generally *e*. When the 1st dual *Ātmane* is *vaki*, the 2d and 3d end in *ām*; the 1st plural is *maki*, and the 2d plural is *dhoam*.

d. The frequent occurrence of *m* in the 1st sing., of *s* in the 2d, of *t* in the 3d, of *mas* and *ma* in the 1st pl., of *ta* in the 2d pl., and of *ant* in the 3d pl., suggests a comparison with the Greek and Latin verb. We may remark, that *m*, the characteristic of the 1st person sing., is suppressed in the present tense active of all Greek verbs except those in *μι* (*asmi* = εἰμί, Dor. ἐμμί for εσμι, *daddmi* = δίδωμι), and also in Latin verbs (except *sum* and *inquam*); but *ω* and *ο* answer to the Sanskrit *d* of *bhardmi* = φέρω, *fero*. In the Greek middle and passive, the *μι*, which originally belonged to all active verbs, becomes *μαι*; while the Sanskrit, on the other hand, here suppresses the *m*, and has *e* for *ai*; *bhare* (for *bhara-me*) = φέρομαι. In the imperfect, Greek has *ν* for the Sanskrit and Latin mute *m*; *atarpam* = ἔτερπον, *adadām* = ἐδίδων, *astripavam* = ἐστόρνυν, *avaham* = νεhebam. Greek has *μι* in the 1st sing. optative or potential; and in verbs in *μι*, *ν* takes the place of the mute *m* of Sanskrit and Latin: thus, *bhareyam* = φέροιμι, *feram*; *dadyām* = διδοίην, *dem*; *tishtheyam* = ἵσταίην, *stem*. In the first Greek aorist, *m* is suppressed, so that Sanskrit *adiksham* (3d pret.) = ἔδειξα; but not in the 2d aorist, so that *adām* = ἔδων. In the perfect the Sanskrit *u* = Greek *α*, *tutopa* = τέτυφα. In the Greek middle and passive futures, *m* is retained, but not in the active; *dāsyāmi* = δώσω, *deksyāmi* = δείξω, *dāsyē* = δώσομαι. As to the 1st person plural, the Sanskrit *mas* of the pres. is *μεν* (for *μες*) in Greek, and *mus* in Latin; *tarpā-mas* = τέρπομεν; *sarpā-mas* = ἔρπομεν, *serpi-mus*; *dad-mas* = δίδομεν, *da-mus*; *tishthā-mas* = ἵσταμεν, *sta-mus*. The *Ātmane-pada* *make* answers to the Greek *μεθα*; *dad-make* = διδόμεθα. As to the other tenses, in the imperfect 1st pl. *abhardma* = ἐφέρομεν, *ferēba-mus*; *avahā-ma* = νεheba-mus; *adad-ma* = ἐδίδομεν; *abhard-mahi* = ἐφερόμεθα. In the potential 1st pl. *bhare-ma* = φέροιμες (-μεν), *fera-mus*; *dadyāma* = διδοίημες (-μεν), *demus*; *dadī-mahi* = διδοίμεθα. In the 2d future, *dāsyā-mas* = δώσομεν, *deksyā-mas* = δείξομεν. In the 2d pers. sing. active, the characteristic *s* has been preserved in all three languages: thus, in the present, the Sanskrit *asi* (for original *assi*) = ἐσσί, *es*; *dadd-si* = δίδως, *das*; *bhara-si* = φέρεις, *fers*; *vahasi* = νεhis. In the *Ātmane*, the Sanskrit *se* (for *sai*, by 32)

answers exactly to the Greek *σαι* of verbs in *μι* (*tishtha-sa* = *ἵστα-σαι*). In other Greek verbs, *s* has been rejected, and *σαι* contracted into *η*, something in the way of Sanskrit (*तृप्ति* for *तृप्ते-σαι*). In the 2d dupl, *thas* = Greek *τον*, and in the 2d plur. *tha* = *τε* and *tis*; *bhara-thas* = *φέρε-τον*; *tishtha-tha* = *ἵστα-τε*, *statis*; *bhara-tha* = *φέρε-τε*, *fer-tis*. In the 2d pl. *Atmane*, *bhara-dhve* = *φέρεσθε*. As to the other tenses, in the 2d sing. imperfect, *atarpas* = *ἔτερπες*, *avahas* = *vehabas*, &c. So also, *tam* = *τον*; *adat-tam* = *ἐδίδο-τον*, *ta* = *τε*, *adat-ta* = *ἐδίδο-τε*. In the *Atmane*, *thás* is found for *sás* in the 2d sing. of the imperfect, as well as of the potential; hence *abhara-thás* = *ἐφέρε-σο*, *adat-thás* = *ἐδίδο-σο*. *dad-i-thás* = *δίδοι-(σ)ο*. In the 2d sing. potential, *tishthes* = *ἵσταιῆς*, *stes*; *dadyás* = *διδούῆς*, *des*; *vahes* = *vehas*; *bhares* = *φέποις*, *feras*: in 2d du. *bhare-tam* = *φέποι-τον*: in 2d pl. *tishheta* = *ἵσταιῆτε*, *stetis*; *dadyáta* = *διδούῆτε*, *detis*; *bhareta* = *φέποῖτε*, *feratis*. In the 2d sing. imperative, *hi* and *dhi* answer to Greek *θι*. *Dhi* was originally universal in Sanskrit (see 291), as in Greek verbs in *μι*; *e-dhi* = *ἵσ-θι*, *vid-dhi* = *ἴσ-θι*, *de-hi* = *δίδο-θι*. Many verbs drop the termination *hi* both in Greek and Sanskrit; as, *ἤτ* = *φέρε*, and compare *δείκνυ* with *εἶνυ*, &c. In the 2d du. imp. *tam* = *τον*, and *ta* = *τε*. In the imperative *Atmane*, *sva* = the old form *σο*; *bhara-sva* = *φέρε-σο* (old form of *φέρου*); *dat-sva* = *δίδο-σο*; *áthám* = *εσθον*, &c. In the perfect, the *tha* of the 2d sing. = Latin *sti*; *dad-itha* = *dedi-sti*, *tasthi-tha* = *steti-sti*, *tutodi-tha* = *tutudi-sti*. In the aorist, *add* = *ἔδωκ*, *avákhshis* = *veristi*. In the 3d pers. sing. active. Greek has dropped the characteristic *t* (except in *ἐστί* = Sansk. *asti*, Lat. *est*); *bharati* = *φέρε(τ)ι*, *feri*; *vahati* = *vehit*. Verbs in *μι* have changed *t* to *s*; *daddti* = *δίδωσι* (for *δίδωτι*). In the *Atmane*, *bharate* = *φέρεται*. In the imperfect, *avahat* = *vehabat*, *abhara* = *ἐφέρετο*. In the potential, *bharet* = *φέποι*, *dadyát* = *διδούῃ*. In the imperative, *bhara-tu* or *bhara-tát* = *φέρε-τω*, *fer-to*. In the perfect, *tutopa* = *τέτυφε*. In the aorist, *avákhshít* = *verit*, *adikshata* = *ἐδείκασατο*. As to the 3d pl., in the above tenses, *bharanti* = *φέρουσι*, *ferunt*; *vahanti* = *vehunt*; *bharante* = *φέρονται*; *adati* = *διδούσι*; *tishanti* = *stant*; *bhareyus* = *φέποιεν*; *bharantu* = *ferunto*; *abharan* = *ἔφερον*; *abhara* = *ἐφέροντο*; *asan* = *ἦσαν*; *atarpiśhus* = *ἔτερψαν*; *dasanto* = *δύσενται*.

248. The above terminations are supposed to be applicable to all verbs, whether primitive or derivative: and as in nouns, so in verbs, the theory of Indian grammarians is, that before these terminations can be affixed to roots, an inflective base must be formed out of the root. Ten different rules, therefore, are propounded for forming verbal bases out of roots in the first four tenses; while all verbs are arranged under ten classes, according to the form of the base required by one or other of these rules. In the other tenses there is one general rule for forming the base, applicable to all verbs of whatever class.

These ten classes of verbs are said to form *ten conjugations*; and the four tenses, which alone are affected by these conjugational rules (viz. the present, imperfect, potential, and imperative), are called *the conjugational tenses*. It is evident, however, that the ten classes hardly form distinct conjugations in the classical sense of the term. They are rather ten rules for forming ten classes of verbs from roots; or, in other words, for moulding and fashioning ten classes of roots into the proper form for receiving a common scheme of terminations in four of the tenses only.

249. Although it will be afterwards shown (at 257) that these ten classes may be grouped together under three general heads (I. comprising the 1st, 4th, 6th, and 10th classes; II. the 2d, 3d, and 7th; III. the 5th, 8th, and 9th), yet it will be better in the first place to give a brief summary of the ten rules for forming the base of the four conjugational tenses in the ten classes of verbs, according to the Indian order.

1st class. Gunate the vowel of the root (unless it be **अ** *a*, or a long vowel *not final*, or a short vowel followed by a double consonant, 28. *b*) before *every termination of the four tenses*, and affix **अ** *a*—lengthened to **आ** *ā* before initial *m*\* and *v*—to the root thus gunated.

2d class. Gunate the vowel of the root (if capable of Guṇa, as in the last) before those terminations only which are marked with P in the scheme at 246. Before all the other terminations the original vowel of the root must be retained.

3d class. Reduplicate the initial consonant and vowel (see 331) of the root, and gunate the radical but not the reduplicated vowel before the P terminations only, as in the 2d conjugation.

4th class. Affix **य** *ya*—lengthened to **या** *yā* before initial *m*\* and *v*—to the root, the vowel of which is generally left unchanged.

5th class. Affix **नु** *nu* to the root, and gunate this *nu* into *no* before the P terminations only.

6th class. Affix **अ** *a*—lengthened to **आ** *ā* before initial *m*\* and *v*—to the root, which in other respects generally remains unchanged.

7th class. Insert **न** *na* between the vowel and final consonant of the root before the P terminations, and **न्** *n* before the other termi-

\* But not before *m* the termination of the 1st sing. imperfect Parasmai.

nations. Observe the peculiarity of this conjugation—that the conjugational *na* or *n* is inserted into the *middle* of the root, and not affixed.

8th class. Affix उ *u* to the root, and guṇate this *u* into *o* before the P terminations only. Observe—As all the roots, except one, in this class, end in *n*, the 8th conjugation will appear similar to the 5th.

9th class. Affix न् *ná* to the root before the P terminations; न् *ní* before all the others, except those beginning with vowels, where only न *n* is affixed.

10th class. Guṇate the radical vowel (if capable of Guṇa) throughout all the persons of all the tenses, and affix अय *aya*—lengthened to अया *ayá* before initial *m*\* and *v*—to the root thus guṇated.

250. It will appear, from a cursory examination of the above rules, that the object of all of them, except the 2d, 3d, and 7th, is to insert a vowel, either alone or preceded by *y* or *n*, between the modified root and the terminations; and that the 1st, 4th, 6th, and 10th, agree in requiring that the vowel, which is immediately to precede the terminations, shall be *a* or *á*. It will appear, moreover, that the 2d, 3d, and 7th, alone agree in not interposing a vowel between the final of the root and the terminations; and that the 5th, 8th, and 9th, agree in interposing either *u*, *á*, or *í*, after the letter *n*.

a. It must never, however, be forgotten, that the conjugational characteristic, whatever it may be, has reference only to the four conjugational tenses (except only in the 10th conjugation), and that in the other tenses the base is formed according to one general rule for all verbs of whatever class; or, in other words, that in these tenses all verbs, of whatever class, are as if they belonged to one common conjugation.

b. It is evident, that a comparison between the difficulty of the Sanskrit and Greek verb would be greatly to the advantage of the former. The Greek verb has three voices, and about ninety tenses and moods: the Sanskrit has only two voices, and not more than twenty tenses and moods. Besides which, a far greater number of verbs are susceptible of the three voices in Greek, than of the two in Sanskrit. Moreover, in Sanskrit there are no contracted verbs, and no difficulties resulting from difference of dialect; and although there are ten conjugations, yet these have

\* But not before *m* the termination of the 1st sing. imperfect Parasmai.

reference to four tenses only; and, under some of these conjugations, only two or three common verbs are contained.

251. Hence it appears, that conjugation in Sanskrit is really *conjugation*, i.e. a process of *Sandhi* or 'junction' of a verbal base (formed out of a root according to ten rules for four of the tenses, and one general rule for the other six) with a common scheme of terminations, and that in conjugating a verb, two things have to be done; 1st, to form the base from the root, in the manner described above; 2dly, to join the base with the terminations, according to euphonic rules.

252. Before proceeding to a detailed explanation of the formation of the verbal base of the simple or primitive verb, under the several classes, it will be worth while to specify the four other verbs deducible from roots, and to explain how they are derived.

a. It has been already shown, at 74, that there are a large number of monosyllabic sounds in Sanskrit, called *roots*, which are the source of verbs as well as nouns. These roots are in number about two thousand; and the theory of grammarians is, that each of them may serve as the rough block out of which the inflective bases of five kinds of verbs may be fashioned: 1. of a primitive, transitive or intransitive; 2. of a passive; 3. of a causal, having often a causal and often merely a transitive signification; 4. of a desiderative, giving a sense of wishing to the root; and 5. of a frequentative (or intensive), implying repetition, or heightening the idea contained in the root.

b. It will be found, however, in practice, that a great number of these two thousand roots never occur at all in the form of verbs, and not always even in the form of nouns; and that the verbs in real use are comparatively few. Of these, moreover, certain particular roots (such, for example, as कृ *kri*, 'to do') are made to do the work of others, and applied to the expression of the most various ideas by compounding them with prepositions and other prefixes. Nevertheless, theoretically, from every root in the language may be elicited five kinds of verbal bases.

c. The first, or primitive verb, is formed from the root, according to the ten different rules, already given, for the formation of the base in the first four tenses. The second, or passive, is formed according to the rule for the change of the root, required by the 4th class; viz. the addition of *ya* in the first four tenses. The third, or causal, is formed according to the rule for the change of the root, required by the 10th class; viz. the addition of *aya* to the root in all the

tenses excepting the aorist. The fourth, or desiderative, is formed by the addition of *sa* or *isha*, the root also undergoing reduplication. The fifth, or frequentative, is formed like the passive, according to the rule required by the 4th class, and is, in fact, a reduplicated passive verb. It may also be formed analogously to the rule for the 3d class. Thus, take the root  $\sqrt{\text{subh}}$  conveying the idea of 'shining'—from this are elicited, 1st, the primitive verbal base, *śobha*, 'to shine;' 2dly, the passive, *subhya*, 'to be bright;' 3dly, the causal, *śobhaya*, 'to cause to shine' or 'illuminate;' 4thly, the desiderative, *śubobhisha*, 'to desire to shine;' 5thly, the frequentative or intensive, *śosubhya* or *śosubh*, 'to shine very brightly.'

d. Note, that as every root may be the source of five different kinds of verbs, so every noun may be the source of a class of verbs (not much used) called *nominal verbs*. An explanation of these will be found after frequentatives at §18.

253. It has already been remarked, that the passive can hardly be considered a *voice*, according to the classical acceptation of the term. In Greek and Latin, a verb in the passive voice corresponds in form with the same verb in the active: thus *audior* corresponds with *audio*,  $\acute{\alpha}\kappa\acute{o}\upsilon\omicron\mu\alpha\iota$  with  $\acute{\alpha}\kappa\acute{o}\upsilon\omega$ , the terminations or system of inflection only being changed. And in Greek, a verb in the passive corresponds with the same verb in the middle voice, both in the form and in the terminations of most of its tenses. But, in Sanskrit, the form of the passive varies entirely in the conjugational tenses from that of the active verb (unless that verb belong to the 4th conjugation), whilst the terminations may sometimes be the same, viz. those of the *Ātmane-pada*. It is rather a distinct derivative from the root, formed on one invariable principle, without any necessary community with the conjugational structure of the active verb. Thus the root *bhid*, 'to divide,' is of the 7th class, and makes *bhinatti* or *bhinte*, 'he divides;' *dvish*, 'to hate,' is, of the 2d class, and makes *dveshṭi* or *dvishṭe*, 'he hates;' but the passive of both is formed according to one invariable rule, by the simple insertion of *ya*, without reference to the conjugational form of the active: thus, *bhidyaṭe*, 'he is divided;' *dvishyaṭe*, 'he is hated.' See 243. a.

a. In fact, though it be a distinct form of the root, a passive verb is really nothing but a verb conjugated according to the rule for the 4th class restricted to the *Ātmane-pada*: and to say that every root may take a passive form, is to say that roots of the 1st, 2d, 3d, 5th, 6th, 7th, 8th, 9th, and 10th classes may all belong to the 4th, when they yield a passive sense: so that if a root be already of the 4th class, its passive is frequently identical in form with its own *Ātmane-pada* (the only difference being, that the accent in the former is on the syllable *ya*, and not, as in the *Ātmane* of the primitive, on the radical syllable).

It might even be suspected, that the occasional assumption of a neuter signification and a *Parasmai-pada* inflection by a passive verb, was the cause which

gave rise to a 4th class as distinct from the passive. Instances are certainly found of passive verbs taking Parasmai-pada terminations, and some passive verbs (e.g. *jáyate*, 'he is born,' from the root *jan*; *púryate*, 'he is filled,' from *prí*; and *tap-gate*, 'he is heated,' from *tap*) are regarded by native grammarians as *Ātmane*-verbs of the 4th class\*. So that it seems not unlikely, that, by making a 4th class, grammarians meant to say that the passive form of verbs, or the addition of *ya* to the root, is also the form that may be used to express a neuter or intransitive signification; the only difference requisite to be made between the two forms being that the one should take the *Ātmane*-pada; the other, the Parasmai-pada inflection. This, at least, is clear that the Parasmai-pada form of the 4th class often yields a neuter signification; and that the *Ātmane*-pada of the same class is identical with the form used to yield a passive sense†. Hence it arises, that many roots appear in the 4th class as neuter verbs, which also appear in some one of the other nine as transitive. For example, *yuj*, 'to join,' when used in an active sense, is conjugated either in the 7th conjugation, or in the causal; when in a neuter, in the 4th. So also, *push*, 'to nourish;' *kṣaṣh*, 'to agitate;' *klīś*, 'to vex;' *śidh*, 'to accomplish.'

254. Similarly, although causal verbs are said to be distinct derivatives from the root, they are in point of fact verbs conjugated according to the rule for the 10th class, and inflected either in Parasmai or *Ātmane*. To say, therefore, that every root may take a causal form, is to say that roots of the first nine classes may all belong to the 10th, when they take a causal sense; and that if a root be originally of the 10th class, it can then have no distinct form for its causal, the primitive verb and the causal being in that case identical (see 289). Indeed, it might be conjectured, that the occasional employment of a causal verb in a transitive, rather than a causal sense, was the reason for creating a 10th conjugation. It would certainly simplify the subject, if this conjugation were not separated from the causal; or, in other words, if the addition of *aya* to the root were considered in all cases as the mark of a causal verb; especially as this affix is not the sign of a separate conjugation, in the way of any other conjugational syllable; for it is retained in most of the other tenses of the verb, not only in the first four, just as the desiderative *iṣh* is retained.

255. The subject of verbs, therefore, will divide itself into two

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\* That the passive does occasionally take the terminations of the Parasmai-pada is shown by Professor Bopp, who gives several instances; as, *chidyat* for *chidyeta*, 'it may be cut.' Nala xiv. 6; *mokshyati* for *mokshyase*, 'thou shalt be liberated.' Other instances may be found in Westergaard; as, *vidyati* for *vidyate*; and *बुद्धवन्* is used in Nala xx. 39. for 'he was seen.'

† The forms given for the aorists of such verbs as *pad*, 'to go,' *budh*, 'to know' (which are said to be *Ātmane*-verbs of the 4th class), could only belong to passive verbs. The forms given by Westergaard are, *apādi*, *abodhi*. See 475.

heads. In the first place, the formation of the base; 1st of primitive, 2dly of passive, 3dly of causal, 4thly. of desiderative, 5thly of frequentative verbs; with their respective participles. In the second place, the exhibition, at full, of the base, united to its terminations, under each of the five forms of verbs consecutively.

Under the first head will be shown, how the root has to be changed before the terminations can be affixed; while the mode of affixing the terminations to the root, thus changed, will at the same time be indicated. Under the second head, examples of the five forms of verbs beginning with primitives will appear conjugated in detail; the base, or changed root, being combined with its terminations in regular sequence.

### PRIMITIVE VERBS.

#### FORMATION OF THE BASE OF THE FIRST FOUR TENSES, IN THE TEN CLASSES.

256. A brief summary of the formation of the base, in the ten classes of verbs, has already been given at 249; and a great peculiarity has been noted—that the special rules for forming the base in the ten classes have reference only to the first four tenses, called *conjugational*, viz. the present, imperfect, potential, and imperative.

Remember, that after passing these four tenses the conjugational structure of the base is forgotten; and in the formation of the bases of the six remaining tenses all roots are as if they belonged to one general conjugation. Hence the last six tenses are called *non-conjugational*. The tenth class alone retains the conjugational structure of the base throughout *most of the non-conjugational tenses*; but as this class consists chiefly of causal verbs, no confusion can arise from this apparent inconsistency. Of the 2000 roots, more than half belong to the 1st class, about 130 to the 4th, about 140 to the 6th, and all may belong to the 10th (see 289). Of the remaining roots, about 70 belong to the 2d, but not more than 20 are in common use; about 20 to the 3d, of which not half are in common use; about 24, of which hardly 6 are common, belong to the 7th; about 30, of which 10 are common, to the 5th; about 10, of which only 2 are common, to the 8th; about 52, of which 15 are common, to the 9th.

257. Primitive verbs, therefore, separate themselves into ten classes, according as they form their conjugational tenses agreeably to one or other of the ten rules given at 249; and these ten classes may be segregated into three groups, which can be regarded as forming three distinct general conjugations, as follows:

a. GROUP I. This (like the first class of nouns whose bases end



in *a* and *á*) is by far the most important and comprehensive, as comprising verbs of the 1st, 4th, 6th, and 10th classes, which agree in making their inflective bases end in *a* (liable to be lengthened to *á*). These also resemble each other in taking substitutions for some of the terminations, after the analogy of nominal bases ending in *a* and *á*. (See the substitutions indicated in the table at 249.)

b. GROUP II. This comprises verbs of the 2d, 3d, and 7th classes, which agree in affixing the regular terminations (at 246) to the final letter of the root, without the intervention of a vowel, after the analogy of the last four classes of nouns whose bases end in consonants.

c. GROUP III, comprising verbs of the 5th, 8th, and 9th classes, also affixes the regular terminations (at 246) to the root; but after the intervention of either *u*, *á*, or *i*, preceded by the consonant *n*.

It will simplify the subject to adhere to the above grouping in giving a detailed explanation of the formation of the base under each class of verbs.

258. Observe—Although, to prevent confusion, it is advisable to preserve the Indian classification of verbs into ten classes; yet it is more in unison with the classical idea of a conjugation, to arrange all verbs under three classes and three conjugations, according to the above grouping. The classical student, therefore, may consider that verbs of the 1st, 4th, 6th, and 10th classes constitute his first conjugation; verbs of the 2d, 3d, and 7th classes, his second conjugation; and verbs of the 5th, 8th, and 9th, his third conjugation.

259. In comparing Sanskrit verbs with Greek and Latin, it might be shown that group I, comprising the 1st, 4th, 6th, and 10th classes, answers to the Greek 1st conjugation in *ω*, the conjugational *ω a* being represented in Greek by *ο* or *ε* (*tarpámas* = *τέρομεν*, *tarpátha* = *τέπετε*); and although the Greek 1st conjugation contains more subdivisions than the first group in Sanskrit, yet the inflection of these subdivisions is similar. As to the Sanskrit 10th conjugation, however, it appears to correspond to Greek verbs in *αζω* and *ιζω*, which, like the 10th, are generally found in company with other verbs from the same root: thus, *καθαρίζω*, 'I make pure' (*καθαίρω*), *στενάζω*, 'I groan' (*στείνω*), where *ζ* is substituted for *γ*, as in *ζεά* for *γα* 'barley.' To this class also may be referred verbs in *αω*, *εω*, and *οω*: thus *párayámi* = *περάω*, where the *γ* has been dropped, and the two *a*'s combined. Latin verbs in *io*, like *audio* &c., seem to be related to the Sanskrit 4th class, as well as to the 10th: thus *cupio* answers to *kupyámi*; and the *i* of *audiebam* answers to the *aya* of the 10th, just as in Prákrit *aya* is contracted into *ε*. The second and third groups of conjugations in Sanskrit (viz. the 2d, 3d, 7th, 5th, 8th, and 9th) answer to Greek verbs in *μ*: thus *emi* 2d conj. = *εἰμι*, *dadámi* 3d conj. = *δίδωμι*. The 7th conjugation, however, has no exact parallel in

Greek, but many Greek and Latin verbs resemble it in inserting a nasal into the middle of the root; see 342. *a*. The 5th and 8th conjugations answer to Greek verbs in *vu* and *u*; and *vu* and *u* are lengthened before certain terminations, just as *uu* is guqated in Sanskrit: thus *striṇomi* = *στέρνωμι*, *striṇoshi* = *στροπύς*, *striṇoti* = *στέρνυτι*, *striṇumas* = *στροπύμες*, &c. The 9th conjugation answers to Greek verbs in *vā* (*vy*): thus *krīḍāmi* = *πέρναμι* (*πέρνημι*), *krīḍīmas* = *πέρναμες*. Compare also Latin forms in *ni*: thus *sternimus* = Sans. *striṇīmas*, from *stri*, 9th conj.

#### THE AUGMENT अ a.

260. Before considering each group in succession, it should be noted that it is an universal rule in all ten classes that the augment अ *a* be prefixed to the base of the imperfect (1st preterite); and when the base begins with अ *a* or आ *ā*, the augment blends with these vowels into *ā*, by 31 (just as in Greek *ε* and *ε* become *η* in *ἡγεῖσθαι*, &c.).

*a*. But when the augment *a* is prefixed to bases beginning with the vowels इ *i*, उ *u*, and ए *ri*, short or long, it blends with them into ऐ *ai*, औ *au*, आर् *ār* (instead of *e*, *o*, *ar*, by 32). Thus the base इत्ता *ictha* becomes in the 3d sing. imperfect ऐत्ता *aiṭthat*, the base उह *ūha* becomes औह *auhata*, and the base एहो *ridhno* becomes आर्हो *ārdhnōt*.

*b*. This rule applies to two of the non-conjugational tenses also, viz. the aorist (or 3d preterite) and the conditional. Observe, that the imperfect, aorist, and conditional are the only three tenses that take the augment *a*.

#### GROUP I.—FORMATION OF THE BASE IN THE 1ST, 4TH, 6TH, AND 10TH CLASSES OF VERBS.

Before entering upon the formation of the base in this group, the student should turn back to the scheme at 247, and recollect that the 1st, 4th, 6th, and 10th classes of verbal bases ending in *a* and *ā* take substitutions for some of the terminations (especially, in the potential Parasmai, and in the 2d and 3d dual of the present, imperfect, and imperative, *Ātmane-pada*), just as nominal bases ending in *a* and *ā* require occasional substitutions in the case-affixes. In the 2d sing. imperative they reject the termination \*.

\* Probably in consequence of the haste with which 'command' is generally expressed.

(GROUP I.)—*First class, containing about 1000 primitive verbs.*

261. Rule for the formation of the base in the four conjugational tenses. Gunate the vowel of the root (except when debarred by 28. b) before every termination of all the four tenses, and affix the vowel **अ** *a* to the root so gunated. Remember, that this vowel **अ** *a* is lengthened into **आ** *ā* before the initial *m* and *v* of a termination, but not when *m* is final, as in the 1st sing. imperfect (1st preterite).

262. Thus, from the root **बुध्** *budh*, 'to know,' is formed the base **बोध** *bodha*, lengthened into **बोधा** *bodhā* before *m* and *v* (Pres. 1.\* *bodhā + mi = बोधामि bodhāmi*, *bodha + si = बोधसि bodhasi*, *bodha + ti = बोधति bodhati*; Du. 1. *bodhā + vas = बोधावस् bodhāvas*, &c.; Åtm. Pres. *bodha + i = बोधे bodhe* by 32, *bodha + se = बोधसे bodhase*, &c.). See table at 583.

263. Similarly, from **जि** *ji*, 'to conquer' (see 590), comes the base **जय** *jaya*, liable to be lengthened into **जया** *jayā*, as before (36. a); from **नी** *nī*, 'to lead,' the bases *naya* and *nayā*; from **भू** *bhū*, 'to be' (*φύω*, Lat. *fu*), the bases *bhava* and *bhavā* (Pres. 1. *bhavamि bhavāmi*, 36. a; 2. *bhavati bhavasi*, *φύεις*, &c., see 584); from **सृप्** *srip*, 'to creep,' the bases *sarpa* and *sarpā* (see 28); from **कृप्** *klrip*, 'to fashion,' the bases *kalpa* and *kalpā*.

a. Note, that *bhū*, 'to be' or 'to become,' is one of the commonest verbs in the language, and like *as*, 'to be,' at 584, 321, is sometimes used as an auxiliary. It is conjugated at full at 585.

264. The base of the imperfect (1st preterite) has the augment **अ** *a* prefixed by 260 (Impf. \* 1. *abodha + m = अबोधम् abodham*, 2. *abodha + s = अबोधस् abodhas*, &c.).

265. In the potential the final *a* of the base blends with the initial *i* of the termination by 32 (Pot. 1. *bodha + iyam = बोधेयम् bodheyam*). So also in the Pres. Åtm. (बोधे &c.). See table at 583.

266. In the imperative the termination is rejected in the 2d. sing. (Impv. \* 1. *bodha + āni = बोधानि bodhāni*, 2. **बोध** *bodha*, 3. *bodha + tu = बोधतु bodhatu*).

267. Roots like **पक्** 'to cook,' **भिज्** 'to beg,' **जीव्** 'to live' (603), cannot change their radical vowels (see 27. a, 28. b), but, as before, affix **अ** *a*, liable to be lengthened to **आ** *ā* (Pres. 1. *पचामि* &c. Åtm. 1. *भिजे* &c.; Pres. 1. *जीवामि* &c.).

\* 1. stands for 1st singular; Du. 1. for 1st dual; Pl. 1. for 1st plural, &c.; Impf. for imperfect; Impy. for imperative.

268. There are some roots ending in the Vṛddhi ऐ ai which cannot be guṇated, but suffer the usual change of Sandhi before आ a and आ d by 37; as, from गै 'to sing,' गै 'to be weary,' कै Aṭm. 'to preserve \*,' धै 'to meditate,' फै 'to fade,' are formed the bases गद्या, गद्या, त्रद्या, ध्यद्या, मद्या. See 595. a.

269. Some roots of the 1st class form their bases in the first four tenses by a change peculiar to themselves, which change is of course discarded in the other tenses: thus, from स्था 'to stand' (see 587), स्था ghrd, 'to smell' (588), पा 'to drink' (589), प्ना 'to blow,' प्ना 'to repeat' or 'think over,' come the bases तिष्ठ tishṭha, तिष्ठ jighra, पिब piva, धन dhama, मन mana, the final a being, as before, liable to be lengthened.

a. It should be noted that स्था sthā and स्था ghrd are properly reduplicated verbs of the 3d class at 330. The reduplicated base, by 331, would be tasthā, jaghrd: but as the reduplication is irregular, and the radical d gives way to the conjugational a, grammarians place these roots under the 1st class. The Greek ἵστημι, on the other hand, has not shortened its radical vowel in the singular.

270. ~~Agam.~~ from दृश् 'to see,' गम् 'to go,' यम् 'to restrain,' च् 'to go,' सद् 'to sink,' सद् (Aṭm. in conj. tenses, Par. in others) 'to fall,' 'to perish,' are formed the bases पश्य paśya, गच्छ gačcha, यच्छ yačcha, च्छिच्छ ricccha, सीद sida, शीय śiya (Pres. 1. पश्यामि paśyāmi, &c.).

a. According to Pāṇini (VII. 3, 78), दा 'to give' may sometimes substitute the base यच्छ yačcha; and च् 'to go,' the base धाव dhāva.

b. गृह् 'to conceal' forms गृह्; छिप् 'to spit,' छीप; नृन् 'to cleanse,' नार्ज (Pres. 1. गृहामि &c.).

c. क्न् 'to step,' क्न् 'to tire,' च्न् (with चा) 'to rinse the mouth,' lengthen their medial vowels, but the first only in Parasmai (Pres. 1. क्नामि &c., but Aṭm. क्नेमि).

d. दंश् 'to bite,' रञ् 'to colour,' लञ् 'to adhere,' लञ् 'to embrace,' drop their nasals (Pres. 1. दंशामि &c., रंशामि &c.).

e. यम् Aṭm. 'to yawn' makes its base यम्, and even लम् Aṭm. 'to receive' sometimes becomes लम् in Epic poetry.

271. लम् Aṭm. 'to love' forms its base after the analogy of the 10th class (Pres. 1. कामये &c.), and some other roots add द्या: thus, from गुप् 'to protect,' गोपय gopāya; from धूप 'to fumigate,' धूपय; from विच् 'to go,' विजाय; from च्छ् Aṭm. (meaning 'to praise,' not 'to wager'), पशाय; from पन् Aṭm. 'to praise,' पनाय.

a. कुदै Aṭm. 'to play,' like all roots containing ir and ur compounded with another consonant, lengthens the vowel (Pres. 1. कुदै &c.).

(GROUP I.)—Fourth class, containing about 130 primitive verbs.

272. Rule for the formation of the base in the four conjugational

\* A form स्नाहि, as well as स्नायस्, is found in Epic poetry for the 2d sing. imperative of this root.

tenses. Affix **य** *ya* to the root. The vowel of the root is not gunated, and generally remains unchanged. Remember, that the inserted **य** *ya* is liable to become **य** *yá* before an initial *m* and *v* of the terminations of the four tenses (but not before the *m* of the 1st sing. imperfect), as in the 1st class at 261.

273. Thus, from **सिद्** *sidh*, 'to succeed,' is formed the base **सिध्य** *sidhya* (Pres. 1. *sidhyá + mi* = **सिध्यामि** *sidhyámi*, 2. **सिध्यसि** *sidhyasi*, &c.; Impf. *asidhya + m* = **असिध्यन्** *asidhyam*, &c.; Pot. 1. *sidhya + iyam* = **सिध्येयन्** *sidhyeyam*, 2. **सिध्ये** *sidhyes*, &c.; Impv. 1. *sidhya + áni* = **सिध्यामि** *sidhyáni*, &c. Átm. Pres. 1. *sidhya + i* = **सिध्ये** *sidhye*, *sidhya + se* = **सिध्यसे** *sidhyase*, &c.). See 616.

274. Similarly, from **मा** *má*, 'to measure,' the base **माय** *máya* (Pres. 1. Átm. *máya + i* = **माये** *máye*, &c.); from **क्षिप** *kship*, 'to throw,' **क्षिप्य** *kshipyá*; from **नृत्** *nṛit*, 'to dance,' **नृत्त** *nṛitya*; from **वृ** 'to fly,' **व्रीय** (Pres. Átm. 1. **व्रीये**).

275. Roots ending in *am* and *iv*, and one in *ad*, lengthen the vowel; as, from **दि** *div*, 'to play,' **दीय** *dīya*; from **भ्रम्** *bhram* (also c. 1), 'to wander,' **भ्राय** *bhrāmya*; from **मद्** *mad*, 'to be mad,' **माय** *māya*. Similarly, **क्रम्** (also c. 1) 'to step,' **कृन्** 'to endure,' **कृन्** 'to grow weary,' **हन्** 'to be afflicted,' **हन्** 'to be tamed;' but *bhram* may optionally form **भ्राम्य** *bhramya*.

276. If a root contain a nasal it is generally rejected; as, from **भ्रश्** 'to fall,' **भ्रश्य** *bhrasya*; from **रज्** 'to colour,' **रज्य**; **जन्** 'to be born' makes **जाय** *jāya* (Pres. 1. Átm. **जाये**), lengthening the vowel, to compensate for the loss of *n*.

a. Roots ending in **ओ** *o* drop this *o* before the conjugational *ya*: thus, **सो** *so*, 'to end,' makes its base **स्या**. Similarly, **शो** 'to cut,' **शो** 'to sharpen,' **दो** 'to divide.'

277. The following are anomalous. From **जृ** 'to grow old,' **जीर्य** *jīrya*; from **विद्** 'to pierce,' **विध्य** *vidhya*; from **मिद्** 'to be viscid,' **मेद्य** *medya*.

Observe—Although this class includes only 130 primitive verbs (generally neuter in signification), yet every one of the 2000 roots in the language may have a passive form which follows the Átmane-pada of this class, differing from it only in the position of the accent, see 253. a.

(GROUP I).—Sixth class, containing about 140 primitive verbs.

278. Rule for the formation of the base in the four conjugational tenses. Affix the vowel **अ** *a* to the root, which is not gunated, and in other respects generally remains unchanged. Remember, that the inserted **अ** *a* becomes **अ** *á* before an initial *m* and *v* of the terminations of the four tenses (but not before the *m* of the 1st sing. imperfect), as in the 1st and 4th conjugations at 261 and 272.

279. Thus, from क्षिप् *kship*, 'to throw,' comes the base क्षिप् *kshipa* (Pres. 1. *kshipá + mi* = क्षिपामि *kshipámi*, 2. *kshipa + si* = क्षिपसि *kshipasi*; Pot. 1. *kshipa + iyam* = क्षिपेयम् *kshipēyam*, &c. Átm. Pres. 1. *kshipa + i* = क्षिपे *kshipe*; see 635); from तुद् *tud*, 'to strike,' तुद् *tuda*; from दिक्ष् *diś*, 'to point out,' दिक्ष् *dīśa*.

280. Roots in इ i, उ u or ऊ ū, च् च ri and च् च ri, generally change those vowels into इय *iy*, उय *uy*, रिच *riy*, and इर *ir* respectively; as, from रि, 'to go,' comes the base रिच *riya*; from नु 'to praise,' नुच *nuva*; from धू 'to agitate,' धुच *dhuva*; from मृ 'to die,' म्रिच *mriya* (626); from कृ *kr*, 'to scatter,' किर *kira* (627).

a. गृ 'to swallow' makes either गिर or गिल्.

281. A considerable number of roots of the sixth class, ending in consonants, insert a nasal before the final consonant in the four tenses; as, from मुच, 'to let go,' comes the base मुच *muñca*; from लिप् 'to anoint,' लिप् *limpa*; from कृत् 'to cut,' कृत् *kuñta*; from सिच 'to sprinkle,' सिच *siñca*; from लुप् 'to break,' लुप् *luṃpa*. Similarly, पिच 'to form,' 'organize,' विद् 'to find,' सिद् 'to trouble.'

282. The following are anomalous. From इच्, 'to wish,' comes the base इच्छ *icchā*; from अच् 'to ask,' प्रच्छ *pricchā*; from भ्रज् 'to fry,' भृज् *bhrijja*; from ञच् 'to deceive,' विच् *viśā*; from मृच् 'to cut,' वृच् *vriśā*; from मृह् 'to kill,' मृह् *trīha*.

a. The roots ञद् and मृद् are sometimes regarded as falling under this class; see their bases at 270.

(GROUP I.)—Tenth class, containing a few primitive verbs and all causals.

283. Rule for forming the base in the four conjugational tenses. Gunate the vowel of the root throughout every person of all the four tenses (except when debarred by 28. b), and affix अय *aya* to the root so gunated. This अय *aya* becomes अया *ayá* before initial *m* and *v* of the terminations of the four tenses, but not before *m* of the 1st sing. imperfect.

284. Thus, from चुर *cur*, 'to steal,' is formed the base चोरय *coraya* (Pres. 1. *corayá + mi* = चोरयामि *corayámi*, 2. *coraya + si* = चोरयसि *corayasi*, &c.; Impf. 1. *acoraya + m* = अचोरयम् *acorayam*, &c., see 638; Pot. 1. *coraya + iyam* = चोरयेयम् *corayeyam*; Impv. 1. *coraya + áni* = चोरयाणि *corayáni*, &c., see 58).

285. Roots ending in vowels generally take Vridhhi instead of Guna; as, from प्री 'to please,' प्रायय *práyaya* (see 485. a); from धृ 'to hold,' धारय *dharaya*. But चृ 'to choose' makes चरय *caraya*. This last, however, is generally regarded as a

286. Roots containing the vowel **अ** before a single consonant generally lengthen this vowel; as, from **ग्रस्** 'to swallow,' **ग्रासय** *grāsaya*: but from **चङ्** 'to mark,' **चङ्गय**; from **दण्** 'to punish,' **दणय**.

a. The following, however, do not lengthen the medial **अ**, though followed by a single consonant: **कृ** 'to say' (**कथय**); **गण्** 'to count,' **गणय**; **जृ** 'to sin,' **जृय** 'to tie,' **रृ** 'to arrange,' **पृ** *Ātm.* in the sense of 'to surround,' **रृ** 'to scream,' **वृ** 'to wound,' **जृ** and **जृ** in the sense of 'to be lax or weak,' **रृ** 'to quit,' **पृ** *Ātm.* 'to go,' **गृ** 'to sound,' **जृ**, **खृ**, **खृ**, **खृ**, 'to sound,' **कृ** 'to count' (also lengthened in Epic poetry); **जृ** 'to spend,' and others less common.

287. **कृ**, 'to celebrate,' 'to praise,' makes **कीर्तय** *kīrtaya* (Pres. **कीर्तयामि**).

288. A few roots with a medial **यृ** retain that vowel unchanged; as, from **स्पृह्** 'to desire,' **स्पृहय**; **मृ** 'to search,' **मृगय**; **मृ** 'to bear,' **मृषय** (more commonly **मषय**); **गृह्** *Ātm.* 'to take,' **गृहय** (also **ग्राहय**); **कृप** 'to pity,' **कृपय**; but **मृ** 'to wipe' takes *Vridhhi* (**माषय**). Some of these may be regarded as nominals.

a. The following also do not change their medial vowels: **सुख** 'to be happy,' **पृह** 'to bind,' **स्पृह** 'to become manifest,' **कुण** or **गुण** 'to consult.'

b. There are a few roots of more than one syllable (see 75. a) said to belong to the 10th class, viz. **सभाज्** 'to worship,' **जघणीर्** 'to despise,' **संघ्राम्** 'to fight,' **कुनाट्** or **कुनाल्** 'to play,' **गवेज्** 'to search,' **विडम्ब** 'to imitate,' **निवास** 'to put on,' **संकिन्** 'to invite,' **जाम्दोल्**, **हिन्दोल्**, **हिन्नोल्**, **मेन्नोल्**, 'to swing,' **पत्सूल्** or **पत्सुल्** or **पत्सुल्** 'to cut off.' These and a few monosyllabic roots of the 10th class, such as **चञ्ज** 'to divide,' **जृ** 'to ask,' **मिज्** 'to mix,' **चङ्** 'to mark,' **मृ** 'to make water,' **मृ** 'to thread,' **वीज्** 'to fan,' **जिहृ** 'to perforate,' **जृ** 'to sound,' and others less common, can, according to some grammarians, form their bases optionally with *āpaya*: thus, **चञ्ज** may make in Pres. 1. **चञ्जापयामि** or **चञ्जयामि**.

289. It has been shown that every root may have a causal form, which follows the rule of conjugation of the 10th class; and it has already been remarked at 254, that it may be owing to the fact that there are a number of active primitive verbs not causal in their signification, but conjugated like causals, that a 10th class has arisen as distinct from the causal. In verbs of this class the causal form will generally be identical with the primitive. Again, as some verbs which are really causal in their signification are regarded as belonging to the 10th class, there will often be a difficulty in determining whether a verb be a primitive verb of the 10th conjugation, or a causal verb. Hence the consideration of the 10th conjugation must to a great extent be mixed up with that of the causal form of the root. See the special changes applicable to causals at 483—488.

a. Observe, that all verbs, whether primitive or causal, which belong to the 10th class, have this great peculiarity, viz. that the conjugational *aya* is carried throughout all the tenses of the verb, non-conjugational as well as conjugational, except only the aorist and the precativē, *Parasmai-pada*. (compare 254). For this reason the formation of the base of the non-conjugational tenses of verbs

of the 10th conjugation will not be explained under the general head of the non-conjugational tenses (at 363), but will fall under causal verbs.

b. According to some grammarians all verbs of the 10th class may also belong to the 1st. It has been already pointed out that many verbs of the 10th are also conjugated in other classes; and many may be regarded as nominals.

### FORMATION OF THE BASE IN GROUPS II AND III, COMPRISING THE 2D, 3D, 7TH, 5TH, 8TH, AND 9TH CLASSES OF VERBS.

290. Before entering upon the formation of the base in the remaining two groups, the student should turn back to the table at 247, and observe that they take the regular terminations of the memorial scheme, with few substitutions, except in the 3d plur. present and imperative, *Ātmane-pada*, where the nasal is rejected in all six classes.

a. The 3d class, however, owing to the burden occasioned by reduplication, rejects the nasal from the 3d plur. of the *Parasmai-pada*, as well as from the *Ātmane-pada*, in these two tenses, and takes *us* for *an* in the 3d pl. imperfect.

b. Two roots, moreover, in the 2d class (जृष् 'to eat' and शास् 'to rule')\*, and roots of more than one syllable (as, दृष्टिस् 'to be poor,' चकास् 'to shine,' जागृ 'to be awake,' all formed by reduplication), resemble the 3d class in rejecting the nasal from the 3d pl. *Parasmai*, and taking *us* for *an* in the imperfect.

c. Some roots ending in *d*, as पा, या, and a few others of the 2d class, as विद्, शिद्, &c., also optionally take *us* for *an* in the imperfect, before which a final *d* is dropped.

291. Observe also, that roots ending in consonants, of the 2d and 3d, and all roots of the 7th, and the root हृ of the 3d class, take *dhi* (the Greek *θι*) for *hi* in the 2d sing. imperative† (see 247); and that roots ending in vowels, of the 5th, and all roots of the 8th, and roots ending in consonants of the 9th class, resemble the first group of classes at 259, in rejecting this termination *hi* altogether.

292. Again, roots ending in consonants will reject the terminations *s* and *t* of the 2d and 3d sing. imperfect by 43. a, changing the final of the root, if a soft consonant, to an unaspirated hard, by 42. a; and in other respects changing a final consonant, as indicated at 43. b, c, d, e. In roots ending in ण, ष, ह, वृ, the 3d person rejects the termination *t* regularly, and ends therefore in simple ण; the 2d person optionally rejects either the termination *s*, and ends therefore in *t*, or the

\* *Sās* probably follows the analogy of reduplicated verbs, on account of its double sibilant. It may have been a contraction of शसस्. So जृष् may be a corruption of जृषस्.

† *Dhi* was originally the only form. Hence in the Vedas दृषि (κλῡθι); and in the Mahā-bhārata जयतृषि. *Dhi* then passed into *hi*, as *dhiis* passed into *hiis*, and *dhiāni* into the Latin *humus*.



final dental of the root, and ends then in *s*: ex. gr. *vid*—3d person *avet*, 2d person *avel* or *aves*.

a. If a root end in  $\text{ṣ}$  *s*, this *s* must be changed to  $\text{ṣ}$  *t* in the 3d person; and may be optionally so changed in the 2d person, see 304. a.

b. If a root end in  $\text{ṣ}$  *h*, this final *h* becomes  $\text{ṣ}$  *k* in the 2d and 3d sing. imperfect of roots beginning with  $\text{ṣ}$  *d*: in all other roots the final  $\text{ṣ}$  *h* becomes  $\text{ṣ}$  *t* (cf. 305). In both cases the aspiration is thrown back on the first consonant of the root, if this is allowed by the general rule (42. c, 306. a).

293. Although comparatively few verbs fall under the last two groups of classes, yet some of these are among the most useful in the language. Their formation presents more difficulties than that of the 1st group, containing the 1st, 4th, 6th, and 10th classes. In these latter the verbal base, although varying slightly in each, preserves the form assumed in the singular before all the terminations of every conjugational tense; but in the last two groups the base is liable to variation in the various persons and numbers of most of the tenses, such variation being denoted by the letter P and other indicatory letters of the memorial scheme at 246, which, be it remembered, are significant only in reference to the second and third groups, and not to the first.

a. In the perfect (2d preterite), however, being a non-conjugational tense, the P is equally significant for verbs of all conjugations. Observe—This P, which usually indicates that in those persons of the tense where it occurs, the verbal base must be gunated, is generally to be found after light terminations. The 1st, 2d, and 3d sing. Parasmai of the present, imperfect, and perfect are manifestly light terminations. The 3d sing. Parasmai of the imperative is also clearly light. The object, therefore, of the P in these forms is to show, that fulness of form or weight is to be imparted to the root or base before these light terminations, and these only: thus  $\text{ṣ}$  *i*, 2d conj., ‘to go,’ is in the pres. sing. *emi*, *esi*, *eti*; in du. *ivas*, *ithas*, *itas*; in pl. *imas*, &c.: just as in Greek *εἶμι*, *εἶς*, *εἶσι*; *ἴτεν*, *ἴτεν*; *ἴμεν*, &c.: compare also *φημί* (for *φᾶμι*), *φῆς*, *φησί*, *φᾶτέν*, *φᾶτέν*, *φᾶμέν*, *φᾶτέ*, *φασί*. So again, *stri*, ‘to strew,’ is in pres. sing. *striṣomi*, *striṣushi*, *striṣoti*; in du. *striṣivas*, *striṣithas*, *striṣitas*; in pl. *striṣimas*, &c.: just as in Greek *στέρνυμι*, *στέρνυς*, *στέρνυτι*, *στέρνυτεν*, *στέρνυτεν*, *στέρνυμες*, &c. Similarly, *kri*, ‘to buy,’ is in pres. sing. *kriṣami*, *kriṣai*, *kriṣati*; in du. &c. *kriṣivas*, *kriṣithas*, *kriṣitas*, *kriṣimas*, &c., the *d* being heavier than *i*. Compare Greek *πέρνημι* (*πέρνημι*), *πέρνης*, *πέρνητι*, *πέρνητεν*, *πέρνητεν*, &c. The P stands after the terminations of the first six persons of the imperative, Parasmai and *Ātmane*, to indicate that even before these heavy terminations the base must be full. Perhaps the reason of this may be that these six forms agree more with the Vedic mood called *Let* than with the other forms of the imperative. See Bopp’s Comp. Gr. 722. When a root ending in a consonant is long by nature or position, no

additional weight is necessary, and no Guṇa is then possible (see 28. b); but in place of Guṇa, the root or base sometimes remains unmutated before the light terminations, while mutilation takes place before the heavy. The same holds good in roots ending in *d*: thus *dd* and *dh* suppress their final vowels before the heavy terminations, and preserve them before the light; see 335, 336. Similarly, *as*, 'to be,' which by 28. b. cannot be guṇated, drops its initial vowel before the heavy terminations, retaining it before the light; see 322, and compare 320.

294. Another source of difficulty is, that in the second group (viz. the 2d, 3d, and 7th) the verbal base will generally end in a consonant, as most of the roots in these classes end in consonants, and there is no provision for the interposition of a vowel between the root and the terminations. This group of verbal bases, therefore, will resemble the last four classes of nominal bases; and the combination of the final consonant of a base with the initial *t*, *th*, *dh*, or *s*, of a termination in the conjugational tenses of these three classes requires a knowledge of the laws of Sandhi already propounded, as well as of the following additional rules.

a. Remember, that as regards the initial *m*, *v*, *y*, or vowel of a termination, a hard consonant at the end of a root is not made soft before these letters, but remains unchanged: thus, *vač* + *mi* = *vačmi*, *tekship* + *vas* = *tekshipvas*, and *vač* + *yám* = *vatyám*. See r. 41. c.

295. Observe—The following rules will also apply in forming the conjugational tenses of the Parasmai-frequentative (see 514), and in forming the base of the non-conjugational tenses of *all* the class except the 10th, and in some of the participles; for although in most roots ending in consonants provision is made for the insertion of the vowel *ṛ i* (see 391) before the terminations of these tenses, yet there is a large class of common roots which reject this inserted vowel, leaving the final of the base to coalesce with the initial consonant of the termination. It will be convenient, therefore, in the following pages to introduce by anticipation examples from the non-conjugational tenses and participles.

*Combination of final* च, छ, ज, झ, with त, थ, ध, स.

296. Final च and ज, before त, थ, ध, and स, are changed to क (compare 43. d), the क blending with स into क्श by 70, and becoming क्ग before ध: thus, *vač* + *ti* = *vakti*; *vač* + *thas* = *vakthas*; *vač* + *si* = *vakshi*; *moč* + *syámi* = *mokshyámi*; *nut* + *ta* = *mukta*;

*tyaj + ta = tyakta*; *tyaj + syámi = tyakshyámi*. The same applies to final *jh*, but this is not likely to occur.

a. Similarly, final *th* before *s*; as, *práth + syámi = prakshyámi*.

297. But a final *th* and *j* are sometimes changed to *sh* before *t*, *th*; and *t*, *th*, then become *ṭ*, *ṭh*: thus, *मार्ज + ti = मर्ति*; *मृज् + thas = मृहस्*; *मृज् + ta = मृह*; *प्रज् + tá = प्रहा*.

a. Similarly, a final *j* may be changed to *ḍ* before *dh*, which then becomes *ḍh*.

b. भज् 'to fry,' मज् 'to be immersed,' and वज् 'to cut,' reject their last consonant, and the first two are treated as if ending in *ḥ*, the last as if ending in *ḡ*. See 632, 633, 630.

*Combination of final ḥ dh, bh, with t, th, s.*

298. Final *dh* and *bh*, before *t* and *th*, are changed, the one to *d*, the other to *b*, and both *t* and *th* then become *ṭh*: thus, *rundh* with *tas* or *thas* becomes equally *रुन्दस् runddhas*; *labh + táhe = लभहे labdháhe*; *bodh + táhe = बोद्धहे*.

Note—A similar rule applies to final *gh*, which must be changed to *g*, but this can rarely occur.

a. Observe—When final *dh* is preceded by a conjunct *n*, as in *rundh*, then the final *dh*, which has become *d* (before *t* and *th* changed to *ṭh*), may optionally be rejected; so that *rundh + tas = रुन्दस्* or *रुन्धस्*; *rundh + tam = रुन्धं* or *रुन्धं*.

299. Final *dh* and *bh*, before *s*, are changed by 42, the one to *t*, the other to *p*: thus, *रुणध् ruṇadh + सि si* becomes *रुणत्सि ruṇatsi*; *sedh + syámi = setsyámi*; *labh + sye = lapsye*.

a. If the initial of the syllable containing the final aspirate be *g*, *d*, *b*, or *ḡ*, then the aspirate, which has been rejected in the final, is thrown back on the initial; as, *बोध् bodh + स्ये sye = भोत्स्ये bhotsye*; *दध् dadh + स्वा sva = धत्स्वा dhatsva*: and in the case of *ḡ* the same applies before *t* and *th*, against 298. See 336, 664. Cf. *θρέψω* from *τρέφω*.

b. The aspirate is also thrown back on the initial, when final *dh* is changed to *d*, before the terminations *dhve* and *dhvam*. See 336, 664.

*Combination of final ṣ, sh, s, with t, th, s, dh.*

300. Final *ṣ*, before *t* and *th*, is changed to *sh*; and the *t*, *th*, take the cerebral form *ṭ*, *ṭh*: thus, *ईज् + te = ईहे*; and *दज् + thás = देहास्*.

301. Similarly, final *śh*, before *त t* and *थ th*, requires the change of *t*, *th*, to *द d*, *ड d*: thus, *डेष् + ti* = *डेडि*; and *डिष् + thas* = *डिडम्*.

302. Final *ś s* or *śh*, before *स s*, is changed to *क् k* by 43. e, the *स् s* then becoming *ष sh* by 70: thus, *वञ् + si* = *वसि*; *डेष् + si* = *डेसि*; *द्रञ् + syāmi* = *द्रस्यामि*.

a. Final *क् ksh* is also changed to *क् k*; as, *वक् + से* = *वसे*.

303. Final *ś s* or *śh*, before *ध dh*, is changed to *ह d*, the *ध dh* becoming *ढ dh* by 51: thus, *डिष् + dhi* = *डिडि*. Similarly, *डिष् + dhvam* = *डिडुं*. A final *ञ j* may also follow this rule; see 632, 651.

a. Final *क् ksh* also becomes *ह d*, *k* being dropped; as, *वक् + ध्वे* = *वह्वे*.

304. Final *स् s*, before *ध dh*, is either dropped or changed to *ह d*: thus, *ताकस् + dhi* = either *वकाधि takádhi* or *वकाडि takáddhi*; *ज्ञास् + dhi* = *ज्ञाधि*; *हिंस् + dhi* = *हिन्धि* or *हिडि*, see 658, 673.

a. Before *स s* it is changed to *त् t*; as, *वास + syāmi* = *vatsyāmi*. So optionally in 2d sing. impf. of *ज्ञास्*, *अस + s* = *असत्* = *asát* (or *asás*).

#### *Combination of final ह h with त t, थ th, स s, ध dh.*

305. In roots beginning with *द d*, like *दुह् duh*, 'to milk,' final *ह h* is treated as if it were *घ gh*, and is changed to *ग् g* before *त t* and *थ th*, and both *t* and *th* then become *ध dh*: thus, *दुह् duh + tas* or *thas* becomes equally *दुग्धस् dugdhas*; *दह् dah + tásmi* = *dagdhásmi*.

Note—In the root *नह्* the final *ह h* is treated as if it were *घ gh*, and becomes *ह d*, after which *t* and *th* both become *ध dh*. See 624.

a. But if a root begin with any other letter than *द d* or *न n*, then its final *ह h* is dropped, and both the *त t* and *थ th* of the termination become *ढ dh*. Moreover, to compensate for the rejection of the final *ह*, a radical vowel (except *ri*), if not gunated, is lengthened, and in the roots *सह sah* and *वह vah*, 'to bear,' changed to *o*; as, *मुह् + ta* = *मूढ*; *रुह् + ta* = *रूढ*; *लेह् leh + ti* = *लेदि ledhi*; *रोह् + tásmi* = *रोढास्मि*; *sah + tá* = *सोढा*; *vah + tá* = *वोढा*. But *नृह् + त* = *नृढ* (Pāṇ. VI. 3, 111).

b. *दुह्* 'to injure,' *मुह्* 'to be foolish,' *निह्* 'to love,' *जुह्* 'to vomit,' optionally follow either 305 or 305. a.

306. Final *ह h*, before *स् s*, follows the analogy of final *श् ś* and *श्h*, and is changed to *क् k*, which blends with *स s* into *क् ksh*: thus, *लेह् leh* with *si* becomes *लेसि*; *रोह् + syāmi* = *रोस्यामि*. Similarly, in Latin, final *h* becomes *k* before *s*; as, *veksit* (*vexit*) from *veho*.

a. And if the initial of the syllable ending in *ह h* be *ह d*, *ग् g*, *घ gh*,

or  $ह$   $h$  (the two latter, however, are not likely to occur), then the final  $ह$   $h$  is still changed to  $क$   $k$  before  $s$ ; but the initial  $द$   $d$  and  $ग$   $g$  are aspirated according to the analogy of 42.  $c$ ; thus, दोह्  $doh + si =$  दोहि; दह्  $dah + syámi =$  दह्यामि; अगुह्  $aguh + sam =$  अगुह्यं.

$b$ . In the root नह्  $nah$  final  $ह$   $h$  is treated as if it were  $dh$ , and becomes  $त$   $t$  before  $स$   $s$ . Compare 182.  $c$ , and see 624.

$c$ . In roots beginning with  $द$   $d$ , like दुह्  $duh$  and दिह्  $dih$ , final  $ह$   $h$  becomes  $ग$   $g$  before  $dh$ ; i. e. before the  $dhi$  of the 2d sing. imperative, and before the terminations  $dhve$  and  $dhvam$  (see  $d$ . below): thus, दुह्  $duh + dhi =$  दुरिष  $dugdhi$ . And in a root beginning with  $n$ , like नह्  $nah$ , final  $ह$   $h$  becomes  $द$   $d$  before these terminations.

But if the root begin with any other letter than  $द$   $d$  or  $न$   $n$ , then final  $ह$   $h$  is dropped, and the  $व$   $dh$  of the termination becomes  $द$   $dh$ , the radical vowel (except  $च$   $ri$ ) being lengthened: thus, लिह्  $lih + dhi =$  लीहि;  $lih + dhvam =$  लीह्वं. An option, however, is allowed in the case of the roots at 305.  $b$ .

$d$ . And 306.  $a$ . applies before  $dhve$  and  $dhvam$ , when final  $ह$   $h$  becomes  $ग$   $g$  or is dropped, although not before  $dhi$  of the imperative: thus, दुह्  $duh + dhve =$  धुह्ये  $dhugdhve$ ; and  $aguh + dhvam =$  अगुह्वन्  $aguhádhvam$ .

(GROUP II.)—Second class, containing 70 primitive verbs.

(See rr. 290, 291, 292.)

307. Rule for forming the base in the four conjugational tenses. Gunate the vowel of the root (except when debarred by 28.  $b$ ) in the strong forms, or before those terminations only which are marked with P in the memorial scheme at 246. Before all the other terminations the original vowel of the root must be retained by 293.  $a$ .

Remember, that no vowel is interposed between the root and the terminations. Compare Greek verbs like  $\epsilonἶμι$ ,  $\phiημί$ , &c. See 258.  $a$ , 294.

308. Thus, from विद्  $vid$ , 'to know' (Greek  $\epsilonἶδω$ ,  $\ἴδω$ , Lat. *video*), is formed the base of the singular present  $ved$  (1.  $ved + mi =$  वेदि  $vedmi$ , &c.), and the base of the dual and plural  $vid$  (Du. 1.  $vid + vas =$  विद्वस्  $vidvas$ , &c.; Pl. 1.  $vid + mas =$  विद्वस्  $vidmas$ , &c.). So also the base of the imperfect  $aved$  and  $avid$  (1.  $aved + am =$  *avedam*, 2.  $aved + s =$  *avet* or *aves* by 43.  $a$ . and 292); the base of the potential  $vid$  (1.  $vid + yám =$  विद्यान्  $vidyám$ , &c.); and the base of the imperative

*ved* and *vid* (1. *ved* + *āni* = *vedāni*, 2. *vid* + *dhi* = *viddhi* 291, *ved* + *tu* = *vettu*; Du. 1. *ved* + *āva* = *vedāva*, &c. \*). See the table at 583.

a. A contracted form of the perfect of *vid* (365) is sometimes used for the present: thus, Sing. *veda*, *vettha*, *veda*; Du. *vidva*, *vidathus*, *vidatus*; Pl. *vidma*, *vida*, *vidus*; see 168. a. Compare the Greek *οἶδα* or *φοῖδα* from the root *Fid* (*εἶδω*), also used with a present signification; and the Latin *vidi*, *vidisti*, &c. Cf. also the present *vidmas* with *ἴδμεν* (*ἴσμεν*), *vittha* with *ἴστε*, and *viddhi* with *ἴσθι*. Compare also the old English verb 'to wit.'

309. Similarly, from *हि*, 'to hate,' come the bases *dvesh* and *dviṣ* (Pres. 1. *द्वेषि*; Du. 1. *द्विष्यस्*, &c.; see 657).

310. So also, from *इ*, 'to go,' come the bases *e* and *i* (Pres. 1. *इमि* *emi*, cf. *εἰμι*, 2. *इमि* by 70, 3. *इति*; Pl. 1. *इमस्*, *ἴμεν*, see 645).

a. *जागृ* 'to awake' makes, in the same way, *jāgar* and *jāgrī* (Pres. 1. *जागर्ते*, &c.; Du. 1. *जागृवस्*; Pl. 3. *जाग्रति*; Impf. 2, 3. *जजागर्* or *जजागं*; Du. 3. *जजागृतां*; Pl. 3. *जजागरुस्*; Pot. 1. *जागृतां*; Impv. 3. *जागृतु*; Pl. 3. *जाग्रतु* 290. b).

311. The preposition *अधि* *adhi*, 'over,' prefixed to the root *इ*, 'to go,' gives the sense of 'to read' (*Ātmane-pada* only): *इ* then becomes *iy* (compare 123) and blends with *adhi* into *अधीय्* *adhīy* before the vowel-terminations of the pres., impf., and pot. Before the consonantal terminations it becomes *अधी* *adhī*. (Hence the Pres. 1. *अधीये*, 2. *अधीये*, 3. *अधीते*; Du. 1. *अधीयहे*, &c.; Pl. 3. *अधीयते*; Impf. 1. *adhi* + *a* + *iy* + *i* = *अध्यैयि* by 260. a, 2. *अध्यैयास्*, 3. *अध्यैत*; Du. 1. *अध्यैयहि*, 2. *अध्यैयायां*, &c.; Pot. 1. *अधीयीय*, *अधीयीयास्*, &c.; Impv. 1. *adhi* + *e* + *ai* = *अध्यै* by 36. a, 2. *अधीय्य*, &c.)

a. The preposition *आ* *ā* is prefixed to the root *इ*, according to the usual rules of Sandhi, and gives the sense of 'to come:' thus, Pres. *इमि*, *इमि*, *इति*; *इवस्*, &c.; Impf. *आयं*, *इस्*, &c.; Pot. *इयां*, *इयास्*, &c.; Impv. *आयानि*, *इहि*, *इतु*, &c. Again, the prep. *अप* *apa* prefixed gives the sense of 'to go away;' thus, Pres. *अपेमि*, &c.: and the prep. *अव* gives the sense of 'to know;' as, Pres. *अवेमि*.

312. So also other roots in *ई* and *उ* or *ऊ* change these vowels to *iy* and *uv* (compare 123 and 125. a) before the vowel-terminations; as, from *वी* *vī*, 'to go,' come *वे*, *व*, and *विय* (Pres. 1. *वेमि*, &c.; Du. 1. *वीवस्*; Pl. 3. *विदन्ति*)†. Similarly, *वृ* 'to bring forth' (*Ātmane* only), makes in Pres. S. Du. Pl. 3. *वृते*, *वृषते*, *वृषते*; and in Impv. S. Du. Pl. 1. *वृषे*, *वृषावहे*, *वृषानहे*, *Gūṇa* being suppressed.

\* The imperative of *vid* is optionally formed with the syllable *dm* and the auxiliary verb *kṛi* (compare 384): thus, S. 3. *विदांकरेतु* or *विदाङ्करेतु*. Pāṇini III. 1, 41. And this root may optionally insert *r* in the 3d pl. *Ātm.* of the pres., impf., and impv.: thus, *विदते* or *विदृते*, *अविदत्* or *अविदृत्*, *विदतां* or *विदृतां*.

† According to some the 3d pl. impf. of *वी* is *अविवत्* as well as *अविदत्*.

313. स्तु *stu* and यु *yu*, 'to praise;' यु *yu*, 'to join,' 'to mix;' and रु *ru*, 'to sound'—follow 312, but take Vṛiddhi instead of Guṇa before the consonantal P terminations\*. Hence the bases स्तौ *stau*, स्तु *stu*, and स्तुप् *stuv*; see 648. Before the vowel P terminations both Vṛiddhi and Guṇa are generally (but not always) suppressed, and *uv* substituted, as in स्तू at 312. Note, that these roots may optionally insert an ई before the consonantal P terminations; and before this vowel Guṇa, not Vṛiddhi, is required. According to some authorities, however, *ī* is inserted before *all* the consonantal-terminations; and, according to others, before *all* the consonants, except *y*, *v*, or *m*, not followed by an indicatory P.

314. ब्रू, 'to speak,' can never take Vṛiddhi, like the roots at 313; but inserts an ई after Guṇa in the places where those roots optionally insert it, viz. before the consonantal P terminations. Hence the bases ब्रवी, ब्रू, ब्रुव. See 649.

a. Before the vowel P terminations Guṇa is not suppressed, excepting in the 1st sing. impf., which may be either अत्रव or अत्रुव.

315. शी, 'to lie down,' 'to sleep' (Ātmane only), guṇates the radical vowel before *all* the terminations, and inserts *r* in the 3d pl. pres., impf., and imperative, after the analogy of the 3d pl. potential. See 646.

316. ञ्छु, 'to cover,' takes either Vṛiddhi or Guṇa of the final *u* before the consonantal P terminations, except before the 2d and 3d sing. of the impf., where Guṇa only is admissible. Before the vowel-terminations it follows 312, but Guṇa is retained before the vowel P terminations, excepting in the 1st sing. impf. Hence the bases *urnau*, *urno*, *urnu*, and *urnuv* (Pres. Par. 1. ञ्छीमि or ञ्छीमि; Du. 1. ञ्छयस्; Pl. 3. ञ्छन्वति, see 290. b; Impf. 1. ञ्छीष्व or ञ्छीष्व by 260. a, 2. ञ्छीष्व, &c.; Pot. 1. ञ्छीष्या; Impv. S. 1. ञ्छीष्वानि, 3. ञ्छीष्वन् or ञ्छीष्वन्. Pres. Ātm. 3. ञ्छीते, ञ्छीयते, ञ्छीष्वते).

317. या 'to go,' पा 'to protect,' अद् 'to eat' (*edo*), आस् 'to sit,' Ātm., and other roots having a or *ā* for their vowels, cannot be changed, but are themselves the inflective bases (Pres. 1. या *yā+mi=yāmi*, see 644; अद् *ad+mi=admi*, 2. *ad+si=atsi*, 3. *ad+ti=atti*; Du. 3. *ad+tas=attas*, &c., see 652). With *atti* compare Lat. *edit*.

a. आस् 'to sit' is similar; thus *ās+e=dse*, *ās+se=dase*, *ās+te=dste*. The final of *ās* is dropped before *dh*, hence Pl. 2. आध्वे *ādhwē*, &c.

b. अद् 'to eat,' before the terminations of the 2d and 3d sing. imperfect, inserts the vowel *a* by special rule, see 652; and some other roots of this class require peculiar changes, as follows:—

318. दरिद्रा *daridrā*, 'to be poor,' follows 290. b, making its base *daridrī* before the consonantal terminations not marked with P, and *daridr* before *ati*, *us*, *ats* (Pres. S. Du. Pl. 3. दरिद्रानि, दरिद्रितस्, दरिद्रति; Impf. 1. अदरिद्रां; Pl. 3. अदरिद्रन्; Pot. 3. दरिद्रिष्यन्; Impv. 1. दरिद्राणि; Du. 1. दरिद्राव; Pl. 3. दरिद्रन्).

319. दीप्ति *dīpti*, 'to shine' (Ātm.), and वेणी 'to go' (Ātm.), change their final to *y*, and not to *iy*, before the vowel-terminations (compare 312); but in the poten-

\* That is, the terminations marked with P, which begin with consonants.

tial the final *l* coalesces with the *l* of the terminations (Pres. Sing. 1. दील्ये; वेल्ये; Pl. 3. दील्यते; वेल्यते: Pot. 1. दीलीय, &c.).

320. वच् *vac*, 'to speak,' changes its final palatal to a guttural before all the hard consonantal terminations, in conformity with 176; but not before the soft (except *dh*), by 294. *a*. It is defective in the 3d pl. present and imperative, where its place must be supplied by वृ at 314, 649. Hence the bases *vac* and *vak*. See 650.

321. मृज् *mrij*, 'to cleanse,' is vriddhied in strong forms, and optionally before the vowel-terminations having no P. Hence the bases *mārij* and *mrij*. See 651.

322. रुद् *rud*, 'to weep,' besides the usual Guṇa change before the P terminations, inserts the vowel इ *i* before all the consonantal terminations except *y*, and optionally *a* or ई *i* in the 2d and 3d sing. impf. Hence *rodī*, *rudī*, *rud*. See 653.

*a*. स्वप् 'to sleep,' श्वस् and जन् 'to breathe,' and जश् 'to eat,' are similar, but without Guṇa. The last obeys 290. *b*. In the Epic poems, forms like स्वपामि are found as well as स्वपिनि, while in the Veda other roots besides the above five insert *i* (as शोषिनि, वसिनि, क्षालिनि, क्षरिनि, &c.).

323. हन् *han*, 'to kill,' makes its base ह *ha* before *t* or *th* (by 57. *a*): ह् *gha* before *anti*, *an*, *antu*; and ज *ja* before हि. The last change is to avoid the proximity of two aspirates. See 654, and compare 331. *b*.

324. वञ् *vaś*, 'to desire,' 'to choose,' suppresses the *a*, and changes *v* to *u* before the terminations which have no P (see 293. *a*); and वञ् *uś* becomes वञ् *uśh* before *t* and *th* by 300. See 656.

325. ईज् *ś*, 'to rule' (Ātmane only), and इज् *ṣ*, 'to praise' (Ātm.), not guṇated by 28. *b*, insert the vowel इ *i* between the root and the terminations of the 2d person से, स्व, ध्ये, and ध्वं (ईङ्—Pres. 1. ईडे, 2. ईडिधे, 3. ईडे (see 48. *b*); Du. 1. ईडवहे; Pl. 2. ईडिध्ये; Impf. 3. रेडु, &c.; Pot. 1. ईडीय, &c.; Impv. 1. ईडे, 2. ईडिध्व, 3. ईडा; Pl. 2. ईडिध्वं. ईङ्—Pres. 1. ईड्ये, 2. ईडिध्वे, 3. ईडे by 300; Impf. 3. रेड, &c.; Impv. 3. ईडा, &c.).

326. वक्श् *śakṣh*, 'to speak' (Ātm.), drops the penultimate *k* before all consonantal terminations, except those beginning with *m* or *v* (Pres. 1. वक्षे, 2. वक् + से = वक्षे, 3. वक्षे, &c., see 302. *a*, 303. *a*; Impf. 3. वक्वह; Pot. 3. वक्षीत). Kātyāyana considers कश् the original root, whence is formed क्वा; the latter being substituted for वक्श् in the non-conjugational tenses.

327. अस् *as*, 'to be' (Parasmai-pada only), a very useful auxiliary verb, follows 293. *a*, and rejects its initial *a*, except before the P terminations. The 2d pers. sing. of the pres. is अस्मि for अस्मि. The impf. has the character of an aorist, and retains the initial *a* throughout, and inserts ई *i* before the *s* and *t* of the 2d and 3d sing.; see 584. The 2d sing. imperative substitutes *e* for *as*, and takes the termination *dhī*. This root is found in the Ātmane-pada, with the prepositions *vi* and *ati*, when the Present is Sing. वसिधे, -से, -से; Du. -सवहे, -वाधे, -वाधे, -वधे, -धे, -वधे; Pot. S. 1. वसिनीय, &c. (Pāp. VIII. 3, 87). See 584.

328. श्वास् *śas*, 'to rule,' in Parasmai (but not in Ātmane), changes its vowel to इ *i* before the consonantal terminations having no P, except that of the 2d sing.



Impv. Before that and all vowel-terminations, as well as in the strong forms, the vowel of the root remains unchanged; and, after *i*, *स्* becomes *द्* by 70. Hence the bases *शस्* and *श्व्*. See 658.

a. *चकास्*, 'to shine,' is Pres. 1. *चकास्मि*, 2. *चकास्ति*, 3. *चकाति*; Du. 1. *चकास्व*; Pl. 3. *चकासन्ति* (290. b); Impf. 1. *अचकासं*, 2. *अचकास्* or *अचकाह्* (292. a), 3. *अचकाह्*; Du. 1. *अचकास्व*; Pl. 3. *अचकासुस्*; Pot. 1. *चकास्यां*; Impv. 1. *चकासानि*, 2. *चकाधि* or *चकाहि* (304), 3. *चकातु*; Du. 1. *चकासाव*, 2. *चकासं*; Pl. 3. *चकासतु*.

329. *दुह्* *duh*, 'to milk,' and *लिह्* *lih*, 'to lick,' form their bases as explained at 305, 306. They are conjugated at 660, 661.

(GROUP II.)—Third class, containing about 20 primitive verbs.

#### RULES OF REDUPLICATION.

Applicable to the 3d class and to all reduplicated forms, such as the perfect (or 2d pret.), aorist (or 3d pret.), desiderative, and frequentative.

330. In doubling a root the initial consonant and first vowel are generally repeated, as *lilip* from *lip*, but there are special rules;

331. 1st, As to consonants. A corresponding unaspirated letter is substituted for an aspirate: thus, *द* *d* for *ध* *dh*. So in Greek *τ* is repeated for *θ*; as, *θύω*, *τέθυκα*, &c.

a. The palatal *च* *č* is substituted for the gutturals *क* *k* or *ख* *kh*; and the palatal *ज* *j* for the gutturals *ग* *g*, *घ* *gh*, or *ह* *h*.

b. Note—*हन्*, 'to kill,' and *हि*, 'to go,' substitute *घ* *gh* for *ह* when reduplicated.

c. If a root begin with a double consonant, the first consonant only, or its substitute, is repeated; but if with a double consonant, whose first is a sibilant and whose second is hard, the second, or its substitute, is reduplicated: thus, *च* *č* for *ख* *ksh*; *स* *s* for *स्य* *sy*; *ज* *j* for *ह्र* *hr*; *त* *t* for *स्य* *sth*; *च* *č* for *स्क* *sk*; *प* *p* for *स्य* *sp*.

d. 2dly, As to vowels. A short vowel is repeated for a long, and diphthongal sounds are represented by their second element: thus, *च* *a* is reduplicated for *आ* *ā*; *इ* *i* for *ई* *ī*, *उ* *u* for *ऊ* *ū*, *ए* *e*, and *ऐ* *ai*; *उ* *u* for *अ* *a*, *ओ* *o*, and *औ* *au*. In certain cases *इ* *i* is also repeated for *a* and *ā*, as being a lighter vowel.

e. Note—*चुह्*, 'to shine,' makes *didyut* for *dudyut*.

f. Observe—As a general rule, the reduplicated syllable has a tendency to lighten the weight of the radical syllable.

g. Observe also, that when a form has once been reduplicated, it is never reduplicated again in forming other derivatives from it (see 517. a), and that when roots which have to be reduplicated have any changed form, this modified form is taken

in the reduplication rather than the original root: thus स्मृ, 'to remember,' being changed to स्मृस् in the desiderative, the vowel of the root does not appear in the reduplication (स्मृस्मृस्).

*Formation of the base.*

332. Rule for forming the base in the four conjugational tenses. Reduplicate the initial consonant and vowel of the root, and gunate the vowel of the *radical syllable* before the P terminations only, as in the 2d conjugation, by 293. a.

Observe—This class resembles the 2d in interposing no vowel between the root and terminations. It is the only class that necessarily rejects the nasal in 3d plur. Parasmai-pada, by 290. a, and takes *us* for *in* in 3d plur. imperfect Parasmai, before which *us* Guna is generally required. See 290, 291, 292.

Thus, from भृ *bhri*, 'to bear' (φέρω, *fero*), is formed the base of the present singular बिभर् *bibhar* (1. *bibhar* + *mi* = बिभर्मि), and the base of the dual and plural बिभृ *bibhri* (Du. 1. *bibhri* + *vas* = बिभृवस्; Pl. 1. *bibhri* + *mas* = बिभृमस्; Pl. 3. *bibhri* + *ati* = बिभृति by 34 and 290). See the table at 583.

a. Note, that *bibharti* bears the same relation to *bibhrimas* that *fert* does to *ferimus*, and *vult* to *volumus*.

333. Similarly, from भी *bhi*, 'to fear,' come the two bases *bibhe* and *bibhi*; from हु *hu*, 'to sacrifice,' the two bases *juho* and *juhu*. The former of these roots may optionally shorten the radical vowel before a consonant, when not gunated. See 666. The latter may optionally reject its final before *vas* and *mas*, and is the only root ending in a vowel which takes *dhi* for *hi* in the 2d sing. imperative. See 662.

a. ह्री, 'to be ashamed,' is like भी, but changes its final ई to इय *iy* before the vowel-terminations, in conformity with 123. a. See 666. a.

334. गृ *ri*, 'to go,' is the only verb in this class that begins with a vowel. It substitutes *iy* for *ri* in the reduplication, and makes its bases इयर् *iyar* and इयृ *iyri* (Pres. S. Du. Pl. 3. इयति, इयतस्, इयति; Impf. 1. रेयर्, 2. रेयर्, 3. रेयर्; Du. 3. रेयतां; Pot. 3. इयताम्; Impv. 1. इयराधि).

335. दा *da*, 'to give' (δίδωμι, *do*), drops its final *d* before all excepting the P terminations. Hence the bases *dadd* and *dad*. It becomes दे *de* before the *hi* of the imperative. See 663.

336. धा *dha*, 'to place' (τίθημι, *do*), is similar. Hence the bases *dadha* and *dadh*; but *dadh* becomes धत् before *t*, *ih*, and *s*; and *dhad* before *dhve* and *dham* by 299. a, b; and *dhe* before the *hi* of the imperative. See 664.

337. हा *ha*, 'to abandon,' changes its final *d* to ह् *h* before the consonantal

terminations not marked with P, and drops the final altogether before the vowel-terminations, and before *y* of the potential. Hence the bases *jahd*, *jah*, *jah*. Before *hi* of the imperative the base is optionally *jahd*, *jah*, or *jahi*. According to some authorities, *जही* may be shortened into *जहि* in the present, imperfect, and imperative. See 665.

338. *मा* *mā*, 'to measure' (*Ātm.*), and *हा* *hā*, 'to go' (*Ātm.*), make their bases *mim* and *jih* before the consonantal terminations not marked with P. Before the vowel-terminations their bases are *mim* and *jih* (Sing. Du. Pl. 3. *मिहीते*, *मिहाते*, *मिहाते*; Impf. 3. *जमिहीत*; Impv. 3. *मिहीतां*). See *मा* at 664. *a*.

339. *जन्* *jan*, 'to produce' (Parasmai-pada), rejects the final nasal (see 57. *a*), and lengthens the radical *a* before *t* and *th* and *hi*, and optionally before *y*. Before consonantal terminations beginning with *m* or *v* the radical *jan* remains, but before vowel-terminations not marked with P the medial *a* is dropped, and the nasal combining with *j* becomes palatal (compare the declension of *śājan* at 149). Hence the three bases *jaan*, *jaid*, and *jañ*. See 666. *b*.

340. *भस्* *bhas*, 'to eat,' 'to shine,' like *jan*, rejects the radical *s* before the vowel-terminations not marked with P; and *bh* coalescing with *s* becomes *p* by 42 (Pres. S. Du. Pl. 3. *बभक्षि*, *बभक्षस्*, *बभक्षन्ति*). The same contraction takes place before terminations beginning with *m*, *tv*, but the final *s* is then dropped, and the usual rules of Sandhi applied: thus, *बभ्+तां* = *बभतां* by 298.

341. *निच्* 'to purify,' *चिच्* 'to separate,' and *विच्* 'to pervade,' 'to penetrate,' gunate the reduplicated syllable before *all* the terminations, and forbid the usual Guna of the radical syllable before terminations beginning with vowels, as in the 1st sing. impf. and the 1st sing. du. pl. impv. (Pres. 1. *नेनेचि*, 2. *नेनेचि*, 3. *नेनेचि*; Du. 1. *नेनेचि*, &c.; Pl. 1. *नेनेचि*, 3. *नेनेचि*; Impf. 1. *जनेनेचि*, 2. *जनेनेचि*, &c.; Pl. 3. *जनेनेचि*, &c.; Impv. 1. *नेनेचानि*; Du. 1. *नेनेचाव*; Pl. 1. *नेनेचान*).

(GROUP II).—*Seventh class, containing about 24 primitive verbs.*

342. Rule for forming the base in the four conjugational tenses. Insert *न* *na* (changeable to *ञ* *ña* after *ri* &c. by 58) between the vowel and final consonant\* of the root before the P terminations, and *न्* *n* (changeable to *ङ्*, *ञ्*, *ञ्*, *ञ्*, or Anusvāra†, according to the consonant immediately succeeding) before all the other terminations.

Observe—This class resembles the 2d and 3d in interposing no vowel between the final consonant of the root and the terminations.

*a*. Similarly, *n* is inserted in certain Greek and Latin roots; as, *μαθ*, *μαθηάνω*; *λαβ*, *λαμβάνω*; *θιγ*, *θιγγάνω*; *scid*, *scindo*; *fid*, *findo*; *tag*, *tango*; *liq*, *linguo*, &c. See 258. *a*.

\* All the roots in this class end in consonants.

† The change to Anusvāra will take place before sibilants and *ह*. See 6. *b*.

343. Thus, from भिद् *bhid*, 'to divide,' 'to break,' is formed the base of the present tense singular भिनद् *bhinad*, and the base of the dual and plural भिन्द् *bhind*, changeable to *bhinat* and *bhint* by 46 (1. *bhinad* + *mi* = भिनमि, 3. *bhinad* + *ti* = भिनति; Du. 1. *bhind* + *vas* = भिन्वस्, 3. *bhind* + *tas* = भिन्वस् or भिन्नस्; Pl. 3. *bhind* + *anti* = भिन्न्ति). See the table at 583.

344. Similarly, from रुद् *rudh*, 'to hinder,' the two bases रुधद् *rupadh* and रुण्द् *rundh*, changeable to *runat*, *rupad*, and *rund* (1. *rupadh* + *mi* = रुधमि, 2. *rupadh* + *si* = रुधसि, 3. *rupadh* + *ti* = रुधति; Du. 3. *rundh* + *tas* = रुण्वस्); see 671. So also, from पिद् *pid*, 'to grind,' the two bases पिनद् and पिण्द् (Pres. 3. पिनद् + ति = पिनति; Impv. 2. पिण्द् + धि = पिण्धि or पिकि).

345. Observe—Roots ending in न् *n* and द् *d* may reject these letters before *th*, *t*, and *dhi*, when *n* immediately precedes: hence भिनन्स् may be written for भिन्नस्; भिमि for भिन्मि. Similarly, रुण्वन्स् may be written for रुण्वस्, see 298. *a*; and on the same principle रुक्न्स् is written for रुक्वस् from रुक्, see 674.

346. भुज् 'to eat,' युज् 'to join,' विज् 'to distinguish,' conform to 296. Hence, from *bhuj* come *bhanaj* and *bhuñj*, changeable to *bhūnak* and *bhun-k*, see 668. *a*.

347. भञ्ज् 'to break,' अञ्ज् 'to anoint,' उन्द् 'to moisten,' इण् 'to kindle,' हिण् 'to injure,' ऋज् or ऋज् 'to contract,' fall under this class; but the nasal belonging to the root takes the place of the conjugational nasal, and becomes न् *nas* in the strong forms. Hence, from *bhanj* come the two bases *bhanaj* and *bhanj*, changeable to *bhanak* and *bhan-k*; from *und* come *unad* and *und* (Pres. 3. *unatti*, *untas*, *undanti*; Impf. 1. *unadam*, 2. *unas*, 3. *unat*; Du. 3. *unidm*, &c.). See 669, 668, 673. Similarly, from *indh*, Pres. 1. *indh*, 2. *intee*, 3. *inddhe*; Pl. 3. *indhate*; Impf. 2. *ainddhas*, 3. *ainddha*; Impv. 1. *inadhai*, &c.

348. वृह्, 'to strike,' 'to kill,' inserts वे instead of व before all the P terminations, except in 1st sing. impf. and 1st sing. du. pl. imperative. See 674.

### GROUP III.—FORMATION OF THE BASE IN THE 5TH, 8TH, AND 9TH CLASSES OF VERBS.

(GROUP III).—Fifth class, containing about 30 primitive verbs.

349. Rule for forming the base in the four conjugational tenses. Add न् *nu* (changeable to न् *ny* by 58) to the root, which must be gunated into नो *no* (changeable to नो) before the P terminations (293. *a*). Roots ending in consonants add *nuv*, instead of *nu*, to the root before the vowel-terminations. Roots ending in vowels may drop the *v* of *nu* before initial *v* and *m* (not marked with P), and always reject the termination *hi* of the imperative. See 291.

a. This change of *nu* to *no* is supplied in the corresponding Greek affix *vv*, by lengthening the *v*, as in *ζεύγνυμι, ζεύγνυμεν; δείκνυμι, δείκνυμεν*. See 258. a.

350. Thus, from *चि* *ci*, 'to gather,' are formed the bases *ćino* and *ćinu* (Pres. 1. *ćino + mi* = चिनोमि, *ćino + si* = चिनोसि by 70; Du. 1. *ćinu + vas* = चिनुवस् or चिन्वस्; Pl. 1. *ćinu + mas* = चिनुमस् or चिन्मस्; 3. *ćinu + anti* = चिन्वन्ति by 34; Impv. 1. *ćino + āni* = चिनयानि by 36. b, 2. *ćinu* by 291). See the table at 583.

351. Similarly, from *आप्* *āp*, 'to obtain,' come *āpno, āpnu*, and *āpnuv*. See 681.

352. *शृ* *śru*, 'to hear' (sometimes placed under the 1st class), substitutes *शृ* *śri* for the root, and makes its bases *śriṇo* and *śriṇu*. See 677.

a. *दम्* 'to deceive,' *सम्* and *सम्* 'to support,' *स्तम्* 'to stop,' and *स्तम्* 'to astonish,' reject their nasals in favour of the conjugational *nu*: thus, *dabhnū, skabhnū, &c.*

(GROUP III.)—*Eighth class, containing 10 primitive verbs.*

353. Rule for forming the base in the four conjugational tenses. Add *उ* *u* to the root, which must be gunated into *ओ* *o* before the P terminations by 293. a.

a. Observe—Only ten roots are generally enumerated in this conjugation, and nine of these end either in *न्* *n* or *ण्* *ṇ*: hence the addition of *u* and *o* will have the same apparent effect as the addition of *nu* and *no* in the 5th class.

354. The termination of the 2d sing. imperative is rejected: thus, from *तन्* *tan*, 'to stretch,' 'to extend,' are formed the bases *tano* and *tanu* (Pres. 1. *tano + mi* = तनोमि, 2. *tano + si* = तनोसि by 70; Du. 1. *tanu + vas* = तनुवस् or तन्वस्; Pl. 1. *tanu + mas* = तनुमस् or तन्मस्; Impv. 1. *tano + āni* = तनयानि by 36. b, 2. *तनु tanu*). Compare the Greek *τάνυμι, τάνυμες*.

a. The root *सन्* *san*, 'to give,' optionally rejects its *n*, and lengthens the radical *a* before the *y* of the potential: thus, *सन्त्याम् sanyām* or *सायाम् sāyām, &c.*

b. When the vowel of a root is capable of Guna, it may optionally take it: thus the base of *गुह्* 'to go' may be either *गुह्यु* or *गुह्ये* (1. *गुह्योमि* or *गुह्योमि*).

355. One root in this class, *कृ* *kṛi*, 'to do,' 'to make,' is by far the most common and useful in the language. This root gunates the radical vowel *ri*, as well as the conjugational *u*, before the P terminations. Before the other terminations it changes the radical *ri* to *ur*. The rejection of the conjugational *u* before initial *m* (not marked with P) and *v*, which is allowable in the 5th class, is in this

verb compulsory, and is, moreover, required before initial *y*. Hence the three bases *karo*, *kuru*, and *kur*. See 682.

(GROUP III.)—*Ninth class, containing about 52 primitive verbs.*

356. Rule for forming the base in the four conjugational tenses. Add ना *ná* to the root before the P terminations; नी *ní* before all the others, except those beginning with vowels, where only न *n* is added, by 293. a. Observe—ना, नी, and न्, are changeable to णा, णी, and ण्, by 58.

357. Thus, from यु *yu*, 'to join,' are formed the three bases *yuná*, *yuní*, and *yun* (Pres. 1. *yuná* + *mi* = युनामि; Du. 1. *yuní* + *vas* = युनीवस्; Pl. 1. *yuní* + *mas* = युनीमस्, 3. *yun* + *anti* = युनन्ति. Pres. Átm. 1. *yun* + *e* = युने; Impv. 1. *yuná* + *áni* = युनानि, 2. *yuní* + *hi* = युनीहि, &c.).

a. Observe—Roots ending in consonants substitute *ána* for their conjugational sign in the 2d sing. imperative, and reject the termination *hi*: so, चज्ञान 'eat thou,' from चज्ञ 'to eat,' पुषाण 'nourish thou,' from पुष; क्षुभाण 'shake thou,' from क्षुभ्, &c. See 696, 698, 694.

358. गी 'to go,' ग्री 'to go,' ग्ली 'to go,' 'to choose,' ग्री 'to choose,' ली 'to adhere,' भी 'to fear,' 'to bear,' क्षी 'to destroy,' धू 'to shake,' पू 'to purify' (583), लू 'to cut' (691), खू 'to go,' कू 'to hurt,' गू 'to sound,' वू 'to grow old,' दू 'to split,' लू 'to lead,' पू 'to fill,' भू 'to bear,' 'to blame,' मू 'to kill,' चू or वू 'to choose,' जू 'to injure,' खू 'to spread,' खू or खू or खू or खू 'to hurt,' shorten the radical vowel in forming their bases: thus, from पू 'to purify' come the bases *pund*, *punt*, and *pun*; see the table at 583.

a. क्री 'to buy,' प्री 'to love,' खी 'to cook,' झू or झू\* 'to sound,' दू 'to hurt,' do not shorten their vowels. See 689, 690.

359. ग्रह्, 'to take,' becomes गृह्, and makes its bases गृह्ना, गृह्णी, and गृह्न्. See 699.

a. ज्ञा, 'to grow old,' becomes जि, and makes its bases जिन्, जिन्, and jin.

360. बन्ध्, ग्रन्थ्, मन्थ्, खन्ध्, क्षुन्ध्, and क्षन्ध्, reject the radical nasal in favour of the conjugational: thus, from *bandh* are formed the three bases *badhnd*, *badhnt*, and *badhn*. See 692, 693, 695.

361. ज्ञा 'to know,' in the same way, rejects its nasal in favour of the conjugational, and makes its bases *jánd*, *jánt*, and *ján*. See 688.

362. खप्, 'to appear as a spectre,' changes *v* to *u*, and makes its bases *khaund*, *khaunt*, and *khaun*.

\* झू, however, may optionally shorten it.

# PRIMITIVE VERBS OF THE FIRST NINE CLASSES IN THE SIX NON-CONJUGATIONAL TENSES.

363. Observe—The general rules for the formation of the base in the perfect (or 2d preterite), 1st and 2d futures, aorist (or 3d preterite), precative (or benedictive), and conditional, apply to all verbs of the first nine classes indiscriminately; see 250. a. The 10th class alone carries its conjugational characteristic into most of the non-conjugational tenses; and for this reason the consideration of its last tenses falls most conveniently under causal verbs. Compare 289. a.

## Reduplicated perfect (second preterite).

Terminations repeated from page 127.

PARASMAI.			ĀTMANE.		
a (au)	*iva	*ima	e	*ivahe	*imahe
iha or tha	athus	a	*ishe	átthe	*idhve or *idhve
a (au)	atus	us	e	átte	ire

364. Rule for forming the base in verbs of the first nine classes. In the first place, if a root begin with a consonant, reduplicate the initial consonant, with its vowel, according to the rules given at 330 (but *a* is reduplicated for a radical *a*, *á*, *ri*, *rí*, *lri* (and even for radical *e*, *ai*, *o*, if final); *i* for *i*, *í*, *e*; *u* for *u*, *ú*, *o*): thus, from पक् *paś*, 'to cook,' *papaś*; from याक् *yáś*, 'to ask,' *yayaś*; from कृ *kṛi*, 'to do,' *ákṛi*; from नृ *nṛi*, 'to dance,' *nanṛi*; from तृ *tṛi*, 'to cross,' *tátṛi*; from क्षृ *khṛip*, 'to be able,' *ákhṛip*; from मे *me*, 'to change,' *name*; from गे *gai*, 'to sing,' *jagai*; from सो *so*, 'to finish,' *saso*; from सिद् *sidh*, 'to accomplish,' *sishidh* (70); from जीव् *jívu*, 'to live,' *jíjív*; from सेव् *sev*, 'to serve,' *siahev*; from दृ *dru*, 'to run,' *dudru*; from पू *pá*, 'to purify,' *pupú*; from बुद् *budh*, 'to know,' *bubudh*; from लोक् *lok*, 'to see,' *lulok*; from स्मि *smi*, 'to smile,' *sishmi*; from स्था *sthá*, 'to stand,' *tasthá*.

a. And if it begin with a vowel, double the initial vowel: thus, from अक् *as*, 'to be,' comes *a as* = अक् *ás* by 31; from अप् *ap*, 'to obtain,' *a áp* = *áp*; from इक् *ish*, 'to wish,' *i ish* = *ish* (see 31).

b. In the second place, if the root end in a consonant, gunate† the vowel of the radical syllable, if capable of Guna (see 28. b), in

† The gupation of the vowel is indicated by the P of अक्, अक्, अक्, in the singular terminations. See scheme at 246.

1st, 2d, and 3d *singular*, Parasmai-pada; but leave the vowel unchanged before all other terminations, both Parasmai and Ātmane-pada. See 293. a.

c. If the root end in a simple consonant, preceded by short *a*, this *a* is lengthened optionally in 1st and necessarily in 3d sing.; and before the other terminations it is either left unchanged, or is liable to become *e* (see 375: a).

d. If the root end in a vowel, vṛiddhi the vowel of the radical syllable in 1st and 3d *singular*, Parasmai \*, and gunate it in 2d *sing.* (optionally in 1st sing.). Before all other terminations, Parasmai and Ātmane, the root must revert to its original form, but the terminations must be affixed according to euphonic rules.

e. Greek affords many examples of verbs which suffer a kind of Guṇa or Vṛiddhi change in the perfect; but this change is not confined to the singular, as in Sanskrit. Compare λέλοιπα (from λείπω, ἔλιπον), πέπειθα (from πείθω, ἔπειθον), τέτροφα (from τρέφω), τέθεικα (from τίθημι), &c.

365. Tñis, from बुद् *budh*, 1st c., comes the base of the singular Parasm. बुबोध् *bubodh*, and the base of the rest of the tense बुबुध् *bubudh* (1. *bubodh* + *a* = *bubodha*, 2. *bubodh* + *itha* = *bubodhitha*, 3. *bubodh* + *a* = *bubodha*; Du. 1. *bubudh* + *iva* = *bubudhiva*, 2. *bubudh* + *athus* = *bubudhathus*, &c. Ātm. 1. *bubudh* + *e* = *bubudhe*, &c.). Similarly, from विद् *vid*, 2d c., 'to know,' come the two bases विवेद् *vived* and विविद् *vivid*; from पक्, 'to cook,' the two bases पपाक् *papác* and पपक् *papać* (1. 3. *viveda*; Du. 1. *vividiva*; Pl. 1. *vividima*, &c.: 1. *papáća* or *papata*, 3. *papáća*, &c.).

a. There is one Greek root which agrees very remarkably with the Sanskrit in restricting Guṇa to the singular, viz. *fid* (εἶδω), 'to know,' answering to the Sanskrit *vid* above: thus, οἶδα, οἶσθα, οἶδε; ἴσταν, ἴσταν; ἴσμεν, ἴστε, ἴσασι. The root *vid* has a contracted form of its perfect used for the present, which agrees exactly with οἶδα: thus, *veda*, *vettha*, &c. See 308. a.

366. Again, from कृ *kṛi*, 'to do' (see 684), comes the base of the 1st and 3d singular Parasm. कृक् *ćakár* (331. a), the base of the 2d sing. कृक् *ćakar* (which is optionally the base of the 1st sing. also), and the base of the rest of the tense कृक् *ćakṛi* (1. *ćakár* + *a* = *ćakára* (or *ćakara*), 2. *ćakar* + *tha* = *ćakartha*, 3. *ćakár* + *a* = *ćakára*; Du. 1. *ćakṛi* + *va* = *ćakṛiva* (369), 2. *ćakṛi* + *athus* = *ćakrathus* by 34. Ātm. 1. *ćakṛi* + *e* = *ćakre*; Pl. 2. *ćakṛi* + *dhve* = कृद्धे. See 684).

\* Vṛiddhi is indicated by the वृ of वृप् naP. See scheme at 246.



a. Observe—The roots enumerated at 390. a. reject Guna in the 2d sing.: thus, चिन् makes 1. 3. चिबेन्, but 2. चिदिमिन्. So कृ or कृ 'to cry' makes 1. चुकाव or चुकव, 2. चुकुदिन्.

367. We have seen at 364. a. that if a root, ending in a single consonant, begin with a vowel, this vowel is repeated, and the two similar vowels blend into one long one by 31. But when an initial *i* or *u* is gunated in the sing. Parasmai, then the reduplicated *i* becomes *iy* before *e*, and the reduplicated *u* becomes *uv* before *o*: thus, from इश् *ish*, 'to wish,' come the two bases *iyesh* and *ish* (1. 3. इयेव; Du. 1. ईयिन्; see 637); and from उक्क् *ukh*, 'to move,' *uvokh* and *úkh* (1. 3. उवोक्क; Du. 1. उक्किन्).

a. The same holds good in the root इ *i*, 'to go,' which makes the reduplicated syllable *iy* before the Vṛiddhi and Guna of the sing. In the remainder of the tense the base becomes *iy* (compare 375. e), which is reduplicated into *iy* (1. 3. इयाव, 2. इयिन् or इयेव; Du. 1. ईयिन्). But when the prep. *adhi* is prefixed, the perfect is formed as if from *gá*, *Ātmane* only (Sing. Du. Pl. 3. *adhijage*, *-jagáte*, *-jagire*).

b. And if a root begin with च *a*, and end in a double consonant, or begin with च्च *ri* and end in a single consonant, the reduplicated syllable is चान् *án*: thus, from चर्च् *aré*, 'to worship,' comes the base चानर्च् *ánaré* (1. 3. चानर्चे); from च्चर्च् *ridh*, 'to flourish,' comes चानर्च् *ánardh* (1. 3. चानर्चे; Du. 1. चानुधिन्, &c.).

c. अज् *Ātm.* 'to pervade,' although ending in a single consonant ज्, follows the last rule (1. 3. जानर्च्).

368. Observe—In the perfect (or 2d preterite) the 1st and 3d sing. Parasmai and *Ātmane* have the same termination, and are generally identical in form; but when Vṛiddhi of a final vowel is required in both, then there is optionally Guna in the first; and when a medial *a* is lengthened, this *a* may optionally remain unchanged in the first: thus कृ 'to do' may be in 1st sing. either चकार or चक, and रूक् 'to cook' may be either पपाच or पपच in 1st sing.; but in 3d sing. these roots can only make चकार and पपाच.

369. By referring back to the scheme at pp. 160, 127, it will be seen that all the terminations of this tense (except optionally the 2d sing. Parasmai) begin with vowels. Those which begin with *i* are all (except the 3d pl. *Ātmane*) distinguished by the mark \*, because

eight roots only in the language (viz. कृ 'to do\*,' भृ 'to bear,' वृ 'to go,' शृ 'to surround,' श्रु 'to hear,' श्रु 'to praise,' दृ 'to run,' वृ *aru*, 'to flow') necessarily reject the *i* from these terminations

*Rejection of i from itha (2d sing. perfect, Parasmai).*

370. The above eight roots (except कृ *vri* when it means 'to cover,' and except कृ *kri*, 'to do,' when compounded with the prep. *sam* \*) also reject *i* from the 2d sing. Parasmai.

a. Moreover, the 2d sing. Parasmai is formed with <sup>36</sup> *tha* instead of *itha* after roots ending in कृ *ri* (except after the root कृ *ri* itself, and कृ *vri* and जागृ *jágrī*, which only allow *itha* : thus, *árit̥ha*, *vavaritha*, *jágaritha*; and except कृ *ā*);

b. and optionally with *tha* or *itha* after the root कृ *svri*, 'to sound' (*sasvar̥tha* or *sasvaritha*);

c. and optionally with *tha* or *itha* after roots ending in कृ *ā*, कृ *e* (except कृ *vye*, which allows only *itha*), and after roots in कृ *ai*, कृ *o*, कृ *i*, कृ *ī*, कृ *u*, and the root कृ 'to shake' (except those indicated at 397, 398, as necessarily inserting *i* in the futures &c.; e. g. कृ *ñi*, which makes *ñirayitha* only, and so also most roots in कृ *ā*);

d. and optionally with *tha* or *itha* after those roots enumerated at 400—414, which have a medial *a*, and which reject *i* either necessarily or optionally from the futures &c. (e. g. कृ *śak*, *śekitha* or *śasak̥tha*; कृ *śak*, *śak̥shamitha* or *śak̥shan̥tha*, &c.); but not कृ *ād* and कृ *ān*, which can only make *āditha*, *jaghas̥itha*;

e. and optionally with *tha* or *itha* after most of the roots enumerated at 415, as optionally inserting *i* in the futures &c.:

f. but all other roots, which necessarily take *i*, and even most of those (having no medial *a*) at 400—414 which necessarily reject *i* in the futures &c., must take *itha* only in the 2d sing. of the perfect: thus कृ *tō* is कृ *tōt̥āsi* in the 2d sing. 1st future, but कृ *tō* कृ *tōt̥āsi* in the 2d sing. perfect (Du. 1. *tutudiva*). Some few of these, however, are allowed the alternative of *thu*, as कृ 'to create' makes कृ *śak̥* कृ *śak̥* or कृ *śak̥*; कृ 'to see,' कृ *śak̥* कृ *śak̥* or कृ *śak̥*; both these roots requiring the radical *ri* to be changed to *ra*, instead of gunated, when *tha* is used.

g. कृ 'to dip' and कृ 'to perish,' which belong to 370. d, insert a nasal when *tha* is used: thus, कृ *śak̥* कृ *śak̥* or कृ *śak̥*, कृ *śak̥* कृ *śak̥* or कृ *śak̥*.

\* But कृ 'to do,' if कृ is inserted after a preposition, as in कृ *śak̥*, does not reject *i*, and follows 375. k: thus, 2. कृ *śak̥* कृ *śak̥*.

हृ 'to be satisfied' and हृ 'to be proud,' which belong to 370. e, either gunate the radical *ri* or change it to *ra* when *tha* is used (तत्तर्ष्य or तत्तर्ष्य or तत्तर्षिष).

Observe—When *tha* is affixed to roots ending in consonants, the rules of Sandhi, propounded at 296, &c., must be applied.

*Optional rejection of i, in certain cases, from the dual and remaining terminations (of the perfect, Parasmai and Ātmane, marked with \*).*

371. The roots enumerated at 415, as optionally rejecting or inserting *i* in the futures &c., may optionally reject it also from the dual and remaining terminations of the perfect marked with \* in the table at p. 160: thus क्ष्म makes क्षमिव or क्षमय, क्षमसे or क्षमिषे, क्षमिवहे or क्षमयहे; but the forms with the inserted *i* are the most usual, and all other roots, even those which necessarily reject *i* from the futures &c. (except the eight enumerated at 369), must take *i* in the dual and remaining terminations of the perfect marked with \*.

Observe—The *i* is never rejected from the 3d plur. Ātmane, except in the Veda.

*Substitution of दे for खे (2d plur. perfect, Ātmane).*

372. दे is used instead of खे by the eight roots at 369, also in certain cases by the roots mentioned at 371. The usual rules of Sandhi must then be observed, as in वदद्दे from वद.

a. इदे for इखे may be optionally used by other roots when a semi-vowel or *h* immediately precedes, as लुलुषिखे or -षिदे from लृ, चिक्रिषिखे or -षिदे from क्री.

*Anomalies in forming the base of the perfect (second preterite).*

373. Roots ending in *ā* (as दा *dā*, 'to give;' धा *dhā*, 'to place;' या *yā*, 'to go;' स्था *sthā*, 'to stand') drop the *ā* before all the terminations except the *tha* of the 2d sing., and substitute औ *au* for the terminations of the 1st and 3d sing. Parasmai. Hence, from दा *dā* comes the base दद् *dad* (1. 3. ददौ, 2. ददिष or ददाष; Du. 1. ददिष. Ātm. 1. 3. ददे, 2. ददिषे, &c. See 663).

a. दरिद्रा 'to be poor' makes 1. 3. ददरिद्रौ; Du. 3. ददरिद्रुष; Pl. 3. ददरिद्रुष; or more properly takes the periphrastic form of perfect. See 385.

b. ज्या 'to grow old' has a reduplicated base निज्या (1. 3. निज्यौ, 2. निज्याष or निज्यिष; Du. 1. निज्यिष). Similarly, an uncommon root ज्यो Ātm. 'to instruct' makes 1. 3. निज्ये.

c. नि 'to throw,' नी 'to destroy,' 'to perish,' must be treated in the sing. as if

they ended in *d*; and ली 9th c., 'to obtain,' may optionally be so treated: thus, Sing. 1. मनी, 2. मनाय or मनिष, 3. मनी; Du. 1. मिम्यिव. But ली is 1. लली or ललाय, 2. ललाय or ललिष or लिलेष or लिलयिष; Du. 1. लिलियव.

d. Most roots ending in the diphthongs *ए e* (except *हे, दे, ये, वे*, &c., see next rules), *ऐ ai*, *औ au*, follow 373, and form their perfect as if they ended in *d*: thus, *बे* 1st c. 'to drink,' 1st and 3d sing. दधी, 2. दधिष or दधाष, Du. 1. दधिष; *गे* 1st c. 'to sing,' 1. 3. गगी, 2. गगिष or गगाय; *है* 1st c. 'to fade,' 1. 3. मनी; *शो* 4th c. 'to sharpen,' 1. 3. शशी.

e. But *हे* 'to call' forms its base as if from *हू*, see 595 (1. 3. जुहाव, &c.).

f. *दे* *Atm.* 'to pity,' 'to protect,' makes its base *digi* (1. 3. दिग्घे, 2. दिग्घिषे, &c.).

g. *ये* 'to cover' makes *vivydy*, *vivyay*, and *vivy* (1. 3. विव्याय, 2. विव्ययिष; Du. 1. विव्ययिष or विव्यिष, &c.).

h. *वे* 'to weave' forms its bases as if from *vd* or *vav* or *vay* (1. 3. ववी or उवाय, 2. वविष or ववाय or उवयिष; Du. 1. वविष or उविष or उयिष, &c. *Atm.* 1. 3. ववे or उवे or ऊवे, &c.).

i. *ये* *Atm.* 'to be fat' makes regularly *यये*, *ययिषे*, &c.; but the root *प्याय*, meaning the same, and often identified with *ये*, makes *पिये*, *पियिषे*, &c.

374. If a root end in *इ i* or *ई e*, this vowel does not blend with the initial *i* of the terminations in du. pl. *Parasmai*, sing. du. pl. *Atmane*, but is changed to *y*, in opposition to 31: thus, from *चि ci*, 5th c. 'to collect,' come the bases *ci'ai*, *ci'e*, and *ci'ci*, changeable to *ci'dy*, *ci'ay*, and *ci'cy* (1. 3. *ci'dya*, 2. *ci'ayitha* or *ci'etha*; Du. 1. *चिचियव ci'cyiva*, 2. *ci'cyathus* by 34. *Atm.* 1. 3. *ci'cye*. See the table at 583). Observe—*चि* may also substitute *चिकाय* for *चिचाय* and *चिक्ये* for *चिच्ये*.

a. Similarly, *नी nē*, 'to lead' (1. 3. *nindya*; Du. 1. *ninyiva*. *Atm.* 1. *ninye*, &c.).

b. *जि ji*, 'to conquer,' makes its base *जिगि*, as if from *gi* (1. 3. *जिगाय*; Du. 1. *जिगियव*, &c. See 590).

c. *हि hi*, 'to go,' 'to send,' makes *जिषि*, as if from *ghi* (1. 3. *जिषाय*).

d. *दी* *Atm.* 'to sink,' 'to decay,' makes its base *दिदीय्* throughout: thus, 1. 3. *दिदीये*, 2. *दिदीयिषे*, &c.

e. But roots ending in *इ i* or *ई e*, and having a double initial consonant, change *i* or *ē* to *इ y* before all terminations, except those of the sing. *Parasmai*; hence, from *स्रि* 1st c., 'to have recourse,' come the three bases *sirai*, *sirē*, and *siriy* (1. 3. *शिराय*, 2. *शिरयिष*; Du. 1. *शिरयिष*, &c.). So *क्री* 9th c. 'to buy' (1. 3. *चिक्राय*, 2. *चिक्रयिष* or *चिक्रेष*; Du. 1. *चिक्रयिष*, &c. See 689).

f. *स्वि svi*, 'to swell,' like *हे* at 373. e, forms its base as if from *शू*, but only optionally: thus, 1. 3. *शिश्राय* or *शुश्राव*, 2. *शिश्वेष* or *शिश्वयिष* or *शुश्रोष* or *शुश्रयिष*.

g. And all roots ending in *उ u* or *ऊ ū* change *u* or *ū* to *उ v* before the terminations of the du. and plur. *Parasmai* and the whole *Atmane* (except of course *बु, दु, हु, सु*, in the persons marked with \* at p. 127; and except *भू* 'to be,' see next rule but one): thus, from *धू dhē*, 'to shake,' come the bases *dudhau*, *dudho*, and *du-dhuv* (1. 3. *दुधाव*, 2. *दुधयिष* or *दुधोष*; Du. 1. *दुधयिष*. *Atm.* 1. 3. *दुधुषे*). Similarly, *उ u*, *Atm.* 'to sound,' makes 1. 3. *ऊवे*, 2. *ऊविषे*.

h. But बु makes 1. 3. बुजाव, 2. बुजोव; Du. 1. बुजुव, 2. बुजुवपुव्. *Ātm.* 1. 3. बुजुवे; and similarly, लु, दृ, and लृ *sru.*

i. भू 'to be' is anomalous, and makes its base बभूव throughout; see 585, 586. So लू 'to bring forth' makes in the Veda ललूव.

j. कर्तु 'to cover' (although properly requiring the periphrastic form of perfect, see 385) is reduplicated into कर्तुनु. In the 2d sing. it may reject Guṇa: thus, कर्तुनविष or कर्तुनुविष, 3d sing. कर्तुनाव; Du. 1. कर्तुनुविष, 3. कर्तुनुवतुव्; Pl. 3. कर्तुनुवुव्.

k. Roots ending in the vowel ऋ *ri*, preceded by a double consonant, and most roots in long ऋ *rī*, instead of retaining this vowel and changing it to *r* by 364. d, gunate it into *ar* in the 2d sing., and throughout the whole tense, except the 1st and 3d sing. (and even in the 1st there may be optionally Guṇa by 368): thus, from स्मृ *smṛi*, 'to remember,' 1. *sasmāra* or *sasmara*, 2. *sasmartha*, 3. *sasmāra*; Du. 1. *sasmariva*, &c. *Ātm.* 1. 3. *sasmare*.

l. But धृ *dhṛi*, 'to hold,' not being preceded by a double consonant, makes regularly 1. Sing. Du. Pl. दधार, दधिव, दधिम.

m. वृ 'to fill,' जृ 'to injure,' and दृ 'to rend,' may optionally retain *rī*, changeable to *r*: thus, Du. पपरिव or पमिव.

n. वृ *rī*, 'to go,' takes Vṛiddhi, and makes its base वार् *dr* throughout: thus, 1. 3. वार, 2. वारिव; Du. 1. वारिव.

o. मृ *Ātm.* 'to die,' although properly *Ātmane*, is *Parasmai* in perfect: thus, 1. 3. ममार, 2. ममचे.

p. जागृ 'to awake,' which properly takes the periphrastic form of perfect (जागरावत्, see 385), may also take the reduplicated form, and may optionally drop the reduplicated syllable: thus, 1. 3. जजागार or जागार, 2. जजागरिव or जागरिव (370. a).

q. गृ 'to swallow' may optionally change र् to लः: thus, जगार or जगाल.

r. लृ 'to pass' follows 375. a, as if it were लः: thus, 1. 3. लतार, 2. लेरिव; Du. 1. लेरिव.

s. जृ 'to grow old' optionally follows 375. a (3. जजार, 2. जजरिव or जेरिव; Du. 3. जजरतुव् or जेरतुव्).

375. We have already seen, at 364, that roots beginning with any consonant and ending with a single consonant, and enclosing short अ *a*, lengthen this vowel in the 3d sing. and optionally in the 1st; as, from पच् *pač*, 'to cook,' पपाच् *paṇč*; from त्यज् *tyaj*, 'to quit,' तत्यज् (1. 3. *tatyāja*, 2. *tatyajītha* or *tatyaktha*; Du. 1. *tatyajiva*, &c.).

a. Moreover, before *ītha* and in the dual and plur. *Parasmai*, and all the persons of the *Ātmane*, if the initial as well as the final consonant of the root be single, and if the root does not begin with र् *r*, and does not require a substituted consonant in the reduplication, the reduplication is suppressed, and, to compensate for

this, the **अ** *a* is changed to **इ** *e*\*: thus, from *paś* come the bases **पपाश्** *papāś*, *papaś*, and **पेष** *peś* (1. *papāśa* or *papaśa*, 2. *peśiṭha* or *papaśiṭha*, 3. *papāśa* 296; Du. 1. *peśiva*. *Ātm.* 1. 3. *peśe*, &c.). Similarly, from **लभ्** *labh*, 1st c. *Ātm.*, 'to obtain' (cf. *λαμβάνω*, *ἐλάβον*), the base **लेभ्** *lebh* throughout (*lebhe*, *lebhishe*; *lebhe*, *lebhivahe*, &c.). So **नह्** *nah*, 'to bind,' makes 1. *nandha* or *nanaha*, 2. *nehitha* or *nannaddha*, 3. *nandha* by 305; Du. 1. *nehiva*, &c. *Ātm.* *nehe*, &c.

Similarly, **नश्** *naś*, 'to perish,' 1. *nandāa* or *nanāa*, 2. *neśiṭha* or *nananāśiṭha* (*ननंश्*), 3. *nandāa*, &c.: see 620, 370. *g*.

*b*. Roots that require a substituted consonant in the reduplication are excepted from 375. *a* (but not **भञ्** *bhaj* and **फल्** *phal*, see *g*. below): **शुक्** *śuk*, **भण्** 'to speak' makes 1. 3. *वभाण*; Du. 1. *वभणिव*.

*c*. **वच्** 'to speak,' **वद्** 'to say,' **वप्** 'to sow,' **वञ्** 'to wish,' **वस्** 'to dwell,' **वह्** 'to carry,' beginning with *v*, are also excepted. These require that the reduplicated syllable be **उ** *u*, or the corresponding vowel of the semivowel, and also change *va* of the root to **उ** *u* before every termination, except those of the sing. *Parasmai*, the two *u*'s blending into one long **ऊ** *ū*: thus, from **वच्** *vaś*, 'to speak,' come the two bases **उवाच्** *uodāś* and **ऊच्** *ūś* (1. *uodāa* or *uodāa*, 2. *uodāiṭha* or *uodāiṭha*, 3. *uodāa*; Du. 3. *ūcatus*; Pl. 3. *ūcatus*).

**वह्** *vah*, 'to carry,' changes the radical vowel to **ओ** *o* before *tha* (see 305. *a*), optionally substituted for *iṭha* (1. 3. *उवाह*, 2. *उवहिव* or *उवोह*). Compare 424.

*d*. Observe—**वम्** *vam*, 'to vomit,' is excepted from 375. *c* (thus, 3. *vavāma*, *vavamatus*, *vavamus*, *Pāp.* VI. 4, 126); it may also, according to Vopadeva, follow 375. *a* (3. *vavāma*, *vematus*, *vemus*).

*e*. **यज्** *yaj*, 'to sacrifice,' is excepted from 375. *a*, and follows the analogy of 375. *c* (1. 3. *iyāja*; Du. 3. *ijatus*; Pl. 3. *ijus*): the 2d sing. is **इयजिष** or **इयज** by 297; *Ātmane* 1. 3. **ईजे**, 2. **ईजिजे**, see 597. *Yej* is allowed optionally in the weak forms, and optionally in 2d sing., especially in the *Veda*.

*f*. **शस्** 'to injure' and **दह्** *Ātm.* 'to give' are excepted from 375. *a* (**शशस्**, **शशसिष**, **दददिषहे**).

*g*. **भञ्** 'to honour,' **अप्** 'to loosen,' **क्षप्** 'to be ashamed,' **फल्** 'to bear fruit,' necessarily conform to 375. *a*, although properly excepted (thus, **भेजिष**, **भेजिष**, &c.). The following conform to 375. *a* optionally: **फण्** 'to go,' **खन्** 'to sound,' (according to some) **खन्** 'to sound,' **भन्** 'to wander,' **वन्** 'to vomit,' and (according to some) **खन्** and **स्यन्** 'to sound,' **क्षस्** 'to tremble' (thus, **पफणिव** or **पेजिष**, **पफणिव** or **पेजिष**, &c.).

*h*. The following also conform optionally to 375. *a*: **गन्** 'to tie,' **जन्** 'to loosen,' **दम्** 'to deceive,' and, when they do so, drop their nasals (thus, **जगन्निष** or **येजिष**, **जगन्निष** or **येजिष**).

*i*. The following, although their radical vowel is long, also conform optionally

\* Bopp deduces forms like *peśiva*, from *papativa*, by supposing that the second *p* is suppressed, the two *a*'s combined into *ā*, and *ā* weakened into *e*.

to 375. a: राज्, भाज् *Ātm.*, भाज्, and भाज्, all meaning 'to shine' (रराजिष or रेजिष, &c.).

j. राष्, when it signifies 'to injure,' necessarily conforms to 375. a (2. रेधिष; Du.

1. रेधिष, 3. रेधुत्; Pl. 3. रेधुत्).

k. गृ 'to pass' follows 375. a, and जृ 'to grow old' may do so. See 374. r. s.

376. गम् *gam*, 'to go,' जन् *jan*, 'to be born,' खन् *khan*, 'to dig,' and हन् *han*, 'to kill' (which last forms its perfect as if from घन् *ghan*), drop the medial *a* before all the terminations, except those of the sing. Parasm. (compare the declension of *rdjan* at 149). Hence, *gam* makes in sing. du. pl. 3. *jagāma*, *jagmatus*, *jagmus*; *jan* makes *jajāna*, *jajñatus*, *jajñus*; *khan* makes *čakhāna*, *čakhñatus*, *čakhñus*; and *han* makes 1. 3. *jaghāna*, *jaghnatus*, *jaghnus*, 2. *jaghanitha* or *jaghantha*.

377. घस् *ghas*, 'to eat,' is analogous, making *jaghāsa*, *jakshatus*, *jakshus*; Du. 1. *jakshiva*. See 42 and 70. And in the Veda some other roots follow this analogy: thus, पत् 'to fall' (पतिष &c.); तन् 'to stretch' (तन्निष &c.); भस् 'to eat' (बधिष &c.).

378. सज् 'to adhere,' सज् 'to embrace,' and दंश् 'to bite,' can optionally drop their nasals in du. pl. Parasmai and all the *Ātmane*: thus, ससजिष or ससजिष, ससजे or ससजे.

379. रष् 'to perish' and यष् *Ātm.* 'to yawn' may insert a nasal before vowel-terminations (ररन्ध, ररन्धिष or ररन्ध; Du. 1. ररन्धिष or रेन्ध, see 371: 1. 3. जजन्धे).

380. मृष् 'to clean' makes its base ममार्ज in sing. Parasmai, and may do so before the remaining terminations (1. 3. ममार्ज, 2. ममार्जिष or ममार्ज; Du. 1. ममार्जिष or ममृजिष or ममृज, see 651).

381. प्रच्छ् *pracśh*, 'to ask,' makes its base पप्रच्छ \* throughout; see 631. भ्रज् *bhraj*, 6th c., 'to fry,' makes either बभ्रज् or बभ्रज् throughout. See 632.

a. चुष् or चुष् 'to go' gupates the radical vowel throughout: thus, 1. 3. जानर्च, 2. जानर्चिष; Du. 1. जानर्चिष.

382. स्वप् *svap*, 'to sleep,' makes its bases सुम्वाप् and सुमुप्. See 655.

a. डिष् or डीष् 'to spit' may substitute ण् for ढ् in the reduplication: thus, 1.

3. डिडेव or तिडेव, डिडीव or तिडीव.

383. व्यष् 'to pierce,' व्यष् 'to encompass,' 'to deceive,' व्यष् *Ātm.* 'to be pained,' make their reduplicated syllable *vi*; and the first two roots change *vya* to *vi* before all the terminations, except the sing. Parasmai: thus, from *vyadh* comes sing. du. pl. 3. विव्याध, विविधत्, विविधुत्; *Ātm.* विविधे, &c.: from *vyad*, विव्याध, विविधत्, विविधुत्; from *vyath*, विव्याधे, विव्याधाते, विव्याधिरे. See 615 and 629.

a. जुन् 1st c. *Ātm.*, 'to shine,' makes its reduplicated syllable *di* (1. 3. *didyute*).

384. ग्रह् *grah*, 9th c., 'to take,' makes its base जग्राह् and जगृह् (S. Du. Pl. 3. जग्राह, जगृहत्, जगृहुत्). But sing. 2. जगृहिष. See 699.

a. गुह् 'to conceal' lengthens its radical vowel instead of gupating it in the sing. Parasm. जुगूह, जुगूहिष, &c.

\* This rests on Siddhānta Kaum. 134. Some grammarians make the base in du. and pl. &c. पपृच्छ.

b. **अह्** *ah*, 'to say,' is only used in the perfect. It is defective in sing. du. pl. 1. and pl. 2, and forms 2d sing. from **अत्** (2. **आत्**, 3. **आह**; Du. 2. **आहयुत्**, 3. **आहयुस्**; Pl. 3. **आहुस्**).

c. **ब्रू** 'to say' has no perfect of its own, but substitutes either that of **वच्** (375. c) or the above forms from **अह्**. Again, **अद्** 'to eat' has a perfect of its own, but may substitute that of **वच्** 378. Similarly, **अज्** 'to drive' (*ago*) may substitute that of **वी**.

*Periphrastic perfect.*

385. Roots which begin with a vowel, long by nature or position (except the vowel *á*, as in **आप्** 'to obtain,' 364. a, and in **आप्** 'to stretch,' and except **गुञ्** 'to go,' 381. a; and roots having an initial *a* before two consonants, 371), and all roots of more than one syllable (except **ऊक्** 'to cover,' 375. j; and except optionally **जागृ** 'to awake,' 375. p, and **दरिद्रा** 'to be poor,' 373. a), form their perfects by adding **आम्** *ám* to the root or base (which generally gunates its last vowel if ending in *i*, *u*, *ri*, short or long), and affixing the perfect of some one of the auxiliary verbs, **अस्** *as*, 'to be,' **भू** *bhú*, 'to be,' **कृ** *kṛi*, 'to do.'

a. Observe—This *ám* may be regarded as the accus. case of an abstract noun formed from the verbal base. With **चकार** it becomes **आचकार** or **आचकार** by 59. Thus, from **ईक्ष्** 'to rule,' comes 1st and 3d sing. **ईक्षामास** or **ईक्षामभूव** or **ईक्षाचकार**; the last might be translated 'he made ruling,' and in the former cases the accusative may be taken adverbially. So also, from **चकास्**, 'to shine,' comes **चकासाचकार** 'he made shining.'

b. When the *Ātmane-pada* inflection has to be employed, **कृ** only is used: thus, **ईक्ष्** *Ātm.*, 'to praise,' makes 1st and 3d sing. **ईक्षामक्रे** 'he made praising or praised.'

c. Roots of the 10th class also form their perfect in this way, the syllable *ám* blending with the final *a* of the base: thus, from **चुर** *čur*, 10th c., 'to steal,' **चुरायामास**, 'I have or he has stolen.'

d. Also all derivative verbs, such as causals, desideratives, and frequentatives. See 490, 505, 513, 516.

e. Also the roots **अय्** *ay*, 'to go,' **दय्** *day*, *Ātm.*, 'to pity,' **आस्** *as*, *Ātm.*, 'to sit,' **आस्** *as*, 'to cough,' 'to shine' (**कासाचकार** &c.)\*.

And optionally the roots **भी** *bhí*, 3d c., 'to fear' (**विभाय** or **विभयाचकार**); **ह्री** *hrí*, 3d c., 'to be ashamed' (**निहाय** or **निहयाचकार**); **भू** *bhri*, 3d c., 'to bear' (**विभार** or

\* Pāṇini III. 1, 37, 35.



विभवाचकार); हु *hu*, 3d c., 'to sacrifice' (मुहाव or मुहवाचकार); विद् *vid*, 3d c., 'to know' (विवेद or विदाचकार); उष् *ush*, 1st c., 'to burn' (उषोष or उषाचकार).

f. The roots कम् *Ātm.*, गुप्, धूप, विद्, पण, पन्, whose peculiarity of conjugational form is explained at 271, and क्षु *Ātm.* 'to blame,' may optionally employ a periphrastic perfect, not derived from the root, but from the conjugational base: thus, चकने or कामयाचक्रे, जुगोष or गोषायाचकार, दुधूप or धूषायाचकार, दिविक्क or विक्कायाचकार, पेखे or पखायाचकार, पेने or पनायाचकार, जान्ते or ज्ञातीयाचक्रे.

g. Observe—Bases ending in *i*, *u*, or *ri*, short or long, are generally *gunated* before *ām*; but दीप्ती 'to shine' and वेयी 'to go' make दीप्थाचक्रे, वेयाचक्रे, &c.

### 386. First and second future.

Terminations of first future repeated from page 127.

PARASMAI.			ĀTMANE.		
<i>tāsmi</i>	<i>tāsvas</i>	<i>tāsmas</i>	<i>tāhe</i>	<i>tāsvahe</i>	<i>tāmahe</i>
<i>tāsi</i>	<i>tāsthas</i>	<i>tāstha</i>	<i>tāse</i>	<i>tāsdāthe</i>	<i>tādāhve</i>
<i>tā</i>	<i>tārau</i>	<i>tāras</i>	<i>tā</i>	<i>tārau</i>	<i>tāras</i>

Terminations of second future repeated from page 128.

<i>syāmi</i>	<i>syāvas</i>	<i>syāmas</i>	<i>syē</i>	<i>syāvahe</i>	<i>syāmahe</i>
<i>syasi</i>	<i>syathas</i>	<i>syatha</i>	<i>syase</i>	<i>syethe</i>	<i>syadhve</i>
<i>syati</i>	<i>syatas</i>	<i>syanti</i>	<i>syate</i>	<i>syete</i>	<i>syante</i>

a. Observe—The first future results from the union of the nom. case of the noun of agency (formed with the affix तृ *tri*, see 83. I) with the present tense of the verb अस् *as*, 'to be:' thus, taking दातृ *dātṛi*, 'a giver' (declined at 127), and combining its nom. case with अस्मि *asmi* and हे *he*, we have *dātāsmi* and *dātāhe*, 'I am a giver,' identical with the 1st pers. sing. Parasmai and Ātmane of the 1st fut., 'I will give.' So also *dātāsi* and *dātāse*, 'thou art a giver,' or 'thou wilt give.' In the 1st and 2d persons dual and plur. the sing. of the noun is joined with the dual and plur. of the auxiliary. In the 3d person the auxiliary is omitted, and the 3d sing. dual and plur. of the 1st future in both voices is then identical with the nom. case sing. dual and plur. of the noun of agency: thus, *dātā*, 'a giver,' or 'he will give,' *dātārau*, 'two givers,' or 'they two will give,' &c. \*

387. The terminations of the second future appear also to be derived from the verb अस् joined, as in forming the passive and 4th conjugational class, with the *y* of the root या 'to go,' just as in English we often express the future tense by the phrase 'I am going.'

388. Rule for forming the base in verbs of the first nine classes. *Gunate* the vowel of the root (except as debarred at 28. b, and ex-

\* The future signification inherent in the noun of agency *dātā*, seems implied in Latin by the relation of *dator* to *daturus*.

cept in certain roots of the 6th class, noted at 390, 390. a) throughout all the persons of both first and second future; and in all roots ending in consonants (except those enumerated at 400—414), and in a few ending in vowels (enumerated at 392), insert the vowel इ between the root so gunated, and the terminations.

389. Thus, from जि *ji*, 1st c., 'to conquer,' comes the base जे *je* (1st Fut. *je + tāsmi* = जेतास्मि, &c.; *Ātm. je + tāhe* = जेताहे. 2d Fut. *je + syāmi* = जेष्यामि, &c.; *Ātm. je + sye* = जेष्ये, by 70). Similarly, from श्रु *śru*, 5th c., 'to hear,' comes the base श्रो *śro* (1st Fut. *śro + tāsmi* = श्रोतास्मि, &c.; 2d Fut. *śro + syāmi* = श्रोष्यामि, &c., by 70).

a. So also, from बुध् *budh*, 1st c., 'to know,' comes the base बोधि *bodhi* (1st Fut. *bodhi + tāsmi* = बोधितास्मि, &c.; *Ātm. bodhi + tāhe* = बोधिताहे. 2d Fut. *bodhi + syāmi* = बोधिष्यामि, &c.; *Ātm. bodhi + sye* = बोधिष्ये).

390. The roots ending in उ ष and अ ष of the 6th class, forbidding Guna, are कु 'to call out,' गु or गू 'to void excrement,' धु or धू 'to be firm,' नु or नू 'to praise,' धू 'to shake.' These generally change their final ष to षः thus, कुविताहे &c. from कू, but कुताहे &c. from कु; गुवितास्मि &c. from गू, but गुतास्मि &c. from गु.

a. The roots ending in consonants of the 6th class, not gunated, are कुच् 'to contract,' गुञ् 'to sound,' कुद् 'to make crooked,' युद् 'to resist,' 'to oppose,' चुद् or चुद् 'to cut,' तुद् 'to quarrel,' वृद् 'to break,' पुद् 'to embrace,' 'to enclose,' मुद् or मुद् or हुद् 'to pound,' 'to break in pieces,' स्फुद् 'to burst in pieces,' लुद् 'to revolve,' 'to roll,' कुह् 'to play,' कुह् or हुह् 'to be immersed,' लुह्, चुह्, लुह्, चुह्, पुह्, वुह्, धुह्, बृह्, लुह्, स्फुह्, all meaning 'to cover,' गृह् 'to guard,' बृह् 'to hinder,' बृह् 'to bind,' मुह् 'to strike,' पुह् 'to let out,' 'to emit,' लुह् 'to adhere,' हुह् 'to collect,' डिप् 'to throw,' गृर् *Ātm.* 'to make effort,' लुर् 'to cut,' स्फुर् or स्फुर् 'to glitter,' 'to quiver,' धुव् 'to be firm,' 'to go,' कृह् 'to eat,'—nearly all uncommon as verbs. To these must be added बिम् 7th c. 'to tremble.'

b. अक्षे 'to cover' may either gunate its final or change it to षः (अक्षेवितास्मि or अक्षेवितास्मि, अक्षेविष्यामि or अक्षेविष्यामि).

c. दीप्ति *Ātm.* 'to shine,' वेष् *Ātm.* 'to go,' drop their finals before the inserted इ (दीप्तिताहे &c.). Similarly, दरिद्रा 'to be poor' (दरिद्रितास्मि &c., दरिद्रिष्यामि &c.).

d. Roots in ए e, ऐ ai, ओ o, change their finals to दः thus, ज्ञे 'to call' (ज्ञातास्मि, ज्ञास्यामि).

e. नि 'to throw,' नी 'to perish,' and दी *Ātm.* 'to decay,' must change, and ली 'to obtain' may optionally change their finals to दः (नीतास्मि, नीस्यामि, &c.; दीताहे, &c.; लेतास्मि or लातास्मि, &c.; लेष्यामि or लास्यामि, &c.). Compare 373. c.

f. Roots containing the vowel रि, as कृप् 'to creep,' कृह् 'to handle,' स्फुह् 'to

touch,' कृप् 'to draw,' are generally guṇated, but may optionally change the vowel *ri* to *ra*: thus, कर्त्तव्यसि or कर्त्तव्यसि &c., सप्यसि or सप्यसि &c.

g. Reversing this principle, भज् 'to fry' may make either भजसि or भजसि &c., भज्यसि or भज्यसि &c.

h. The alternative is not allowed when *i* is inserted: thus, दुष् 'to be satisfied' makes दुष्यसि or दुष्यसि, but only दुष्यसि. Similarly, दुष् 'to be proud.'

i. वृज् 'to let go,' 'to create,' and दृश् 'to see,' necessarily change *ri* to *ra*: thus, वृजसि, वृज्यसि, &c.; दृशसि, दृश्यसि, &c.

j. मृज् 'to rub,' 'to clean,' takes Vṛddhi instead of Guṇa (मृज्यसि or मृज्यसि).

k. मज् 'to be immersed,' and नज् 'to perish' when it rejects *i*, insert a nasal: thus, मज्यसि, मज्यसि, &c.; नजसि, नज्यसि, &c.; but नज्यसि &c., नज्यसि &c.

l. कन् Aṭm., गुप्, धृप्, विद्, पण्, पन्, च्छ्, at 385. f, may optionally carry their peculiar conjugational form into the futures (कमिताहे or कामयिताहे, गोमसि or गोपयिताहे or गोपयिताहे, विज्यसि or विज्ययिताहे, चर्त्तितहे or चर्त्तयिताहे, &c.).

m. गुह् 'to conceal' lengthens its vowel when *i* is inserted. See 415. m.

n. अस् 'to be,' वृस् 'to say,' and चस् 'to speak,' have no futures of their own, and substitute those of भू, वच्, and ह्यस् respectively; अह् 'to eat' may optionally substitute the futures of वच्, and अज् 'to drive' of वी (अज्यसि or वेत्तसि &c.). Compare 384. c.

o. The rules at 396—396 must, of course, be applied to the two futures: thus, नह् 'to tie' makes नह्यसि &c. See 396. b.

Observe—The above rules apply generally to the aorist, precative (Aṭmane), and conditional, as well as to the two futures.

391. It will be necessary here to give the rules for the insertion or rejection of the vowel *i*.

#### RULES FOR INSERTION OR REJECTION OF THE VOWEL *i*, IN FORMING THE LAST FIVE TENSES AND DESIDERATIVE.

a. Observe—These rules do not apply to form II of the aorist at 435, or to the Parasmai of the precative (benedictive) at 442, which can never insert *i*.

b. The manifest object of the inserted *i* is to take the place of the conjugational vowel, and prevent the coalition of consonants. Hence it is evident that roots ending in vowels do not properly require the inserted *i*. Nevertheless, even these roots often insert it; and if it were always inserted after roots ending in consonants, there would be no difficulty in forming the last five tenses of the Sanskrit verb.

Unfortunately, however, its insertion is forbidden in about one hundred roots ending in consonants, and the combination of the

final radical consonant with the initial *t* and *s* of the terminations will require an acquaintance with the rules already laid down at 296, &c.

We now proceed to enumerate, 1st, the roots which insert *i*; 2dly, those which reject it; 3dly, those which optionally insert or reject it.

Observe—In the following lists of roots the 3d sing. will sometimes be given between brackets, and the roots will be arranged in the order of their vowels.

It is of the utmost importance that the attention of the student be directed to this subject, as the assumption or rejection of this inserted vowel is not confined to the two futures, but extends to many other parts of the verb; insomuch, that if the first future reject इ i, it is generally rejected in form I of the aorist, in the *Ātmane-pada* of the benedictive, in the conditional, infinitive mood, passive past participle, indeclinable past participle, future participle formed with the affix *tavya*, and noun of agency formed with the affix *tri*; and often (though not invariably) decides the formation of the desiderative form of the root by *s* instead of *ish*. So that the learner, if he know the first future, will pass on with greater ease to the formation of these other parts of the verb, and may always look to this tense as his guide. For example, taking the root *kship*, 'to throw,' and finding the 1st future to be *kṣheptāmi*, he knows that *i* is rejected. Therefore he understands why it is that the 2d future is *kṣhepsyāmi*; the aorist, *akṣhaipsam*; the *Ātmane* of the benedictive, *kṣhipsiya*; the conditional, *akṣhepsyam*; the infinitive, *kṣheptum*; the passive past participle, *kṣhipta*; the indeclinable participle, *kṣhiptvā*; the future participle, *kṣheptavya*; the noun of agency, *kṣheptri*; the desiderative, *śikṣhipāmi*. On the other hand, taking the root *yāś*, 'to ask,' and finding the 1st future to be *yāśiṭā*, he knows that *i* is inserted, and therefore the same parts of the verb will be *yāśiṣyāmi*, *ayāśiṣam*, *yāśiṣiya*, *ayāśiṣyam*, *yāśiṭum*, *yāśiṭa*, *yāśiṭvā*, *yāśiṭavya*, *yāśiṭri*, *yiyāśiṣāmi*, respectively.

*Roots ending in vowels inserting इ i (except as indicated at 391. a).*

As before remarked, it is evident that roots ending in vowels do not properly require the insertion of another vowel. The following, however, take *i*:

392. Five of those in इ i and ई i, viz. शि 'to have recourse' (जयिषा, जयिष्यति), श्वि 'to swell,' डी 'to fly,' झी 'to lie down,' स्मि 'to smile' (in desid. alone).

a. Six of those in उ u, viz. कृ 'to sneeze,' कृ 'to sharpen,' कृ 'to praise,' कृ 'to join,' कृ 'to sound,' 'to roar,' कृ *anu* 'to ooze' (the last only when *Parasmai* \*).

\* If कृ is inflected in the *Ātmane*, it may reject *i*.

b. All in ऊँ, as भू 'to be' (भविता, भविष्यति), except बू and पू (which optionally reject i), and except in the desiderative. See 395, 395. a.

c. All in short ऋ ri, in the 2d future and conditional, &c., but not in the 1st future, as कृ 'to do' (करिष्यति, but कर्ता).

d. Two in short ऋ ri (viz. वृ 'to choose' and जागृ 'to awake') also in 1st future (वरिता, वरिष्यति, जागरिता, &c.).

e. All in long ॠ rī, as तृ 'to pass' (तरिता, तरिष्यति).

393. Observe—वृ 'to choose,' and all roots in long ॠ rī, may optionally lengthen the inserted i, except in aorist Parasmai and precativ Atmane (वरिता or वरीता, वरिष्यति or वरीष्यति, तरिता or तरीता, &c.).

*Roots ending in vowels rejecting इ i.*

394. All in दा dā, as दा 'to give' (दाता, दास्यति).

a. Nearly all in इ i and ई ē, as जि 'to conquer,' नी 'to lead' (जेता, जेष्यति, &c.).

b. Nearly all in short उ u, as श्रु 'to hear' (श्रोता, श्रोष्यति).

c. Those in long ऊँ generally in the desiderative only.

d. All in short ऋ ri (except वृ) in the 1st future only, as कृ 'to do' (कर्ता, but करिष्यति). See 392. c.

e. All in ए e, ऐ ai, ओ o. See 390. d.

*Roots ending in vowels optionally inserting or rejecting इ i, either in all the last five tenses and desiderative, or in certain of these forms only.*

395. हू or सु 2d and 4th c. Atm. 'to bring forth' (स्रोता or सविता, सोष्यते or सविष्यते).

a. धू 'to shake' (धविता or धोता, धविष्यति or धोष्यति, &c., but i must be inserted in aorist Parasmai, see 430), पू 'to purify,' optionally in desiderative only (पुपूष, पिपिषि Atm.).

b. पै Atm. 'to grow fat' (प्याता and प्यायिता, प्यास्यते and प्यायिष्यते; but necessarily inserts i in desid.).

c. वृ 'to go,' बृ or ब्रू 'to spread,' 'to cover,' and ब्रू 'to sound,' all in 1st fut., and the latter two optionally in desiderative also (वर्ता, वरिता or (?) वरीता; बर्ता, बरिता or बरीता; बर्ता or बरिता; निब्रवीषति or निब्रविष्यति or निब्रवीषति; निब्रविष्यति or बुब्रूषति).

396. दरिद्रा 'to be poor' optionally in the desiderative (दिदरिद्राच् or दिदरिद्रिच्).

397. All roots in long **चू** *rf* optionally in the desiderative, as **चू** makes **चिचिदिषति** or **चिचिषति**.

398. **चि, यु, भू, वृ**, optionally in desiderative. Compare 392.

*Roots ending in consonants inserting इ i.*

399. As a general rule, all roots ending in **ख kh, ग g, घ gh, ङ jh, द t, ध th, ड d, ढ dh, ण n, ट t, थ th, प ph, ब b, य y, र r, ल l, व v**: thus, **लिख्** 'to write' makes **लेखिता, लेखिषति, &c.**; **वल्** 'to leap' makes **वलिता, वलिषति**.

a. **ग्रह्** 'to take' lengthens the inserted *i* in all the last five tenses, except the precativē Parasmai (ग्रहीता, ग्रहीषति), see 699. It rejects *i* in the desiderative.

*Roots ending in consonants rejecting इ i.*

Observe—The rules at 296—306 must in all cases be applied. When a number is given after a root, it indicates that the root only rejects *i* if conjugated in the class to which the number refers. When a number is given between brackets, this refers to the rule under which the root is conjugated.

400. One in **क् k**.—**शक्** 5. *to be able* (शक्ता, शक्यति 679).

401. Six in **च् c**.—**पच्** *to cook* (पक्ता, पक्षति); **वच्** *to speak* (650); **रिच्** 7. *to make empty* (रेक्ता, रेक्षति); **विच्** 7. 3. *to separate*; **सिच्** *to moisten, to sprinkle*; **मुच्** *to loosen* (628).

402. One in **छ ch**.—**प्रच्छ\*** *to ask* (प्रश्ता, प्रश्नति 631).

403. Fifteen in **ज् j**.—**तज्** *to quit* (596); **भज्** *to honour*; **यज्** *to sacrifice* (597); **धज्†** 6. *to fry* (632); **मज्** *to be immersed* (633); **भज्** *to break* (669); **रज्** *to colour, to be attached*; **सज्** *to adhere* (597. a); **स्वज्** *to embrace*; **निज्** *to cleanse* (नेक्ता, नेक्षति); **विज्‡** 3. *to tremble* (वेक्ता, &c.); **भुज्** 6. *to bend, 7. to enjoy* (668. a); **युज्** *to join* (670); **रुज्** *to break* (रोक्ता, &c.); **सृज्** *to create, to let go* (625).

404. One in **त् t**.—**वृत्** *to be, to turn*, but only in 2d fut. Par., cond. Par., aor. Par., desid. Par. (This root is generally *Atm.* and inserts *i*, 598.)

405. Fourteen in **ड d**.—**जड्** *to eat* (652); **पड्** *to go* (पक्ता, पक्षति); **शड्** *to fall, to perish*; **सड्** *to sink*; **खण्ड्** 1. Parasmai, *to mount, to leap*; **हड्** *to void excrement*; **विड्** *to be troubled* (वेक्ता, &c.); **विड्** *to*

\* प्रच्छ inserts *i* in the desiderative.

† धज् optionally inserts *i* in the desiderative.

‡ When विज् belongs to the 7th c., it takes *i*: thus, विजिता, विजिषति. See 390. a.

cut (667); बिद् to break (583); विद् 7. to recognise, 4. to be, to exist, 6. to find; सिद् 4. to sweat; कुद् to pound, to crush (ओहा, ओह्यति); मुद् to strike (634); नुद् to impel.

406. Thirteen in ध dh.—बन्ध् to bind (692); चध् to pierce (615); राध् to accomplish (राहा, राह्यति); साध् 5. to accomplish; सिध् 4. to be accomplished (616); क्रुध् to be angry (क्रोहा, क्रोह्यति); कुध् to be hungry; बुध् 4. Atm. to be aware (614) \*; युध् Atm. to fight; रुध् to obstruct (671); शुध् to be pure; वृध् to increase, only in 2d fut. Par., cond. Par., aor. Par.; जृध् to break wind, only in 2d fut. Par., cond. Par., aor. Par. (both these last insert i throughout the Atmane).

407. Two in न् n.—मन् 4. Atm. to think (617); हन् to kill (654), but the last takes i in 2d fut. and conditional.

408. Eleven in प् p.—तप् to burn (तप्ता, तप्स्यति); बप् to sow; जप् to curse; खप् to sleep (655); आप् to obtain (681); धिप् to throw (635); तिप् Atm. to distil; लिप् to anoint; क्षुप् to touch (ओहा, ओह्यति); लुप् 6. to break (लोहा, लोह्यति); सुप् to creep (390. f).

409. Three in भ् bh.—यभ् to lie with carnally (यप्ता, यप्स्यति); रभ् Atm. to long after (with आ to begin, 601. a); लभ् Atm. to obtain (601).

410. Five in न् m.—गन् to go (602), but takes i in 2d fut. and cond.; नन् to bend (नप्ता, नप्स्यति); यन् to restrain; रन् Atm. to sport; क्रन् 'to walk' in the Atmane (क्रप्ता, क्रप्स्यते).

411. Ten in ज् ś.—दंज् to bite (दंहा, दंह्यति); दिज् 6. to point out (583); विज् to enter (वेहा, वेह्यति); रिज् to hurt; लिज् to become small; कुज् to cry out (क्रोहा, क्रोह्यति); रुज् 6. to hurt; दृज् 1. to see (390. i, 604, द्रहा, द्रह्यति); मृज् to handle (390. f); स्पर्ज् 6. to touch (390. f, 636, स्पर्हा, स्पर्ह्यति).

412. Eleven in श् sh.—शिप् to shine (शेहा, शेह्यति); शिप् to hate (657); पिप् 7. to crush, to pound; विप् to pervade, to sprinkle, &c.; क्षिप् 7. to distinguish (672); छिप् 4. to embrace (301, 302); हृप् 4. to be satisfied (ओहा, ओह्यति); दुष् 4. to be sinful; पुष् 4. to be nourished † (पोहा, पोह्यति); शुष् 4. to become dry (ओहा, ओह्यति); कृष् to draw (390. f, 606).

413. Two in ख् s.—बख् to eat (बखा, बख्यति); वख् 1. to dwell (607) ‡.

\* When बुध् belongs to the 1st c., it inserts i.

† When पुष् belongs to the 9th c., it takes i (पोषिहं, पोषिष्यति).

‡ वख् c. 2. Atm. 'to put on,' 'to wear,' inserts i (वसिहं, वसिष्यते).

414. Eight in ह h.—बह् to burn (610); बह् to tie, to string together (624); बह् to carry (611); दिह् to anoint (659); निह् to make water (मेढा 305. a, नेह्यति); लिह् 2. to lick (661); दुह् 2. to milk (660) \*; रुह् to ascend (रोढा, रोह्यति).

*Roots ending in consonants optionally inserting or rejecting इ i, either in all the last five tenses and desiderative, or in certain of these forms only.*

Observe—When no tenses are specified, the option applies to all except to form II of the aorist and the Parasmai of the precative (benedictive), which can never insert i.

415. Two in च c.—तच् or तञ् 7. to contract; वच् to cut (630).

a. Three in ज् j.—अज् 7. to anoint (668, but necessarily inserts i in desid.); मृज् to rub, to clean (390. j, 651); अज् to fry (optionally in desid. only, necessarily rejects i in other forms).

b. Four in त् t.—पत् to fall (optionally in desid. only; necessarily inserts i in futures and cond., and rejects it in aor.); कृत् 6. to cut (optionally in 2d fut., cond., and desid.; necessarily inserts i in 1st fut. and aor.); मृत् to kill (optionally in 2d fut., cond., and desid.; necessarily inserts i in 1st fut. and aor.); नृत् to dance (optionally in 2d fut. and desid., necessarily inserts i in 1st fut. and aor.).

c. Four in द् d.—स्यद् to flow (optionally in all forms except 2d fut. and cond. Parasmai, and desid. Parasmai, where i is necessarily rejected); विद् to be wet, रुद् to shine, and मृद् to kill, to injure (the last two optionally in all forms except 1st fut., which necessarily inserts i).

d. Three in ध् dh.—रध् to perish; तिध् 1. to rule, to restrain, to keep off; प्रध् to prosper (the last optionally in desid. only, necessarily inserts i in other forms, see 680).

e. Two in न् n.—तन् to stretch and हन् to honour, to give (both optionally in desid. only, necessarily insert i in other forms, see 583).

f. Five in प् p.—अप् to be ashamed; गुप् 1. to defend; मृप् 4. to be satisfied (618); दुप् 4. to be proud; कृप् to be capable (when it rejects i, it is Parasmai only).

g. Two in भ् bh.—लुभ् 4. to desire (optionally in 1st fut., necessarily

\* दुह् 0. 1, 'to afflict,' ~~intransitive~~ (होहिता, &c.).



inserts *i* in other forms \*); दम् to deceive (optionally in desid. only, दिदभिषति or पिषति or भीषति, necessarily inserts *i* in other forms).

h. One in न् *m*.—जन् 1. 4. to bear (जनिता or जना, जनिष्यते, -ति, or जंस्यते, -ति).

i. All in इव् *iv* (optionally in desid. only); as, दिव् to play, शिव् to spit, सिव् to sew.

j. Two in य् *y*.—याय् to honour; व्याय or स्याय् to be fat (but both necessarily insert *i* in desid., compare 395. b).

k. Three in ज्ञ् *ś*.—जज्ञ् 5. *Atm.* to pervade† (but necessarily inserts *i* in desid., see 681. a); नज् 4. to perish (see 390. k, and 620); क्लिज् 9. to torment (697).

l. Seven in च् *sh*.—जच् to pervade; तच् to cut in pieces, to carve (तक्षिता or तडा, तक्षिषति or तक्षति, &c.); त्वच् to cut, to carve; कुच् with निच् to extract (otherwise necessarily inserts *i*); इच् 6. to wish (637); रिच् to injure, to kill; रुच् 1. to injure (the last three optionally in 1st fut., but necessarily insert *i* in other forms).

m. Twelve in ह् *h*.—सह् *Atm.* to bear (optionally in 1st fut. only, necessarily inserts *i* in other forms, see 611. a); ग्रह् to take (गृहिता or ग्राहा, &c.); माह् to penetrate; माह् to measure (माहिता or माहा, &c.); जिह् snih, to love (जेहिता or जेधा or जेहा, &c.); जुह् snuh, to love, to vomit; मुह् to be perplexed (612); गुह् to conceal (गूहिता or गोहा, गूहिषति or बोध्यति, see 306. a, 390. m); दूह् to bear malice, to seek to injure (623); नूह् 6. 7. or नूह् 6. to kill (674); वूह् or वूह् to extol, to raise; कूह् or कूह् 6. to kill.

### Aorist (third preterite).

This complex and multiform tense, the most troublesome and intricate in the whole Sanskrit verb, but fortunately less used in classical Sanskrit than the other past tenses, is not so much one tense, as an aggregation of several, all more or less allied to each other, all bearing a manifest resemblance to the imperfect or first preterite, but none of them exactly assignable to that tense, and none of them so distinct in its character or so universal in its application as to admit of segregation from the general group, under a separate title.

416. Grammarians assert that there are seven different varieties of

\* Except the aorist, following form II at p. 184.

† जज्ञ् 9, 'to eat,' inserts *i*.

the Sanskrit aorist, four of which correspond more or less to the Greek 1st aorist, and three to the 2d aorist, but we shall endeavour to show that all these varieties may be included under two distinct forms of terminations given in the table at p. 128, and again below, and at p. 184.

417. Form I is sub-divided like the terminations of all the last five tenses into (A) those which reject *i*, and (B) those which assume it; A belongs to many of those roots at 394, 400—414, which reject *i*; B to most of those at 392, 399, which insert it: but in the latter case the initial *s* becomes *sh* by 70, and in the 2d and 3d sing. the initial *s* is rejected, the *i* blending with the *t*, which then becomes the initial of those terminations. Moreover, in the case of roots which insert *i* the base is formed according to rules different to those which apply in the case of roots which reject *i*.

a. Form II at p. 184 resembles the terminations of the imperfect or first preterite, and belongs, in the first place, to some of those roots rejecting *i*, whose bases in the imperfect present some important variation from the root (see 436); in the second, to certain of the roots rejecting *i*, which end in  $\text{ॠ}$  *ś*,  $\text{ॠ}$  *sh*, or  $\text{ॠ}$  *h*, and which have *i* *u*, or *ri*, for their radical vowel (see 439); in the third, to verbs of the 10th class and causals.

#### FORM I.

418. The terminations are here repeated from 247, p. 128.

##### A. Terminations without $\text{ॠ}$ *i*.

PARASMAI.			KTMANE.		
1. <i>sam</i>	<i>sva</i>	<i>sma</i>	<i>si</i>	<i>svahi</i>	<i>smahi</i>
2. <i>śis</i>	<i>stam</i> [ <i>tam</i> ]	<i>sta</i> [ <i>ta</i> ]	<i>sthās</i> [ <i>thās</i> ]	<i>sāthām</i>	<i>dhvam</i> or <i>qhvam</i>
3. <i>śit</i>	<i>stām</i> [ <i>tām</i> ]	<i>sus</i>	<i>sta</i> [ <i>ta</i> ]	<i>sātām</i>	<i>sata</i>

##### B. Terminations with $\text{ॠ}$ *i*.

PARASMAI.			KTMANE.		
1. <i>isham</i>	<i>ishva</i>	<i>ishma</i>	<i>ishi</i>	<i>ishvahi</i>	<i>ishmahi</i>
2. <i>śis</i>	<i>ishām</i>	<i>ishā</i>	<i>ishthās</i>	<i>ishdthām</i>	<i>idhvam</i> or <i>iqhvam</i>
3. <i>śit</i>	<i>ishām</i>	<i>ishus</i>	<i>ishā</i>	<i>ishdātām</i>	<i>ishata</i>

419. Observe—The brackets in the A terminations indicate the rejection of initial *s* from those terminations in which it is compounded with *t* and *th*, if the base ends in any consonant except a nasal or semivowel, or in any short vowel such as *e*, *i*, *u*,

or *ri*. Observe also, that initial *s* is liable to become *śh* by r. 70, in which case a following *t* or *th* is cerebralised. The substitution of *śhvam* for *dhvam* and *idhvam* for *idhvam*, in certain cases, is explained in the table at p. 128.

420. General rule for forming the base for those verbs of the first nine classes which reject *इ* and so take the A terminations.

In Parasmai, if a root end in either a vowel or a consonant, *viddhi* the radical vowel before *all* the terminations.

In *Ātmane*, if a root end in *इ*, *ई*, *उ*, *ऊ*, or *अ*, *गु* the radical vowel; if in *च* *रि* or any consonant, leave the vowel unchanged before *all* the terminations. Final consonants must be joined to the A terminations according to the rules propounded at 296—306.

Observe—The augment *अ* must always be prefixed, as in the imperfect; but it will be shown in the Syntax at 889, that when the aorist is used as a prohibitive imperative, the particle *mā* or *mā sma* being prefixed, the augment is then rejected.

a. When a root begins with the vowels *इ*, *उ*, or *च* *रि*, short or long, the augment is prefixed in accordance with 260. a, b.

b. Thus, from नी 'to lead' come the two bases *anai* for Parasmai and *ane* for *Ātmane* (*anai* + *sam* = *अनेयं* by 70; *Ātm. ane* + *si* = *अनेषि*, *ane* + *sthās* = *अनेहात्*, &c.); and from कृ 8th c., 'to make,' come the two bases *akār* for Parasmai and *akri* for *Ātmane* (*akār* + *sam* = *अकारं* by 70, &c.; *Ātm. akri* + *si* = *अकृषि* by 70, *akri* + *thās* = *अकृषात्* by 419, *akri* + *ta* = *अकृत*, &c.). See 682. Similarly, भृ 3d c., 'to bear.' See the table at 583.

c. So, from युज् 'to join' come the two bases *ayauj* for Parasmai and *ayuj* for *Ātmane* (Parasmai *ayauj* + *sam* = *अयौजं* by 296, *ayauj* + *sva* = *अयौत्स*, *ayauj* + *tam* = *अयौत्तं* by 419; *Ātm. ayuj* + *si* = *अयुषि* by 296, *ayuj* + *thās* = *अयुक्षात्*, *ayuj* + *ta* = *अयुक्त*); and from रुद् 7th c., 'to hinder,' the bases *araudh* and *arudh* (Parasmai *arraudh* + *sam* = *अरौत्तं* by 299, Du. *araudh* + *sva* = *अरौत्स*, *araudh* + *tam* = *अरौत्तं*; *Ātm. arudh* + *si* = *अरुषि*, *arudh* + *thās* = *अरुहात्*, &c.).

d. Similarly, from पक् 'to cook' come the bases *apāt* and *apaś* (*apāt* + *sam* = *अपातं* by 296; *Ātm. apaś* + *si* = *अपशि*, *apaś* + *thās* = *अपक्ष्वात्*, &c.); and from दह 'to burn' (610), the bases *adāh* and *adah* (*adāh* + *sam* = *अदातं* by 306. a, *adāh* + *tam* = *अदात्तं* by 305; *Ātm. adah* + *si* = *अपशि* by 306. a, *adah* + *thās* = *अदग्वात्*, &c.).

421. By referring to 391. b. it will be easy to understand that most roots in *i*, *ī*,

short *a*, and short *ri*, take the A terminations. Most of those in *d*, *e*, *ai*, *o*, do so in the *Ātmane*, and a few of those in *d* also in the *Parasmai*.

*a.* *सृ* or *सृ* 'to spread' takes either A or B; and in *Ātmane* when it takes A, changes *ri* to *sr*. See 678.

*b.* *वृ* or *वृ* 'to choose,' 'to cover,' changes its vowel to *sr*, under the same circumstances. See 675.

*c.* Roots in *e*, *ai*, *o*, change these vowels to *d* as in the other non-conjugational tenses: thus, from *जे* 'to cover,' *जयासिर्ष* &c. (see 433), *जयासि* &c. Similarly, *मि*, *मी*, *दी*, and optionally *ली*, see 390. *e* (*जनासिर्ष* &c., *जनासि* &c.).

*d.* *दा* 'to give' (see 663), *धा* 'to place' (see 664), *ह्ण* 'to stand' (see 587), *दे* 'to protect,' 'to pity,' *धे* 'to drink' (if in *Ātm.*), *दो* or *दा* 'to cut' (if in *Ātm.*), change their finals in the *Ātmane* to *i* (*जदिधि*, *जदिषात्* 419, *जदिन*, *जदिष्वहि*; 2d pl. *जदिर्दु*). In *Parasmai* they follow 438.

*e.* *गा* used for *इ* 'to go,' with *अधि* prefixed, signifying 'to go over,' 'to read' (*Ātmane* only), changes its final to *i* (*अधगीधि*, *-गीडात्*, *-गीह*, &c.).

*f.* *कु* *Ātm.* 'to cry out,' *गु* 'to void excrement,' and *धु* 'to be firm,' all of the 6th class, preserve their vowels unchanged (*अकुधि*, &c.; *अकुषात्*, *अकुन*, &c.; *अगुर्ष*, &c.); *धु* may also make *अधोर्ष*, and *गु* may also make *अगुविर्ष*, but the latter root is then generally regarded as *गू*.

422. The following roots of those rejecting *i*, enumerated at 400—414, take the A terminations only, both for *Par.* or *Ātm.*: *पञ्*; *प्रञ्*; *तञ्*, *भञ्*, *भञ्ज*, *भञ्ज*, *यञ्*, *रञ्*, *सञ्*, *सञ्ज* *Ātm.*, *भुञ्*, *रुञ्*, *सृञ्*; *पद्* *Ātm.*, *हद्* *Ātm.*, *सिद्*, *तुद्*, *नुद्*; *बन्ध्*, *बन्ध्*, *राप्*, *साप्*, *बुध्* 4. *Ātm.*, *बुध्*; *मन्* 4. *Ātm.*; *तप्*, *वप्*, *शप्*, *सप्*, *विष्*, *तिष्* *Ātm.*, *कुप्*; *यभ्*, *रभ्*, *लभ्*; *दंश्*; *वल्*; *दह्*, *नह्*, *वह्*.

*a.* The following take in the *Parasmai* either the A terminations of form I or optionally form II; but in the *Ātmane* usually the A form of I, sometimes form II: *रिप्*, *विप्* 3, *निप्*, *विप्* 3, *स्मद्*, *हिद्*, *भिद्*, *सुद्*, *रुप्*, *दृश्*, *मृश्*, *स्पृश्*, *कृप्*.

*b.* The following take in the *Parasmai* only form II; but in the *Ātmane* the A form of I, or sometimes the B form of I: *शङ्* (*Ātmane* doubtful), *सिष्*, *नुष्*, *विद्* 6. 'to find' (*Ātmane* doubtful), 4. 7. (only *Ātmane*), *शद्*, *सद्*, *हिद्*, *सिद्* 4, *रप्*, *सिष्* 4, *कुप्*, *बुध्*, *हन्* (see 424. *b*; *बष्* with the B terminations is generally used for *Parasmai*, but *अहन* occurs in *Epic po.*), *आप्*, *लिप्*, *लुप्*, *सृप्*, *गन्*, *वल्*.

423. The following of those inserting or rejecting *i*, enumerated at 415, take either the A or B terminations: *तप्* or *तञ्*, *वप्*, *मृष्*, *स्पृद्* generally *Ātm.* only, *सिष्*, *शप्* *Ātm.*, *गृप्*, *बृष्* *Ātm.*, *बृष्*, *दृष्* (the last three in *Parasmai* take also form II), *यन्* generally *Ātm.* (may also follow form II in *Parasmai*), *आप्* (or *ये*) *Ātm.*, *अङ्*, *अङ्*, *गृह्*, *गाह्*, *नाह्*, *मृह्*.

424. The rules at 296—306 must in all cases be applied, as well as the special rules applicable to certain roots in forming the futures at 390 and 390. *a—o*: thus, *मञ्* makes *अमाञ्* by 297. *b* (see 630); *मञ्ज्* makes *अमाञ्ज्* by 390. *k* (see 633); *मञ्ज्* in *Ātm.*, *अमञ्जि* or *अमञ्जिधि*; *भञ्ज्*, *अभाञ्* or *अभाञ्*, *अभञ्जि* or *अभञ्जिधि* by 390. *g*; *मृष्*, *अमाञ्* by 390. *f* (also *अमाञ्जिधि*); *नह्*, *अनाह* by 306. *b*.

a. यद् *Ātm.* 'to go,' बुद् *Ātm.* 'to be aroused,' जद् *Ātm.* 'to be born,' may form their 3d sing. as if they were passive verbs (see 475): thus, जपादि, Du. 3. जप्यतां; जपोधि (or optionally जपुः), Du. 3. जपुस्तां; जजनि (or optionally जजनिह).

४. Roots ending in न् and न् must change these letters to Anusvāra before s, and न् becomes न् before ह्यः thus, मन् makes मन्सि, मन्स्यान्, मन्स (or if in class 8. मन्सिह, or by c. below मन्स); ह्यन् makes ह्यन्सि &c., Du. 2. ह्यन्स्य.

इन् (generally *Parasmai*) drops its nasal before the *Ātmane* terminations (अहहि, अह्यास, &c.; initial *s* being rejected according to 419).

गम् does so optionally (जगंसि or जगसि, जगंस्यास् or जगयास्, &c.).

c. Roots in **म्** and **ष्** of the 8th class, which properly take the B terminations, are allowed an option of dropping the nasal in the 2d and 3d sing. *Ātmane*, in which case initial *s* is rejected according to 419: thus, **तम्** makes 3. **अतमिष** or **अतम** (Pān. II. 4, 79):

d. Similarly, **जय** makes 3. **जययिह** or **जयत**; and **जय्**, **जयिह** or **जात**.

e. सन् 'to give' is allowed the option of lengthening the *a*, when *n* is dropped : thus, Sing. 2. असायास् or असनिहास्, 3. असात or असनिह. Compare 354. a, 339 (Pāp. II. 4, 79).

f. The nasal of दंष्ट्र 'to bite' becomes ह before क् and य् before इ: thus, जदाहं, Du. 2. जदाहं; Atm. 1. जदाह, Du. 2. जदाहदं. See 303.

425. वह् 'to carry' (see 611) changes its radical vowel to ओ *o* before those terminations which reject an initial *s* by 305. *a*: thus, *avakṣam*, *avakṣatṣ*, *avakṣat* (Lat. *veris*), *avakṣva*, *avodham*, &c.; Ktm. *avakṣi* (Lat. *veri*), *avodhās*, *avodha*.

a. सह 'Atm., 'to bear,' generally takes the B terminations (*asāhishī*, &c.), though the form *सहोह* is also given for the 3d sing.

436. कृ 'to tie,' 'to fasten,' makes *andīsam*, *andīsī*, *andīstī*, *andīva*, *anddīham*, &c.; and *Ātm.* *anatsī*, *anaddhās*, &c., by 306. b (compare 183).

s. वक् 'to dwell' (see 607) makes *ardīsam*, &c., by 304. a.

**427. Verbs which assume i, and so take the B terminations at 418, require a different rule for the formation of their base, as follows:—**

a. If a root end in the vowels इ, ई, उ, ऊ, अ, ए, अरि, एरि, वृद्धि those vowels in the Parasmai before *all* the terminations, and gupate them in the *Ātmane*.

Thus, from √ 'to purify' come the two bases *apa-* for Parasmai and *apo-* for Atmane (*apa-* + *i* + *sam* = *अपायिषं* by 37, *apa-* + *i* + *ts* = *अपायिष*, *apa-* + *i* + *ts* = *अपायिष*, &c.; Atm. *apo-* + *i* + *ts* = *अपयिषि*, &c., by 36), see 583; and from √ 1st c., 'to cross,' comes the base *atár* for Parasmai (*atár* + *i* + *sam* = *आतरिषं* &c.)

So, from झी 'to lie down' comes झझडिदि, झझडिडाइ, &c. ; but roots ending in any other vowel than *u* and long *i* more frequently take the A terminations, as they generally reject *a*.

*b.* If a root end in a single consonant, gunate the radical vowel in both Parasmai and Ātmane (except as debarred at 28. *b*, and except in the roots enumerated at 390. *a*).

Thus, बुध् *budh*, 1st c., 'to know,' makes its base *abodh* (*abodhi-sham*, &c.), see 583; and वृत् *vr̥t*, 'to be,' *avart* (*avartishi*, &c.); and वृध् *edh*, 'to increase,' *aidh* (*aidhishi*, &c., 260. *b*), see 600.

428. A medial *a* in roots ending in र् and ल् is lengthened in the Parasmai, but not in Ātmane: thus, गृ 'to go' makes गृषारिषं; जल 'to blaze,' जलारिषं. The roots वृद् 'to speak' and वृज् 'to go' also lengthen the *a* in Parasmai (जलारिषं; but not in Ātmane जलदिषि &c.).

*a.* But those in न्, य्, ह् never lengthen the *a* in Parasmai: thus, स्रम् 'to sound' makes स्रस्यनिषं. The following roots also are debarred from lengthening the *a*: कल्, कग्, रग्, लग्, लग्, स्यग्, हग्, झग्, कद्, जग्, चग्, झग्, पग्, नग्, चद्, चग्, चद्, हद्. One or two do so optionally; as, कल् and नद् 'to sound.'

429. Observe, that as the majority of Sanskrit verbs assume *i*, it follows that rule 427. *a*, *b*, will be more universally applicable than rule 420, especially as the former applies to the aorist of intensives, desideratives, and nominals, as well as to that of simple verbs.

430. The special rules for the two futures at 390. *a*—*o* will of course hold good for the aorist: thus the roots enumerated at 390 and 390. *a* (कुप् &c.) forbid Gupa; and गू, पू, मू, नू generally change their finals to *uv* (जगुषिषं &c., जगुषिषं &c.); but when गू is written गु it makes जगुषं &c., see 421. *f*, and पू may also make जपाषिषं, and नू, जनाषिषं.

*a.* ऊर्ज् makes और्जोषिषं or और्जोषिषं, or और्जोषिषं &c., and in Ātmane और्जोषिषि or और्जोषिषि.

*b.* According to 390. *c*. दीषी, वेषी, and दरिद्रा drop their finals (जदीषिषि, जदरिद्रिषं, &c.; see also 433).

431. In the Ātmane, वृ 'to choose,' 'to cover,' and all roots in long वृ *r̥*, such as वृ 'to spread,' may optionally lengthen the inserted *i*: thus, जवरीषि or जवरीषि &c., जवरीषि or जवरीषि; but in Parasmai only जवारिषं, जवारिषं.

432. श्वि 'to swell' and जागृ 'to awake' take Gupa instead of Viddhi (जवषिषं &c., see also 440. *a*; जजागरीषं &c.).

*a.* श्व् according to 399. *a*. makes जवशीषं, and by 390. *m*. गृह् makes जगृहिषं. The latter also conforms to 439 and 439. *b*. See 609.

*b.* हृन् 'to kill' forms its aorist from वृष (जवषिषं &c.), but see 422. *b*.

433. Many roots in जा *d*, ह *e*, जो *o*, and रे *ai*, with three in न् *m*, viz. यन् *yam*, रन् *ram*, नन् *nem*, assume *i*, but in the Parasmai insert *s* before it; final *e*, *o*, and *ai*, being changed to जा *d*: thus, from वा 'to go' comes जवारिषं, &c. (see 644); from शो 'to sharpen,' जशारिषं, &c.; from वृन् 'to restrain,' जवषिषं, &c.

दरिद्रा 'to be poor' makes *adaridrisham* or *adaridrásisham*, &c.

434. In the *Ātmane* these roots reject the *i* and the *s* which precedes it, and follow 418: thus, from मा 'to measure' comes चमासि, &c. (see 664. a); from ष्ये 'to cover,' चष्यासि (see 421. c); from रम् 'to sport,' चरसि, चरस्यात्, चरन्त, &c.

## FORM II.

### 435. Resembling the imperfect or first preterite.

	PARASMAI.				ĀTMANE.		
1. <i>am</i>	<i>áva</i> [va]	<i>áma</i> [ma]	<i>e</i> [i]	<i>áva</i> hi		<i>ámah</i> i	
2. <i>as</i> [s]	<i>atam</i> [tam]	<i>ata</i> [ta]	<i>athás</i>	<i>ethám</i> [áthám]		<i>adhvam</i>	
3. <i>at</i> [t]	<i>atám</i> [tám]	<i>an</i> [us]	<i>ata</i>	<i>etám</i> [átám]		<i>anta</i>	

436. Observe—No confusion arises from the similarity which this form bears to the imperfect or 1st preterite, as in all cases where the above terminations are used for the aorist, the imperfect presents some difference in the form of its base: thus, गम् 'to go' make *sagattham* for its imperfect, *agamam* for its aorist (see 602); भिद् 'to break' makes *abhinadam* for its imperfect, *abhidam* for its aorist (see 583). So again, the sixth conjugation, which alone can show a perfect identity of root and base, never makes use of this form for its aorist, unless by some special rule the base of its imperfect is made to differ from the root: thus, लिप् 'to smear' (cf. ἀλείφω), which makes *alipam* in its aorist, is *alimpam* in its imperfect (281). So in Greek, compare the imperfect ἔλειπον with the 2d aor. ἔλειπον; ἐλάμβανον with ἔλαβον; ἐδάμνην with ἔδαμον, &c.

a. Note—This form of the Sanskrit aorist corresponds to the Greek 2d aorist (compare *asthám*, *asthás*, *asthái*, with ἔστην, ἔστης, ἔστη), and the first form is more or less analogous to the 1st aorist. The substitution of *i* for *e*, and *áthám*, *átám*, for *ethám*, *etám*, in the *Ātmane* of form II, is confined to a class of roots mentioned at 439.

437. Rule for forming the base in verbs of the first nine classes. In general the terminations are attached directly to the root; as in *agamam*, &c., *abhidam*, &c., at 436. So also, नश् 'to perish' makes चनश् (also चनेश्, see 441, 424).

a. Observe, however, that most of the roots which follow this form in the *Parasmai*, follow form I at 418 in the *Ātmane*: thus, भिद् 'to break' makes *abhiñsi*, &c., in *Ātmane*; see the table at 583: similarly, हिद् 'to cut,' see 667. And a few roots, which are properly restricted to the *Ātmane*, have a *Parasmai* aorist of this 2d form:

thus, *हृत्* *Ātm.* 'to shine,' 'to be pleasing,' makes Parasmai *arucatam*, as well as *Ātmane arotishi*.

b. One or two roots in *आ d*, *इ i*, and *ए e* reject their finals; and one or two in *चुरि* and *चूरि* gupate these vowels before the above terminations: thus, *ख्या* 'to tell' makes *अख्यं* &c., *अख्ये* &c.; *स्वि* 'to swell,' *अस्वि*; *ह्वे* 'to call' makes *अह्वं* (see 595); *गु* 'to go,' *अगुरं*; *गु* 'to go,' *आरं*; *वृ* 'to grow old,' *अवरं*.

c. *दृश्* 'to see' gupates its vowel (*अदृशं*, see 604).

d. Penultimate nasals are generally dropped: thus, *स्तम्भ* 'to stop' makes *अस्तम्भं*; *स्तम्भ* 'to distil,' *अस्तम्भं*; *स्तम्भ* 'to mount,' *अस्तम्भं*; *स्तम्भ* 'to fall,' *अस्तम्भं*.

e. A form *अक्ष* occurs in the Veda, from *अक्ष* 'to eat,' the medial *a* being dropped.

438. In the Parasmai certain roots ending in long *आ d* and *ए e* conform still more closely to the terminations of the imperfect, rejecting the initial vowel, as indicated by the brackets in the table at 435. In the 3d plur. they take *us* for *an*: thus, *दा* 3d c., 'to give,' makes *adām*, *adās*, *adāt*, *adāva*, &c.; 3d pl. *adus*, see 663. So also, *वा* 3d c., 'to place,' makes *adhām*, &c., 664; and *स्था* 1st c., 'to stand,' makes *asthām*, &c., 587.

a. Similarly, *भू* 1st c., 'to be,' except 1st sing. and 3d pl. (*अभू*, *अभू*, *अभू*, &c.; but 3d pl. *अभूवन्*, see 585).

b. Observe, however, that some roots in *d*, like *यद्*, 'to go,' follow 433.

c. And some roots in *ए e* and *ओ o*, which follow 433, optionally follow 438; in which case *e* and *o* are changed as before to *d*: thus, *पे* *dhs*, 1st c., 'to drink,' makes either *adhsisham* &c., or *adhām* &c., also *adadhām*, see 440. e; *पौ* *so*, 4th c., 'to come to an end,' makes either *adsisham* or *asām*, see 613.

d. In the *Ātmane-pada*, roots like *दा*, *वा*, *स्था*, *दे*, *वे*, *दो*, follow 421. d.

e. *इ* 'to go' makes its acrist from a root *गि*: thus, *agām*, *agās*, &c.

Note—*Adadām*, the imperfect of the root *dd*, 'to give,' bears the same relation to its acrist *adām* that *ἔδιδον* does to *ἔδων*. So also the relation of *adhām* (acrist of *dhd*, 'to place') to *adadhām* (imperfect or 1st pret.) corresponds to that of *ἔθην* to *ἔτιθη*. Compare also *abhāvas* and *abhās* with *ἔφους* and *ἔφους*.

439. Certain roots ending in *इ i*, *ए e*, *हृ k*, enclosing a medial *i*, *u*, or *ri*, form their acrists according to form II at 435; but whenever confusion is likely to arise between the imperfect and acrist, *s* is prefixed to the terminations, before which sibilant the final of the root becomes *k* by 302 and 306.

Thus, *दिक्ष* 'to point out,' the imperfect of which is *अदिक्ष*, makes *अदिक्षं* &c. in acrist (compare the Greek 1st acrist *ἔδειξα*). Similarly, *हिक्* 2d c., 'to hate,' makes *adviksham* &c. 657; *दुह* 2d c., 'to milk,' makes *adhuksham* &c. by 306. a. See 660.



a. This class of roots substitutes *i* for *e*, and *āthām*, *ātām*, for *ethām*, *etām*, in the *Ātmane* terminations: thus, *adikshi*, *adikshathās*, *adikshata*, *adikshāvahi*, *adikshāthām*, &c.; 3d pl. *adikshanta*.

b. A few roots in *ह* (viz. लिह्, दिह्, गृह्, दुह्) optionally in the *Ātmane* reject the initial *a* from the terminations of the 2d and 3d sing., 1st du., and 2d pl.: thus, लिह् may make अलिषि, अलीढात्, अलीढ; Du. 1. अलिह्वहि; Pl. 2. अलीढुं, 661: and दुह् 'to milk,' अदुषि, अदुग्धात्, &c. See 661, 659, 609, 660.

c. According to some authorities, a few roots (e. g. वृष्, दृष्, वृष) which generally follow form I, A, in *Ātmane*, may optionally conform to form II, taking the terminations *i*, *āthām*, *ātām*, rejecting initial *a* and *d* from the other terminations, and taking *ata* for *anta*: thus, *atīpi*, *atīptthās*, *atīpta*, *atīptvahi*, &c.

440. Causal verbs and verbs of the 10th class make use of form II, but the base assumes both reduplication and augment (as in the Greek pluperfect): thus, वृष् 1st c., 'to know,' makes in the causal aorist अवृषुषं, &c. This will be explained at 492.

a. A few primitive verbs besides those of the 10th class take a reduplicated base, analogous to causals (see 492): thus, णि 'to have recourse' makes अणिषिषं &c.; णि 'to swell' makes अणिषिषं (also अणं and अणयिषं, see 432, 437. b); दृ 1st c., 'to run,' अदुहृषं; वृ 'to flow,' अवृषुषं; पे 'to drink,' अदपं; कम् 'to love,' अककणे, &c. This last is defective when it belongs to the 1st c., having no conjugational tenses; but when it belongs to the 10th c. (Pres. कानये, &c.) its aorist is अककणे.

441. The following primitive verbs take a contracted form of reduplicated base: वच् 2d c., 'to speak,' makes अवोचन् *avocām* (from अवचचं for अववचं 650); पठ् 1st c., 'to fall,' अपतं (from अपपतं; compare Greek *ἐπιπτον*); ज्ञात् 2d c., 'to rule,' अजिषं (from अजिज्ञसं, but the *Ātmane* follows 427; see 658); अह् 4th c., 'to throw,' आहं (from आहसं, contracted into आहं for आहं 304. a, whence by transposition आहं); नश् 4th c., 'to perish,' अनेक्षं (from अनश्चं for अननिश्चं 620, 436).

### Precative or benedictive.

Terminations of precative or benedictive repeated from page 128.

PARASMAI.			ĀTMANE.		
yāsam	yāsva	yāsma	stya	stvahi	stmahī
yās	yāstam	yāsta	stishthās	styāsthām	sīdhvam or sīdhvam
yāt	yāstām	yāsus	stishṭa	styāstām	stīran

*Sīdhvam* is used for *sīdhvam* when immediately preceded by any other

vowel but *a* or *ā*, and optionally *ishidhvam* for *ishidhvam* when immediately preceded by a semivowel or *h*.

442. Observe, that the terminations of this tense resemble those of the potential in the memorial scheme at p. 125. In the 2d and 3d singular they are identical. In the other persons of the Parasmai a sibilant is inserted, and in some of the *Ātmane*, both prefixed and inserted. The only difference between the potential and precative of verbs of the 2d and 3d groups, at 290, will often be that the potential will have the conjugational characteristic: thus, *bhid*, 7th c., 'to break,' will be *bhidyāt* in the potential, and *bhidyāt* in the precative. Compare the optative of the Greek aorist *δοίην* with the optative of the present *δίδοιην*.

443. Rule for forming the base in verbs of the first nine classes. In the Parasmai, as a general rule, either leave the root unchanged before the *y* of the terminations, or make such changes as are required in the passive (see 465—472), or by the conjugational rule of the 4th class, and never insert *i*.

In *Ātmane*, as a general rule, prefix *i* to the terminations in those roots ending in consonants or vowels which take *i* in the futures (see 392, 399), and before this *i* gunate the radical vowel. Gunate it also in the *Ātmane* in some roots ending in vowels which reject *i*: but if a root end in a consonant, and reject *i*, the radical vowel is generally left unchanged in the *Ātmane*, as well as Parasmai.

444. Thus, from *भू* 1st c., 'to be,' come the base of the Parasmai *bhū*, and the base of the *Ātmane* *bhavi*, by 36. *u* (*bhū* + *yāsam* = भूयासं &c., *bhavi* + *siya* = भविषीय by 70).

445. Frequently, as already observed, before the *y* of the Parasmai terminations, the root is liable to changes analogous to those which take place before the *y* of the 4th conjugational class at 272, and the *y* of passive verbs at 465; and not unfrequently it undergoes changes similar to those of the perfect at 373, &c., as follows:—

446. A final *दा* *d* is changed to *द* *s* in the Parasmai, but remains unchanged in the *Ātmane*, as before the *s* of the 2d future terminations: thus, *दा* 3d c., 'to give,' makes *देवासं* &c. for Parasmai, but *दावीय* &c. for *Ātmane-pada*; *पा* 'to drink' makes *पेवासं* &c.

a. But *ज्या* 'to become old' makes *जीवासं* &c., and *दरिद्रा* 'to be poor' drops its final even in Parasmai (*दरिद्रासं*, *दरिद्रिषीय*, &c. Compare 390. c).

447. Final *इ* *i* and *उ* *u* are lengthened in Parasmai, as before the *y* of passives, and gunated in *Ātmane*, as before the *s* of the 2d future: thus, *वि* 'to gather' makes *वीवासं* &c., *वेवीय* &c.; and *हु* 'to sacrifice' makes *हूवासं* &c., *होवीय* &c.

a. When इ 'to go' is preceded by a preposition, it is not lengthened (इयासं &c.; otherwise ईयासं).

b. दीयी and वेयी drop their finals as at 390. c (दीधिनीय &c.).

448. Final च्च ri is changed to रि ri in Parasmai, but retained in Ātmane: thus, कृ 'to do' makes क्रियासं &c., and कृषीय &c. After a double consonant ri is gu-  
nated in Parasmai, as well as before inserted i: thus, स्फृ 'to spread' makes स्फयासं  
&c., स्फृषीय &c., or स्फरिषीय &c.

a. It is also gunated in च्च ri, 'to go,' and जागृ 'to awake' (जयासं, जागयासं, &c.).

b. कृ 'to cover,' 'to choose,' makes either क्रियासं or पूयासं, कृषीय or चरिषीय or पूषीय.

449. Final च्च ri is changed to ईर r in both voices, but is gunated before  
inserted i in Ātmane: thus, नृ 1st c., 'to cross,' makes तीयासं &c., तीषीय &c., or  
तरिषीय &c., or तरीषीय &c.

a. One root, पू 10th c., 'to fill,' makes पूयासं &c. Compare 448. a.

450. Of roots in र e, पे 'to drink' makes पेयासं &c. (which is also the precative  
of धा 'to hold'); दे 'to protect,' देयासं.

a. But ज्ञे 'to call' makes हूयासं &c., and ज्ञासीय &c.; ज्ञे 'to cover' makes  
वीयासं &c., and व्यासीय &c.; and वे 'to weave' makes जयासं &c., and वासीय &c.  
Compare 465. c.

451. Final ऐ ai and औ o are often treated like final इ i at 446: thus गै 'to sing'  
makes गेयासं &c.; लै 'to waste' and लो 'to destroy' make लेयासं; दो 'to cut,'  
like दा 'to give,' and दे 'to protect' make देयासं. But sometimes they are changed  
to इ: thus, लै 'to preserve' makes लासीय &c.; दे 'to purify' makes दायासं; छे  
'to think' either ध्यायासं or ज्ञेयासं; ग्ने 'to be weary' either ग्यायासं or गेयासं.

452. As already stated, if a root end in a consonant, there is no change in  
Parasmai, except the usual changes before y; moreover, unlike the 2d future, there  
is no Guna in Ātmane, *unless the root take i*; the other changes in Ātmane are  
similar to those applicable before the s of the 2d future terminations (390. v):  
thus, दुह् 'to milk' makes दुहासं &c., and दुषीय &c., by 306. a; द्विष् 'to hate'  
makes द्विष्यासं &c., and द्विषीय &c., by 302; and बुध् 'to know' makes बुध्यासं &c.,  
and बोधिषीय &c. See 443.

a. Roots of the 10th class, however, retain Guna in the Parasmai, as well as in  
the Ātmane, rejecting the conjugational *aya* in the Parasmai only; see under  
Causals (495).

453. According to the usual changes in the 4th class and in passives, roots  
ending in a double consonant, of which the first member is a nasal, generally  
reject the nasal: thus, भक्ष् bhakṣ, 7th c., makes bhakṣyaśam, &c. Compare 469.

a. So again, according to 472, ग्रह् 'to take' makes in Parasmai गृहासं &c.;  
प्रश् 'to ask,' पृच्छासं &c.; भक्ष् 'to fry,' भृज्यासं (632); त्रश् 'to cut,' पृच्छासं  
(636); व्यश् 'to pierce,' विष्यासं; व्यश् 'to deceive,' विष्यासं; ज्ञाश् 'to teach,' ज्ञिष्यासं  
&c. In the Ātmane they are regular.

b. So again, इ i and उ u before r and s are lengthened: thus, कुर् 'to sound'  
makes कूयासं; and दिव् 'to play,' दीष्यासं. Compare 446.

454. वक् 'to speak,' वद् 'to say,' वप् 'to sow,' वक्ष् 'to wish,' वल् 'to

dwel,' वह् 'to carry,' and स्वप् 'to sleep,' substitute उ a for व va in the Parasmai, and यन् 'to sacrifice' substitutes ि for ya: thus, उष्यासं, क्षुष्यासं, इष्यासं, &c. In the Ātmane they are regular; as, यक्षीय from वह्; यक्षीय from यन्.

a. जन्, जन्, and जन् conform to 470: thus, जन्यासं or जायासं &c.; compare 424.e.

Observe—In addition to these rules, the other special changes which take place before the s of the 2d future terminations, noted at 390 and 390. a—o, will apply to the Ātmane of the precativ: thus, कृ or कृ at 390 makes कुवीय or कुविवीय; भञ्ज् at 390. g. makes भक्षीय or भक्षीय; कन् at 390. l. makes काकर्वीय or कनिवीय; and गुप् may be गुष्यासं or गोष्यास्यासं even in Parasmai.

### Conditional.

Terminations of conditional repeated from page 128.

PARASMAI.			ĀTMANE.		
syam	syáva	syáma	syē	syávahi	syámahi
syas	syatam	syata	syathás	syethám	syadhvam
syat	syatám	syān	syata	syetám	syanta

455. Observe, that this tense bears the same relation to the 2d future that the imperfect does to the present. In its formation it lies half-way between the imperfect or first preterite and the second future. It resembles the imperfect in prefixing the augment अ a to the base (see 260), and in the latter part of its terminations: it resembles the second future in the first part of its terminations in gunating the radical vowel, in inserting इ i in exactly those roots in which the future inserts i, and in the other changes of the base.

456. The rule for the formation of the base in verbs of the first nine classes after prefixing the augment अ a, according to the usual rules, will be the same as for the 2d future at 388. Gunate the radical vowel, except as debarred by 28. b. &c., and insert i before the terminations if the futures insert i. When i is rejected, the rules of Sandhi must of course be observed, and all other changes as in the 2d future, see 388—415.

457. Thus, ज्ञप् 1st c., 'to know,' makes ज्ञपोषिष्यं &c.; दुह् 'to milk' makes ज्ञपोष्यं &c. (see 414 and 306. a); द्विप् 'to hate,' ज्ञप्तेष्यं &c. (see 412); गुह् 'to conceal,' ज्ञगूहिष्यं or ज्ञपोष्यं (415. m); मज् 'to be immersed,' ज्ञर्ज्यं (390. k).

a. The augment will be prefixed to roots beginning with vowels according to the rules for the imperfect: thus, ङङ् 'to cover' makes ज्ञङ्गोषिष्यं or ज्ञङ्गोषिष्यं, see r. 260. a, b, and compare 390. b.

b. इ 'to go,' with ज्ञप् prefixed (meaning 'to read'), may optionally form its conditional from the root गा (ज्याये or ज्ञयगीये, see 421. e).

*Infinitive.*

458. The termination of the infinitive is तुम् *tum*, like the *tum* of the

Observe—The affix *tum* is probably the accusative of an affix *tu*, of which the affix *ted* of the indeclinable participle (see 555. a) is the instrumental case, and of which other cases are used as infinitives in the Veda.

459. Rule for forming the base in verbs of the ten classes. The base of the infinitive is identical with the base of the first future, and where one inserts इ i, the other does also: thus, *budh*, 1st c., 'to know,' makes बोधितुम् *bodhitum*; क्षिप् *kship*, 6th c., 'to throw,' makes क्षेप्तुम् *kshiptum*. Moreover, all the rules for the change of the root before the *t* of the future terminations apply equally before the *t* of the infinitive. Hence, by substituting *um* for the final *d* of the 3d pers. sing. of the 1st future, the infinitive is at once obtained: thus, झञ्ज, झञ्जुः; ग्रहा, ग्रहुः; सोढा, सोढुः; कथयिष्या, कथयितुम्. So also, दुह् makes दोग्धुः; दूह्, द्रोढुः or द्रोग्धुः or द्रोहिः; कुन्, कुणितुम्. See 388—415.

a. In the Veda, infinitives may be formed by any of the affixes, त्वे, त्वै, तोस्, स्ते, से, जसे, जथे, जन्, र, रे, जस्.

b. The following examples will show how remarkably the Sanskrit infinitive answers to the Latin *supine*. S. स्थातुम् 'to stand,' L. *statum*; S. दातुम् 'to give,' L. *datum*; S. पातुम् 'to drink,' L. *potum*; S. एतुम् 'to go,' L. *itum*; S. स्रतुम् 'to strew,' L. *stratum*; S. चन्तुम् 'to anoint,' L. *unctum*; S. जनितुम् 'to beget,' L. *genitum*; S. खनितुम् 'to sound,' L. *sonitum*; S. स्रुतुम् 'to go,' L. *serptum*; S. वनितुम् 'to vomit,' L. *vomitum*.

## DERIVATIVE VERBS.

460. Having explained the formation of the verbal base in the ten classes of primitive verbs, we come next to the four kinds of derivative verbs, viz. passives, causals, desideratives, and frequentatives.

## PASSIVE VERBS.

461. Every root in every one of the ten classes may take a passive form (see 253, and 253. a, b), which is conjugated as an *Ātmane-pada* verb of the 4th class, the only difference being in the accent\*.

a. There will be three kinds of passive verbs: 1st, The passive, properly so called; as, from हुद्, हुज्जे 'he is struck' (i. e. 'by another'), where the verb

\* The accent in passives is on the characteristic *ya*, whereas in the *Ātmane-pada* of primitive verbs of the 4th class, it falls on the radical syllable. There are occasional instances in the *Mahā-bhārata* of passive verbs conjugated in the *Parasmai*.

implies that the person or thing spoken of suffers some action from another person or thing.

b. 3dly, An impersonal passive, generally formed from a neuter verb, and only occurring in the 3d singular; as, from गम् 'to go,' गम्यते 'it is gone;' from नृद् 'to dance,' नृद्यते 'it is danced,' where the verb itself implies neither person nor thing as either acting or suffering, but simply expresses a state or condition. This impersonal form is commonly used in classical Sanskrit, with an instrumental case, in place of the active verb: thus गम्यते मया 'it is gone by me' is equivalent to गच्छामि 'I go;' and तेन गम्यतां 'let it be gone by him' is idiomatically used for स गच्छतु 'let him go.'

c. 3dly, A reflexive passive, where there is no object as distinct from the subject of the verb, or, in other words, where the subject is both agent and sufferer, as in पच्यते 'it is ripened' (i. e. 'becomes ripe of itself'); जायते 'he is born,' &c. In these latter, if a vowel immediately precedes the characteristic *y*, the accent may fall on the radical syllable, as in the 4th class. They may also, in some cases, make use of the *Ātmane-pada* of the active, and drop the *y* altogether: thus to express 'he is adorned by himself,' it would be right to use भूयते 'he adorns himself.'

462. Observe—Passive verbs take the regular *Ātmane-pada* terminations at 247, making use of the substitutions required in the 4th class. In the aorist (or 3d preterite) they take either the A or B terminations of form I at 418, according as the root may admit the inserted *इ* or not; but they require that in the 3d singular of both forms the termination be *इ* in place of *sta* and *ishṭa*.

### Conjugational tenses.

463. Rule for the formation of the base in the four conjugational tenses, *Ātmane-pada*, of roots of the first nine classes. The rule is the same as in the 4th class at 272, viz. affix य *ya*—lengthened to य *yá* before initial *m* and *v*—to the root, the vowel of which is not gunated, and often remains unchanged.

Observe—This *ya* is probably derived from *yá*, 'to go,' just as the causal *aya* is derived from *i*, 'to go.' It is certain that in Bengálí and Hindí the passive is formed with the root *yá*. Compare the Latin *amatum iri*, &c. See 481.

464. Thus, from भू 1st c., 'to be,' comes the base भूय *bhúya* (Pres. *bhúya* + *i* = भूये, *bhúya* + *se* = भूयसे, &c.; Impf. *abhúya* + *i* = अभूये, &c.; Pot. *bhúya* + *tya* = भूयेय, &c.; Impv. *bhúya* + *ai* = भूये, &c.); from हृ 6th c., 'to strike,' comes *tudyá* (Pres. *tudyá* + *i* = हुये, &c.).

465. The root, however, often undergoes changes, which are generally analogous to those of the 4th class and the precative *Paramai-pada* (see 275 and 445); but a final *d* is not changed to *s* as in the precative.

Six roots in आ *d*, and one or two in ए *e*, ऐ *ai*, and ओ *o*, change their final vowels to ई *i*: thus, दा 'to give,' दे 'to protect,' and दो 'to cut,' make Pres. दीये, दीयते, दीयते, &c. So also, था 'to place,' स्था 'to stand,' मा 'to measure,' पा 'to drink,' and हा 'to quit' (धीये); पे 'to drink' (3d sing. पीयते, &c.); गे 'to sing' (गीयते); हो 'to destroy' (हीयते).

a. But other roots in आ *d* remain unchanged; and most others in ऐ *ai* and ओ *o* are changed to *d*: thus, स्वा 'to tell' makes 3d sing. स्वायते; and ज्ञा 'to know,' ज्ञायते; पा 'to protect,' पायते; ध्ये 'to meditate,' ध्यायते; श्रो 'to sharpen,' श्रायते.

b. दरिद्रा, दीधी, and वेधी, drop their finals as at 390. *c* (दरिद्रे, दीधे, &c.); and ज्या 'to become old' makes 1. जीये 446. *a*.

c. हे 'to call,' षे 'to cover,' वे 'to weave,' make their bases ळीया, ळीया, and ळ्या (3d sing. हूयते). Compare 450. *a*.

466. Final इ *i* or उ *u* are lengthened, as also a medial *i* or *u* before *v* or *r*: thus, from मि, डु, दिव्, कुर, come जीय, डूय, दीव्य, कूर्ये. See 447 and 453. *b*.

a. But श्वि 'to swell' makes 3d sing. शूयते; and श्नी 'to sleep,' श्रय्यते.

467. Final च्च *ri* becomes रि *ri*, but if preceded by a double consonant is gupated: thus, कृ makes 3. क्रियते; वृ, व्रियते; but लृ, लर्यते.

a. The roots च्च and मागृ are also gupated (चर्ये, &c.). See 448 and 448. *a*.

468. Final च्च *ri* becomes ईर् *ir*: thus, कृ 'to scatter' makes 3. कूर्यते; but पृ 'to fill,' पूर्यते. See 449 and 449. *a*.

469. Roots ending in a double consonant, of which the first is a nasal, usually reject the nasal; as, from बन्ध्, स्रम्भ्, सञ्ज्, come the bases badhya, &c. (बध्ये, &c.).

a. The roots at 390. *l*. carry their peculiarities into the passive (कन्ये or कान्ये, गुप्ये or गोपय्ये, विज्ये or विज्जय्ये, च्छ्ये or च्छतीर्ये).

470. कृन् 'to produce,' खन् 'to dig,' तन् 'to stretch,' दन् 'to give,' optionally reject the final nasal, and lengthen the preceding *a*: thus, जायते or जय्यते, &c.

471. वच् 'to speak,' वद् 'to say,' वप् 'to sow,' वञ् 'to wish,' वस् 'to dwell,' वह् 'to bear,' खप् 'to sleep,' यञ् 'to sacrifice,' make their bases उच्य, उछ, उच्य, उश्च्य, उच्य, उछ, वुच्य, इज्य respectively, (उच्यते, &c.)

472. ग्रह् 'to take,' गृह् 'to ask,' भञ्ज् 'to fry,' व्यप् 'to deceive,' व्यप् 'to pierce,' वृह् 'to cut,' शास् 'to rule,' make their bases गृह्य, पुञ्ज्य, भुञ्ज्य, विच्य, विच्य, वृह्य, शिष्य respectively, (गृह्यते, &c.)

a. ऊह् 'to reason' shortens its vowel after prepositions (उह्ये; otherwise ऊह्ये).

b. जह् forms its passive from जी; बह् from बह्; बह् from भू; भू from वच्; and चह् from स्वा.

### Non-conjugational tenses.—Perfect (or second preterite) of passives.

473. The base of this tense in the passive verb is identical with that of all primitive verbs, in all ten conjugations. The bases, therefore, as formed at 364—384, will serve equally well for the perfect of the passive, provided only that they be restricted to the *Ātmane-pada* inflection: thus, वृकृषे, येचे, &c.

a. When the periphrastic perfect has to be employed (see 385) the auxiliaries चस and भू may be used in the *Ātmane*, as well as कृ. Compare 385. *b*.

*First and second future of passives.*

474. In these and the remaining tenses no variation generally occurs from the bases of the same tenses in the primitive, *Ātmane-pada*, unless the root end in a vowel. In that case the insertion of इ i may take place in the passive, although prohibited in the primitive, provided the final vowel of the root be first vṛiddhi'd : thus, from चि *ci*, 5th c., 'to gather,' may come the base of the 1st and 2d fut. pass. *čāyi* (*čāyitāhe* &c., *čāyishye* &c.), although the base of the same tenses in the primitive is *ce* (*četāhe* &c., *ceṣhye* &c.). Similarly, from हु *hu* and कृ *kṛi* may come *hāvi* and *kāri* (*hāvitāhe*, *kāritāhe*), although the bases in the primitive are *ho* and *kar*.

a. In like manner इ i may be inserted when the root ends in long आ *d*, or in ऐ *e*, ऐ *ai*, औ *o*, changeable to आ *d*, provided that, instead of Vṛiddhi (which is impossible), *y* be interposed between the final *d* and inserted *i*: thus, from दा *dā*, 'to give,' may come the base of the fut. pass. *dāyi* (*dāyitāhe* &c.), although the base of the same tenses in the primitive is *dā* (*dāitāhe* &c.); from ह्वे *hve*, 'to call,' may come *hōdyi* (*hōdyitāhe* &c.), although the base in the primitive is *hvd*. But in all these cases it is permitted to take the base of the primitive for that of the passive, so that *četāhe* or *čāyitāhe* may equally stand for the 1st fut. pass.; and similarly with the others.

b. In the case of roots ending in consonants, the base of the two futures in the passive will be identical with that of the same tenses in the primitive verb, the inflection being that of the *Ātmane*. दृश् 'to see,' however, in the passive, may be दर्शिताहे, दर्शिष्ये, as well as दृष्टाहे, दृष्ट्ये; and हन् 'to kill' may be चानिताहे, चानिष्ये, as well as हन्ताहे, हनिष्ये; and ग्रह् 'to take' may be ग्राहिताहे, ग्राहिष्ये, as well as ग्रहीताहे, ग्रहीष्ये.

c. In verbs of the 10th class and causals, deviation from the *Ātmane* form of the primitive may take place in these and the succeeding tenses. See 496.

*Aorist (or third preterite) of passives.*

475. In this tense, also, variation from the primitive may occur when the root ends in a vowel. For in that case the insertion of इ i may take place, although forbidden in the primitive verb, provided the final of the root be vṛiddhi'd : thus, from चि *ci* may come the base of the aorist pass. *čāyi* (*čāyishi* &c., 427), although the base in the *Ātmane* of the primitive is *ce* (*ceśhi* &c., 420). So also, from हु *hu* and कृ *kṛi* may come *ahāvi* and *akāri* (*ahāvishi*, *akāriishi*, 427), although the bases in the *Ātmane* of the primitive are *aho* and *akṛi* (*ahoshi*, *akṛishi*, 420). Again, *i* may be inserted when the root ends in long आ *d*, or in ऐ *e*, ऐ *ai*, औ *o*, changeable to आ *d*, provided that *y* be interposed between final *d* and inserted *i*: thus, from दा 'to give,' दे 'to protect,' दै 'to purify,' दौ 'to cut,' may come *dāyi* (*dāyishi* &c.), although the bases in the *Ātmane* of the primitives are different (as *adishi* &c.). But in all these cases it is permitted to take the base of the primitive for that of the passive (so that the passive of *ci* may be either *čāyishi* or *ceśhi*), except in the



3d pers. sing., where the terminations *ishā* and *eta* being rejected, the base, as formed by Vṛiddhi and the inserted *i*, must stand alone: thus, *adāyi*, 'it was gathered;' *ahāvi*, 'it was sacrificed;' *akāri*, 'it was done;' *addyi*, 'it was given,' 'protected,' 'purified,' 'cut.'

a. Sometimes the usual form of the aorist *Ātmane* is employed throughout (see 461. c). This is the case whenever the sense is that of a reflexive passive, not of the real passive: thus, *व्या* 'to tell' in the aorist passive 3d sing. is *व्यायि*, but in the sense of a reflexive passive *व्यायत*; *मि* 'to have recourse' makes passive aorist 1st sing. *मिमि*, but reflexive *मिमिष्ये*; and *वन्* 'to love' makes 3d sing. passive *वक्मि* or *वक्मि*, but reflexive *वक्मन्*.

b. If the root end in a consonant, the base of the aorist pass. will always be identical with that of the *Ātmane* of the primitive, except in the 3d sing., where *इ i* being substituted for the terminations *ishā* and *eta* of form I at p. 179, generally requires before it the lengthening of a medial *a* (if not already long by position), and the *Guna* of any other short medial vowel \*. Hence, from *tan*, 'to stretch,' 1st, 2d, and 3d sing. *atanishi*, *atanishthās*, *atāni*; from *kship*, 'to throw,' *akshipi*, *akshipthās*, *akshipi*; from *vid*, 'to know,' *avedishi*, *avedishthās*, *avedi*, &c.

c. The lengthening of a medial *a*, however, is by no means universal; and there are other exceptions in the 3d sing., as follows:—Nearly all roots in *am* forbid the lengthening of the vowel in the 3d sing.: thus, *व्रमि* from *व्रम्* 'to walk;' *व्रमि* from *व्रम्* 'to bear;' *व्रमि* from *व्रम्* 'to be calm' (but in the sense of 'to observe,' *व्रमि*).

d. Similarly, *व्रमि* from *व्रम्* and *व्रमि* from *व्रम्*. The former may optionally substitute *व्रमि* from *व्रम्*.

e. *वृन्* and *गृह्* lengthen their vowels (*व्रमि*, *व्रमि*).

f. The roots at 390. l. will have two forms, *व्रमि* or *व्रमि*, *व्रमि* or *व्रमि*, *व्रमि* or *व्रमि*, &c.

g. *रम्* 'to perish,' *व्रम्* 'to yawn,' *व्रम्* 'to desire,' insert nasals (*व्रमि*, *व्रमि*, *व्रमि*). Similarly, *लम्* 'to receive,' when it has a preposition (e. g. *मालमि*), and optionally when it has none (*व्रमि* or *व्रमि*, Pāp. VII. 1, 69).

h. *भङ्* 'to break' may drop its nasal, in which case the medial *a* is lengthened (*व्रमि* or *व्रमि*).

i. *हृ* 'to clothe' may either retain the *e* or change it to *i* or *i* (*व्रमि* or *व्रमि* or *व्रमि*).

j. *इ* 'to go' substitutes *गा*, and optionally does so when *adhi* is prefixed in the sense of 'to read' (*व्रमि* or *व्रमि*).

k. *वृन्* 'to blame' makes *व्रमि* or *व्रमि*.

### *Precative (or benedictive) and conditional of passives.*

476. In these tenses the same variation is permitted in the case of roots ending in vowels as in the last; that is, the insertion of *इ i* is allowed, provided that,

\* A medial vowel, long by nature or position, remains unchanged (by 28. b), and in one or two cases a short; as, *atāni* for *atāni*.

before it, Vṛiddhi take place in a final vowel capable of such a change, and *y* be interposed after final *d*: thus, from *दि* may come the bases *ēdyi* and *ādyi* (*ēdyishya*, *ādyishye*); from *हृ* *hū*, *hāvi* and *ahāvi*; from *कृ* *kṛi*, *kāri* and *akāri*; from *दा* *dā*, *dāyi* and *ādyi*. But *śeshya*, *aśeshye*, *hoshya*, *ahoshye*, &c., the forms belonging to the *Ātmane* of the primitive verb, are equally admissible in the passive.

### *Passive infinitive mood.*

477. There is no passive infinitive mood in Sanskrit distinct in form from the active. The affix *tum*, however, is capable of a passive sense, when joined with certain verbs, especially with the passive of *शक्* *śak*, 'to be able.' It is also used passively, in connection with the participles *drabdha*, *nirūpita*, *yukta*, &c. See Syntax, 869.

### *Passive verbs from roots of the 10th class.*

478. In forming a passive verb from roots of the 10th class, although the conjugational *अय* is rejected in the first four tenses, yet the other conjugational changes of the root are retained before the affix *ya*: thus, from *चु* 10th c., 'to steal,' comes the base *śorya* (*चोर्यते*). In the perfect *अय* is retained (see 473. a), and in the other non-conjugational tenses the base may deviate from the *Ātmane* form of the primitive by the optional rejection or assumption of *अय*, especially in the aorist. See Causal Passives at 496.

## CAUSAL VERBS.

479. Every root in every one of the ten classes may take a causal form, which is conjugated as a verb of the 10th class; and which is not only employed to give a causal sense to a primitive verb, but also an active sense to a neuter verb; see 289, 254: thus the primitive verb *bodhati*, 'he knows' (from the root *budh*, 1st c.), becomes in the causal *बोधयति* *bodhayati*, 'he causes to know,' 'he informs;' and the neuter verb *kshubhdyati*, 'he shakes,' 'is shaken' (from *kshubh*, 4th c.), becomes *क्षुब्धयति* 'he shakes' (actively).

a. This form may rarely imply other analogous senses: thus, *hārayati*, 'he allows to take;' *nāśayati*, 'he suffers to perish;' *abhisheṭayati*, 'he permits himself to be inaugurated;' *kshamayati*, 'he asks to be forgiven;' *अभिषेचय जायते* 'allow yourself to be inaugurated.'

480. As to the terminations of causal verbs, they are the same as those of the scheme at 247, p. 126; and the same substitutions are required in the first four tenses as in the 1st, 4th, 6th, and 8th classes.

*Conjugational tenses.*

481. General rule for forming the base in the four conjugational tenses of roots of the ten classes. If a root end in a vowel, vṛiddhi that vowel; if in a consonant, gunate the radical vowel before *all* the terminations, and affix *अय* *aya* \* (changeable to *ayá* before initial *m* and *v*, but not before simple *m*) to the root so vṛiddhied or gunated.

482. Thus, from नी 'to lead' comes the base नायय by 37 (Pres. *náyaya* + *mi* = नाययामि, *náyaya* + *si* = नाययसि &c.; Impf. *ánáyaya* + *m* = अनाययं &c.; Pot. *náyaya* + *iyam* = नाययेयं &c.; Impv. *náyaya* + *áni* = नाययानि &c. Atm. Pres. *náyaya* + *i* = नायये &c. In Epic poetry a doubtful form नाययामि is found). Similarly, from शी 'to lie down' comes शायय *sáyaya* (शाययामि &c.); from भू *bhú*, 'to be,' comes भावय *bhávaya* (भावयामि &c.); and from कृ 'to do' and कृ 'to scatter' the base कारय *káraya*.

But from बुध् 'to know' comes the gunated बोधय *bodhaya* (बोधयामि); and from सृप् 1st c., 'to creep,' the gunated सर्पय *sarpaya*.

Observe—कृत् 'to celebrate,' and other verbs of the 10th class, will take the changes already explained at 285—289.

483. Roots ending in *अ* *a*, or in *इ* *e*, *ऐ* *ai*, *ओ* *o*, changeable to *आ* *á*, cannot be vṛiddhied, but frequently insert *प* between the root and the affix *aya*: thus, दा 'to give,' दे 'to love,' and दो 'to cut,' all make दापयामि *dápayāmi*, &c.; धे 'to drink,' धापयामि *dhápayāmi*, &c.; गे 'to sing,' गापयामि *gápayāmi*, &c. See 484.

*a.* So also other roots in *á* insert *p*, except पा 1st c., 'to drink,' which inserts *y* (पाययामि &c.); and पा 2d c., 'to preserve,' which inserts *ल* (पालयामि &c.); and वा 2d c., in the sense of 'to agitate,' which inserts *ज* (वाजयामि &c.).

*b.* So also other roots in *ai* insert *p*, but most others in *e* and *o* insert *y*: thus, ह्वे 'to call' makes ह्वाययामि &c. Similarly, वे 'to weave,' वे 'to put on.' शो 'to sharpen' makes शाययामि &c. Similarly, को 'to cut,' को 'to destroy.'

484. ज्ञा 'to know,' ज्ञा or ज्ञे 'to stew,' ज्ञा 'to bathe,' and ज्ञे 'to languish,' may optionally shorten the *á*, the last two only when not joined with prepositions: thus, ज्ञापयामि &c., or ज्ञपयामि &c.; गुापयामि &c., or गुपयामि &c. (but with परि only, परिगुपयामि). वे 'to waste away' makes only वपयामि.

485. Some roots in *i*, *í*, *ri*, also insert *p*, after changing the final vowel to *á* *s* thus, जि 'to conquer' makes जापयामि &c. Similarly, नि 'to thrash,' नी 'to perish,' क्री 'to buy' (जापयामि, क्रापयामि, &c.).

*a.* स्मि 'to smile' makes स्माययामि &c., and स्मायये &c.

\* This may be derived from the root इ *i*, 'to go,' just as the passive *ya* is supposed to be derived from *yá*. See 463.

b. चि 'to collect' has four forms; 1. चापयामि &c., 2. चपयामि &c., 3. चाययामि &c., 4. चययामि &c.

c. भी 3d c., 'to fear,' has three forms; 1. भाययामि &c., 2. भापये &c., *Ātm.* only, 3. भीपये &c., *Ātm.* only.

d. इ 2d c., 'to go,' makes आपयामि &c., especially with the preposition अधि 'over,' अध्यापयामि 'I cause to go over,' 'I teach.'

e. Three roots insert *n*; ली 4th c., 'to embrace,' 'to adhere,' making (with prep. चि in the sense of 'to dissolve') -लीनयामि &c., as well as -लापयामि, -लाययामि, and -लालयामि &c.; in some senses, however, लापयामि only can be used: प्री 9th c., 'to please,' makes प्रीययामि (also प्राययामि): and ध्रु 5th and 9th c., 'to shake,' ध्रुनयामि.

486. ह्री 3d c., 'to be ashamed,' री 'to flow,' व्री 'to choose,' and चृ 1st c., 'to go,' insert *p* after gunation: thus, ह्रेपयामि &c., चरेपयामि &c.

a. दीधी and वेवी and दरिद्रा (see 390. c) drop their finals (दीधयामि, वेवयामि, दरिद्रयामि, &c.).

b. जागृ 'to awake,' स्मृ in sense of 'to long for,' जृ 4th c., 'to grow old,' दृ in sense of 'to fear,' नृ 'to lead,' take Guna (जागरयामि). But दृ 'to tear,' दारयामि.

c. गृ 'to swallow' makes गारयामि or गालयामि.

487. Roots ending in single consonants, enclosing a medial *a*, generally lengthen the *a*: thus, पक् 1st c., 'to cook,' makes पाचयामि &c. There are, however, many exceptions: thus, अर्क् 'to be sick,' त्वर् 'to hasten,' &c., do not lengthen the vowel. In जल् 'to blaze,' and some others, the lengthening is optional.

a. Few roots in *m* lengthen the *a*: thus, गम् 1st c., 'to go,' makes गमयामि &c.; क्लम् 'to be weary,' क्लमयामि &c. Some, however, optionally do so; as, नम् 'to bend,' &c. One or two always lengthen the *a*; as, कम् 'to love' makes कामयामि.

b. The roots रथ्, जभ्, रभ्, and लभ् (see 475 e) insert nasals (रन्धयामि &c.).

488. Other anomalies.—रुह् 'to grow' makes रोहयामि or रोपयामि; क्लृप् or क्लृ 'to sound,' क्लोपयामि; दुष् 'to be corrupt,' दूषयामि; हन् 'to kill,' घातयामि; शद् 'to fall,' 'to perish,' ज्ञातयामि; स्फुर् 'to quiver,' स्फारयामि or स्फोरयामि; स्थाय् 'to increase,' स्थापयामि; ह्याय् 'to shake' as the earth, ह्यापयामि &c.; मृन् 'to rub,' मार्जयामि (390. i); गूह् 'to conceal,' गूहयामि (390. m).

a. The roots गुप्, पिह्, धूप्, पण्, घन्, चृन्, at 390. l, will have two forms (गोपयामि or गोपाययामि &c., see 390. l).

b. सिष् 'to be finished' makes its causal either साधयामि or, with reference to sacred rites, सेधयामि; भज् 'to fry' either भज्जयामि or भर्जयामि; but the last form may be from भृज्.

c. हेह् 'to clothe' makes हिहयामि; रज् in the sense of 'to hunt,' रजयामि.

Observe—The causal of verbs of the 10th class will be identical with the primitive; see 289. The causals of causals will also be identical with the causals themselves.

*Non-conjugational tenses.*

489. The changes of the root required to form the base of the conjugational tenses are continued in the non-conjugational. Moreover, *aya* is retained in all these tenses, except the aorist and except the benedictive, Parasmai; but the last *a* of *aya* is dropped before the inserted इ i, which is invariably assumed in all other conjugational tenses.

*Perfect (second preterite) of causals.*

490. This tense must be of the periphrastic form, as explained at 385; that is, चास् *ām* added to the causal base is prefixed to the perfect of one of the three auxiliary verbs, अस् 'to be,' भू 'to be,' or कृ 'to do:' thus, दुष् 'to know' makes in causal perfect बोधयाचकार or बोधयानास or बोधयाम्भूव\*.

*First and second future of causals.*

491. In these tenses the inserted इ i is invariably assumed between the base, as formed in the conjugational tenses, and the usual terminations: thus, दुष् makes बोधयितासि &c., बोधयिष्यसि &c.

*Aorist (third preterite) of causals and verbs of the 10th class.*

492. The terminations are those of form II at 435. In the formation of the base of this tense, the affix *ay* is rejected; but any other change that may take place in the conjugational tenses, such as the insertion of *p* or *y*, is preserved. The base is a *r* duplicated form of this change, and to this reduplication the augment च *a* is prefixed: thus, taking the bases *bodhay* and *jāpay* (causal bases of *budh*, 'to know,' and *ji*, 'to conquer'), and rejecting *ay*, we have *bodh* and *jāp*; and from these are formed the bases of the aorist *abūbudh* and *ajjāp* (अबूबुधम् *abūbudham* &c., अबूबुधे *abūbudhe* &c., अजीजपम् *ajjāpam* &c., अजीजये *ajjāpe* &c., cf. the Greek pluperfect).

493. The rule for this reduplication is as follows:—The initial consonant of the root, with its vowel, is reduplicated, and the reduplicated consonant follows the rules given at 331; but the reduplication of the vowel is peculiar.

*Reduplication of the vowel of the initial consonant in the causal aorist.*

a. Causal bases, after rejecting *ay*, will generally end in *dy*, *āv*, *ār*, or a consonant

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\* It may be questioned whether अभूव is found added to causals.

preceded by *a, ā, e, o, or ar*. The usual reduplicated vowel for all these, except *o*, is *इ*. But *उ* is reduplicated for *o*, and sometimes also for *ā*. The rule is, that either the reduplicated or base syllable must be long either by nature or position; and in general the reduplicated vowel *i* or *u* is made long, and, to compensate for this, the long vowel of the causal base shortened, or, if it be *Guna*, changed to its cognate short vowel: thus, the causal base *āy* (from *नी*, rejecting *ay*) makes the base of the aorist *anīyāy* (अनीययन् *anīyāyam* &c.); the causal base *bhāv* (from *भू*) makes *abibhāv* (अबीभवे &c.); the causal base *kār* (from *कृ*), *ātkar*: *gam* (from *गम्*), *ajīgam*: *pāt* (from *पच्*), *apīpāt*: *pāl* (from *पा*), *apīpāl*: *ved* (from *विद्*), *avīvid*. But *bodh* (from *बुद्*), *abūbuddh*: and *śuv* (from *सुद्* *śrūśhāv*).

b. Sometimes the reduplicated vowel is only long by position before two consonants, the radical vowel being still made short; as, *śrāv* (from *श्रू*) makes *aśīśrāv* or *aśrāv*: *drāv* (from *दृ*), *adudrāv* or *adidrāv*: शीञ्, *abibhāraj* (also *ababhārdj*).

c. Sometimes the reduplicated vowel remains short, whilst the vowel of the causal base, which must be long either by nature or position, remains unchanged: thus, the causal base *jīv* (from *जीव्*) may make *ajījīv* (also *ajījījīv*); *śint*, *aśīśint*: *kālp*, *akīkāl*p. In such cases *a* is generally reduplicated for *a* or *ā*: as, *lakṣ* makes *alalakṣ*: *yāc*, *ayāyāc*: *vart* (from *वृत्*), *avavart*, &c.

d. Observe—If the base has *ar, ār, ēr, al* (from radical *ri, rī, or lri*), these are either left unchanged or *ar, ār, ēr* may be changed to *चु ri*, and *al* to *ख lri*: thus, *vart* (from *वृत्*) may make *avērt* as well as *avavart*: *kīrt* (from *कृत्*) either *aśīkīrt* or *aśkīrt*, &c.

e. The following are other examples, some of which are anomalous: from *pāy* (causal of *pā*, 'to drink'), *अपीय* &c.; from *sthāp* (caus. of *sthā*, 'to stand'), *अतिथि* &c.; from *ghrāp* (caus. of *ghrā*, 'to smell'), *अतिग्री* &c., and *अनिग्री* &c.; from *adhyāp* (caus. of *i*, 'to go,' with *adhi*), *अध्यग्री* &c.; from *śeṣh* (caus. of *śeṣh*, 'to make effort'), *अचचेष्ट* or *अचिचेष्ट*; from *hōdy* (caus. of *hve*, 'to call'), *अनुहाय* or *अनुहय*; from *īvar* (caus. of *īvar*, 'to hasten'), *अतत्वर*; from *stār* (caus. of *stīr* or *stīr*, 'to spread'), *अतत्तर* or *अतिततर*; from *dār* (caus. of *dār*, 'to tear'), *अददर*; from *dyot* (caus. of *dyut*, 'to shine'), *अदिद्युत*; from *śvādy* (caus. of *śvi*, 'to swell'), *अशूशय* or *अशिशय*; from *smār* (caus. of *smri*, 'to remember'), *असमर*; from *śvāp* (caus. of *śvāp*, 'to sleep'), *अशुषय*; from *kāṭh* (10th c. 'to tell'), *अचकय* or *अचीकय*; from *gāt* (10th c. 'to count'), *अगगय* or *अगीगय*; from *prāṭh* (caus. of *prāp*, 'to spread'), *अपप्रय*.

#### *Reduplication of an initial vowel in the causal aorist.*

494. Roots beginning with vowels, and ending with single consonants, form their causal aorists by a peculiar reduplication of the root (after rejecting *अय*). The rule is that not only the initial vowel, as in the perfect (3d pret.) at 364. a, but the final consonant also be reduplicated. In fact, the whole root is doubled, as it would be if it began with a consonant, and ended with a vowel; the consonant is reduplicated according to the rules at 331, but the second vowel is generally *इ*. This *i* (which probably results from a weakening of *a*) takes the place of the base

vowel, which then becomes the initial of the reduplicated syllable, and combines with the augment अ, according to 260. *a* : thus, अङ् 'to infer' makes the base of its causal aorist अजिह् *ajih* ; and with अ prefixed, अजिह् (अजिह् 'I caused to infer'). So also, आप् 5th c., 'to obtain,' makes आपिषं 'I caused to obtain;' ईह 2d c., 'to praise,' makes ऐहिहं 'I caused to praise.' Compare the Greek 2d aorist ἤγαγον from ἄγω, and ἔπορον from ὀρνυμι.

a. If a root end in a compound consonant, the first member of which is a nasal or *r*, this nasal or *r* is rejected from the final, but not from the reduplicated letter : thus, अह् 'to be worthy' makes अजिह् 'I caused to be worthy,' 'I honoured;' so अर्ह्, causal base from अर्ह् 'to prosper,' makes अर्दिषं 'I caused to prosper;' and उन्द् 'to moisten' makes औन्दिहं 'I caused to moisten.'

b. But when the first member of the compound is any other letter, then the corresponding consonant to this first member of the compound is reduplicated by 331. *c* : thus, ईक्ष् 'to see' makes ऐक्षिषन् *aiciksham*, 'I caused to see;' गच्छ् 'to go' makes आपिषं 'I caused to go.'

c. Roots consisting of a single vowel, form their causal aorists from the causal base (after rejecting *aya*) : thus, the root अ् 'to go' makes its causal base अर्प, 'to deliver over;' and its causal aorist आपिषं 'I caused to deliver.'

d. अर्चु 'to cover' makes its causal aorist अर्चुनुषं ; अन्ध् 10th c. 'to be blind,' आन्दधं ; and अन् 10th c. 'to diminish,' औननं.

e. When the consonant which follows the initial vowel has another vowel after it, this vowel must appear in the reduplication : thus, from अवधीर् 10th c., 'to despise,' comes the aorist आपवधीरं.

### *Benedictive and conditional of causals.*

495. The base of the causal benedictive *Ātmane*, and of the causal conditional in both voices, does not differ from that of the non-conjugational tenses ; but the last *a* of *aya* is dropped before the inserted इ *i*, which is always assumed. In the benedictive *Parasmai* both *aya* and *i* are rejected, but any other change of the root is retained : thus, बुध् 'to know' makes in causal benedictive *bodhyasam* &c., *bodhayishīya* &c. ; in conditional, *abodhayishyam* &c., *abodhayishye* &c.

### *Infinitive of causals.*

a. The infinitive is formed regularly from the 3d sing. 1st future, as explained at 459 : thus, from बुध् comes बोधयिषा 'he will cause to know,' बोधयिषुं 'to cause to know.'

### *Passive of causals.*

496. In forming a passive verb from a causal base, the causal

affix चय is rejected, but the other causal changes of the root are retained before the passive affix *ya*: thus, from the causal base पातय *pātaya* (from पत् 'to fall') comes the passive पातय *pātaya*, making 1st sing. पाते 'I am made to fall,' 3d sing. पातते 'he is made to fall.' Similarly, स्वा 'to stand' makes स्वापयति 'he causes to stand,' स्वाप्यते 'he is caused to stand;' and ज्ञा 'to know' makes ज्ञपयति 'he causes to know,' and ज्ञप्यते 'he is caused to know,' 'he is informed.'

a. In the non-conjugational tenses, the base of all the tenses, excepting the perfect, may vary from the *Ātmane* form by the optional rejection of the conjugational चय. But in the perfect (2d preterite), the *Ātmane* of the usual form with *dm* and the auxiliaries (490, 385) is admitted for the passive. In the aorist (3d preterite), the usual reduplicated form (492) gives place to the *Ātmane* form which belongs to those verbs of the first nine classes which assume *i*: thus, from भाषय, the causal base of भू 'to be,' come the passive perfect भाषयाचक्षे or भाषयामासे or भाषयाच्चभूवे; 1st fut. भाषयिताहे or भाषिताहे; 2d fut. भाषयिष्ये or भाषिष्ये; aorist अभाषयिषि or अभाषिषि, 3d sing. अभाषि; bened. भाषयिषीय or भाषिषीय; cond. अभाषयिष्ये or अभाषिष्ये. Similarly, from बोधय, causal base of बुध् 'to know,' come passive perfect बोधयाचक्षे &c. 'I have been caused to know;' 1st fut. बोधयिताहे or बोधिताहे &c. 'I shall be caused to know;' 2d fut. बोधयिष्ये or बोधिष्ये &c.; aorist अबोधयिषि or अबोधिषि, 2. अबोधयिषात् or अबोधिषात्; 3. अबोधि 'I have been caused to know,' &c. So also, from ज्ञमय, causal base of ज्ञम् 'to cease,' come the passive perfect ज्ञमयाचक्षे or ज्ञमयामासे &c. 'I have been caused to cease,' &c.; 1st fut. ज्ञमयिताहे or ज्ञमिताहे; 2d fut. ज्ञमयिष्ये or ज्ञमिष्ये; aorist अज्ञमयिषि or अज्ञमिषि, 3d sing. अज्ञमि; bened. ज्ञमयिषीय &c.: and the radical *a* may be optionally lengthened; thus, 1st fut. ज्ञमयिताहे or ज्ञामयिताहे &c.

b. So also, चक्षयि or चक्षायि, 3d sing. aorist, from causal of क्षे.

Even रञ्ज्, कन्द्, क्रन्द्, and some other roots which end in a double consonant, may optionally lengthen the medial *a*: thus, aorist 3d sing. चरञ्जि or चरान्जि.

#### *Desiderative of causals.*

497. When causals and verbs of the 10th class take a desiderative form (see 498), they retain *ay*, and are all formed with *isha*: thus, चुर makes *chūrayishāmi*, 'I desire to cause to steal,' &c.; पातयामि



'I cause to fall' makes पिपातयिष्यामि 'I desire to cause to fall;' स्थापयामि 'I cause to sleep' makes मुष्ठापयिष्यामि 'I desire to cause to sleep.'

a. The desiderative base of the causal of गच्छ, 'to go over,' is either सञ्जापयिष्ये or सञ्चिन्विष्यामि; of the causal of वे 'to call,' मुहावयिष्ये (as if from हावय); of the causal of ज्ञा 'to know,' ज्ञीष्ये (or regularly जिज्ञासयिष्ये or जिज्ञासयिष्ये); of the causal of श्लि 'to swell,' मुञ्जावयिष्ये (or regularly श्लिष्यावयिष्ये).

#### DESIDERATIVE VERBS.

498. Every root in the ten classes may take a desiderative form.

a. Although this form of the root is not often used, in classical composition, in its character of a verb, yet nouns and participles derived from the desiderative base are not uncommon (see 80. XXII, and 82. III). Moreover, there are certain primitive roots which take a desiderative form, without yielding a desiderative sense; and these, as equivalent to primitive verbs (amongst which they are generally classed), may occur in classical Sanskrit. For example, *jagaps*, 'to blame,' from गुप् *gap*; *dhikits*, 'to cure,' from कित् *kit*; *titiksh*, 'to bear,' from तिज् *tij*; *manāps*, 'to reason,' from मन् *man*; *bibhats*, 'to abhor,' from बाष् or बष्.

499. Desideratives take the terminations of the scheme at 247. with the substitutions required in the 1st, 4th, 6th, and 10th classes; and their inflection, either in the Parasmai or Ātmane, is generally, though not invariably, determined by the practice of the primitive verb: thus, the root बुध् *budh*, 1st c., 'to know,' taking both inflections in the primitive, may take both in the desiderative (*bubodhi-shāmi* &c., or *bubodhishe* &c., 'I desire to know'); and लब्ध् *labh*, 'to obtain,' taking only the Ātmane in the primitive, may take only the Ātmane in the desiderative (*lipse* &c., 'I desire to obtain').

500. Rule for forming the base in the four conjugational tenses. Reduplicate the initial consonant and vowel of the root, and generally, though not invariably, if the primitive verb inserts इ: (see 392—415); affix इष् *ish* or in a few roots ईष् (see 393); if it rejects इ, then simply इ, changeable to इष् (by 70)\*, to the root so reduplicated. The vowel *a* is then added, as in the 1st, 4th, 6th, and 10th classes; and, agreeably to the rule in those classes, this *a* becomes *ā* before terminations beginning with *m* and *v* (but not before simple *m*).

\* See, however, 500. f.

a. Thus, from **क्षिप्** *kship*, 'to throw,' comes the base *ṭikshipṣa* (*ṭikshipṣā + mi = विक्षिप्सामि ṭikshipṣāmi* &c., 'I desire to throw'); but from **विद्** *vid*, 'to know,' taking inserted *i*, comes *vividisha* (*vividishā + mi = विविदिषामि vividishāmi* &c. In *Ātm. vivitsa*).

b. Some roots, however, which reject the inserted *i* in other forms, assume it in the desiderative, and *vice versa*. Some, again, allow an option: thus, **वृत्** 'to be' makes *विवर्तिषे* &c. or *विवृत्सामि* &c. See the lists at 392—415.

c. The reduplication of the consonant is in conformity with the rules at 331; that of the vowel belonging to the initial consonant follows the analogy of causal aorists at 493; that is, the vowel **इ** *i* is reduplicated for *a*, *d*, *i*, *ī*, *ṛi*, *ṛi*, *ḥi*, *e*, or *ai*; but the vowel **उ** *u* for *u*, *ā*, and *o*; and also for the *a* of *av* or *dv* preceded by any consonant except *j*, a labial or a semivowel: thus, from **पक्** 'to cook' comes the base *pipakṣa* by 296; from **याच्** 'to ask' comes *yiyyāḍisha*; from **जीव्** 'to live,' *jijīveṣha*; from **दृश्** 'to see,' *didṛṣikṣha*; from **सेव्** 'to serve,' *siseveṣha*; from **गै** 'to sing,' *jigāḍa*; from **ज्ञा** 'to know,' *jijñāḍa* (γῖγνῶσκα); but from **युज्** 'to join' comes *yuyukṣha*; from **पू** 'to purify,' *pupūṣha*; from **बुध्** 4th c., 'to know,' *bubhutsa*, see 299. *a*: from **नायय**, causal base of **नु** 'to praise,' *nunāvayisha*; from **पायय**, causal base of **पू**, 'to purify,' *pipāvayisha*.

d. And if the root begin with a vowel the reduplication still follows the analogy of the same tense at 494: thus, from **अज्** comes *ajjishā*; and with *isha* added, *ajjishishā*. Similarly, from **अर्ह** comes *arjihisha*; from **अर्ह**, *arjihisha*; from **ईक्ष्**, *ṭikṣhisha*; from **उद्**, *undidisha*: see 494.

Observe—In reduplication the vowel *i* takes the place of *a*, as being lighter; see 331. *d*. It is probably the result of a weakening of *a*.

e. In desiderative bases formed from the causals of **पतु** 'to fall,' **दु** 'to run,' **गु** 'to go,' **सु** 'to leap,' **शु** 'to hear,' **बु** 'to distil,' and **धु** 'to flow,' *a* or *d* may be represented by either *u* or *i*: thus, the causal of **पतु** makes *visipāyayish* or *bupāyayish*.

f. Observe—When the inserted *s* becomes *sh* by r. 70, the initial **क्ष** of a root will not be affected by the vowel of the reduplicated syllable: thus, *sic* makes *sisikṣha*, not *sishikṣha*; and *sev* makes *siseveṣha*. Except, however, **क्षु**, which makes *ṭukṣh*; and except the desid. of causals, as *sivēṣayish* from causal of **सिष्**.

501. When a root takes the inserted *i* or *ī* (393), and forms its desiderative with *isha* or *īsha*, then final **क्ष** *ṛi* is gunated: thus, **तृ** 'to cross' makes *titarisha* or *titarīsha* (also *tīṭrisha*, see 502).

a. Moreover, initial and medial *i*, *u*, *ṛi* are often, but not always, gunated if followed by a single consonant: thus, **उक्ष्** 'to go' makes *otikṣhisha*; **इक्ष्** 'to wish,' *eshishisha*; **दिष्** 'to play,' *didevisha*; **नृत्** 'to dance,' *ninartisha*: but **विद्** 'to know,' *vividisha*.

b. An option, as to *Guna*, is however generally allowed to medial *i* and *u*: thus, मुद् 'to rejoice' makes either *mumodisha* or *mumudisha*; झिद् 'to become moist' either *śiklidisha* or *śikledisha*; but roots in *iv* (e. g. *siv*) are peculiar, see 502. b.

c. इ 'to go' and उ 'to sound,' having no consonant, reduplicate the characteristic letter of the desiderative with *i*: thus, ईषिष (used with the prepositions *adhi* and *prati*), so ऊषिष.

502. When a root rejects *i* and forms its desiderative with *sa*, this *sa* if affixed to roots ending in vowels, has the effect of lengthening a final इ *i* or उ *u*; of changing ए *e*, ऐ *ai*, ओ *o*, to आ *ā*; ऋ *ṛi* or ॠ *ṛī* to ईर् *īr*, or after a labial to ऊर् *ūr*: thus, from पि comes *pitīsha*; from छ्, *busrūsha*; from कृ, *ṭikīrsha*; from जै, *jigḍsa*; from तृ, *titīrsha*; from पु, *pupūrsha*; from भृ, *bubhūrsha*; from मृ, *mumūrsha*.

a. When it is affixed to roots ending in consonants, the radical vowel generally remains unchanged, but the final consonant combines with the initial sibilant, in accordance with the rules laid down at 296; as, from युष् comes *yuyutsa* (299); from दह् comes *didhaksha* (306. a); from दुह्, *dudhuksha*; from भुञ्, *bubhuksha*.

b. A medial long *ṛī* becomes *īr*, and final *iv* becomes *yā* or is *gupāṭa*: thus, from कृत् comes *ṭikīrtayisha*; from सिष्, *susyūsha* or *sisevisha*.

c. Many of the special rules for forming the base in the last five tenses at 390. a—o apply to the desiderative: thus the roots at 390. a. generally forbid *Guna* (*ṭukutisha* &c.).

d. So भञ् makes *bibhraksha* or *bibharksha* or *bibhrajisha* or *bibharjisha* (390. g); मञ् and नञ्, *miman-ksha* and *ninan-ksha* (390. k); नह्, *ninatsa* (390. o); हरिद्रा, *didaridriṣa* (390. c, but makes also *didaridrāsa*); कम्, *ṭikamisha* or *ṭikamayisha*; गुप्, *jugopisha* or *jugopdyisha* or *jugupsa* (390. l).

503. The following is an alphabetical list of other desiderative bases, some of them anomalous: अटिठिष from अद् 'to wander;' अटिठिष from अट् 'to transgress;' अरिषिष from अर् 'to go;' ईष from आप् 'to obtain;' ईषै (or regularly अरिषिष) from अर्ष 'to prosper;' ईर्षिषिष or ईर्षिषिष from ईर्ष 'to envy;' ऊर्षुनूष or ऊर्षुनविष or ऊर्षुनुविष (390. b) from ऊर्षु 'to cover;' विषीष (or regularly विषीष) from वि 'to collect;' जिगांस (or regularly जिगमिष) from गम् 'to go;' जिगलिष (or regularly जिगमिष) from गृ 'to swallow' (cf. 375. g); जिगीष from जि 'to conquer;' जिषास from चस् 'to eat' (used as desid. of अह्); जिषास from हन् 'to kill;' जिषीष from हि 'to send;' निषुष from ग्रह् 'to take;' मुहूष from मे 'to call;' तिगांस (or regularly तिगमिष) from तन् 'to stretch;' तिषुष from तृह् 'to kill;' दिष from दा 'to give,' दे 'to love,' and दो 'to cut;' दिदरिष from दृ 'to respect;' दिदरिष or दिदरीष or दिदीष from दृ 'to tear;' दिषुषिष or दिषीषिष from

हुत् 'to shine;' दिधदिध from धृ 'to hold;' दुसुष (or regularly दिदेविष) from दिष् 'to play;' धिस् from धा 'to place' and धे 'to drink;' धिष् or धीष् (or दिदन्धिष) from दम् 'to deceive;' धिस् (or धिपतिष) from पत् 'to fall' and पद् 'to go;' धिपविष or पुषुष from पू 'to purify;' धिपृच्छिष from प्रच्छ 'to ask;' विभरिष or बुभूषे from भृ 'to bear;' मिस् from मा 'to measure,' मि 'to throw,' मी 'to perish,' and मे 'to change;' मिमार्जिष or मिमृष from मृज् 'to rub;' मोक्ष from मुष् (in the sense of 'desiring release from mundane existence,' otherwise मुमुक्ष); धियविष or युयुष from यु 'to join;' रिस् from राष् 'to accomplish;' रिष् from रम् 'to begin;' लिष् from लभ् 'to obtain;' विवरिष or विवरीष or वृषूषे from वृ 'to choose;' चिच्छ from च्छ 'to cut;' शिष् from शक् 'to be able;' शिच्छिष (or शिञीष) from क्षि 'to have recourse;' सिवास (or सिसनिष) from सन् 'to obtain,' 'to give;' सिस्सिष from स्मि स्मि 'to smile;' सिस्सरिष (or सुसूषे) from स्यु 'to sound;' सुषुष from स्वप् 'to sleep.'

### Non-conjugational tenses of desideratives.

504. The perfect must be of the periphrastic form as explained at 385; that is, आम् *ām* added to the desiderative base, as already formed, with *sa*, *isha*, or *ishā* (500), is prefixed to the perfect of one of the auxiliaries *kṛi*, *as*, or *bhū* (see 385): thus, from *pipakṣa* (root *paś*, 'to cook') comes the perfect *pipakṣhāncakāra*, 'I wished to cook;' from *bubodhisha* (root *budh*, 'to know') comes *bubodhishāncakāra*, *bubodhishāmdsa*, *bubodhishāmbabhūva*, 'he wished to know.'

a. In all the remaining tenses it is an universal rule, that inserted *i* be assumed after the desiderative base, whether formed by *sa* or *isha*, except in the precative (bened.) Parasmai: thus, from *paś* comes 1st fut. 1st sing. *pipakṣhitāmi* &c.; 2d fut. *pipakṣhiṣyāmi* &c.; aorist *apipakṣhiṣam* &c. (form I, B, at 418); precative Parasmai *pipakṣhyāsam* &c.; Atmane *pipakṣhiṣīya* &c.; cond. *apipakṣhiṣyam* &c. So also, taking *vidiṣ* (formed with *isha* from *vid*, 'to know'), the 1st fut. is *vidiṣhitāmi*; 2d fut. *vidiṣhiṣyāmi*; aorist *avidiṣhiṣam* &c. Similarly, from *bubodhisha*, 1st fut. *bubodhishitāmi* &c.; 2d fut. *bubodhishiṣyāmi*; aorist *abubodhishiṣam* &c.

b. The infinitive is formed regularly from the 1st future: thus, from *bubodhishitā*, 'he will wish to know,' comes *bubodhishitum*, 'to wish to know.'

### Passive of desideratives.

505. Desideratives may take a passive form by adding *ya* to the desiderative base after rejecting final *a*: thus, from *bubodhisha* comes *bubodhishye*, 'I am wished to know,' &c. The non-conjugational tenses will not vary from the active Atmanepada form of desiderative except in the aorist 3d sing., which will be *abubodhishī* instead of *abubodhishishā*.

### Causal of desideratives.

506. Desiderative verbs may take a causal form: thus, *dadyāśāmi*, 'I desire to play' (from *diś*, 'to play'), makes in causal *dadyāśayāmi*, 'I cause to desire to play,' &c.

## FREQUENTATIVE OR INTENSIVE VERBS.

507. Every one of the roots in nine of the classes may take a frequentative form.

a. Nevertheless this form is even less common in classical composition than the desiderative. In the present participle, however, and in nouns, it not unfrequently appears (see 80. XXII). It either expresses repetition or gives intensity to the radical idea: thus, from दीप् 'to shine' comes the frequentative base *dedīpya* (Pres. 3d sing. *dedīpyate*, 'it shines brightly'), and the present participle *dedīpyamāna*, 'shining brightly': so also, from सुप् 'to be beautiful' comes *śośubhya* and *śośubhyamāna*; from रुद् 'to weep,' *rorudya* and *rorudyamāna*.

b. Observe—There is no frequentative form for roots of the 10th class, or for polysyllabic roots (अवृ 'to cover' excepted, which has for its first frequentative form अवृनूय, and for its second अवृन्), or for most roots beginning with vowels. Some few roots, however, beginning with vowels take the *Ātmane* form of frequentative; see examples at 511. a, b, 681. a.

508. There are two kinds of frequentative verb, the one a reduplicated *Ātmane*-pada verb, with *ya* affixed, conforming, like neuter and passive verbs, to the conjugation of the 4th class, and usually, though not always, yielding a neuter signification; the other a reduplicated *Parasmai*-pada verb, following the conjugation of the 3d class of verbs. The latter is less common in classical Sanskrit than the former, and will therefore be considered last\*.

a. The terminations for the first form of frequentative will be those of the *Ātmane* at 247, with the usual substitutions required for the 4th class of verbs. For the second form they will be the regular *Parasmai*-pada terminations of the memorial scheme at 246.

ĀTMANE-PADA FREQUENTATIVES, FORMED BY REDUPLICATION AND  
AFFIX *ya*.

509. Rule for forming the base in the four conjugational tenses. Reduplicate the initial consonant and vowel of the passive base according to the rules for reduplicating consonants at 331, and gunate the reduplicated vowel (if capable of *Guṇa*), *whether it be a long or short vowel*: thus, from the passive base दीप् (of *dā*, 'to give') comes

\* Intensive or frequentative forms are found in Greek, such as *παιπάλλω*, *δαιδάλλω*, *μαιμάζω* or *μαιμάω*, *παμφαίνω*, *ἀλαλάζω*.

the frequentative base *dedīya* (Pres. 1. *dedīya* + *i* = ददीये, 2. *dedīya* + *se* = देदीयसे &c.); from ह्रीय (passive of *hā*, 'to quit') comes *jehīya* (*jehīye* &c.); from स्त्रीय (of स्तृ 'to spread') comes *testīrya* (also *tāstārya*); from पूय (of पू 'to purify'), *popūya*; from विद्य (of विद् 'to know'), *vevidya*; from बुध्य (of बुध् 'to know'), *bobudhya* (Pres. बोबुध्ये, बोबुध्यसे, बोबुध्यते, &c.). The conjugation of all four tenses corresponds exactly with that of the passive.

510. As to the reduplication of the vowel, if the passive base contain a medial *a*, long *ā* is substituted: thus, *pāpātya* from *pātya*; *śāśmārya* from *śmārya*.

a. If it contain a medial आ *ā*, ए *e*, or ओ *o*, the same are reduplicated; as, *yāyātya* from *yātya*; *śeśhevyā* from *śevyā*; *lōlōtyā* from *lōtyā*.

b. If it contain a medial *ri*, then अरी *arī*\* is substituted in the reduplication; as, दरीदृश्य from *drītya*; परीस्पर्श्य from *spriśya*, &c.; वरीवृक्ष्य from वृक्ष्; वरीभृज्य from भृज्. Similarly, *ālī* is substituted for लृ *lri*, in कृप् making चलीकृष्य.

511. If a passive base has रि *ri* before *ya*, this रि *ri* becomes री *ri* in the frequentative base; as, चेत्त्रीय from क्रिय (passive of कृ 'to do').

a. If the base begin with अ *a*, as in अट् *atya* (from अट् 'to wander'), the initial *a* is repeated, and the radical *a* lengthened: thus, अटाट् *atātya* (3d sing. अटाट्ते). Similarly, अशाश्य from अश् 'to pervade.'

b. *ri*, 'to go,' makes its base अराये *arāya*.

512. If the passive base contain a nasal after short *a*, this nasal generally appears in the reduplicated syllable, and is treated as final *m*: thus, from गम् 'to go' comes गङ्गम्य 'to walk crookedly'; from भ्रम् 'to wander,' ब्रम्भम्य; from छम् 'to kill,' चङ्छम्य.

a. The passive bases जभ्य, जभ्य, दह्य, and some others formed from roots containing nasals (as दृश्य, भृज्य), may insert nasals, instead of lengthening the vowel in the reduplication: thus, जङ्गभ्य, जङ्गभ्य, दन्दह्य, &c.

b. Anomalous forms.—पह् 'to go' (making पद्य) inserts नी *ni*: thus, पनीपद्य. Similarly, पल् 'to fall,' कल् or कज् 'to go,' धंज् 'to fall,' छंस् 'to drop,' ध्वंस् 'to fall,' स्कन्द् 'to go,' वध् 'to deceive' (पनीधृश्य, पनीपद्य, पनीकस्य, सनीछस्य, दनीध्वस्य, पनीस्कद्य, &c.). चर् 'to go' makes चच्यूरे.

c. हन् 'to kill' makes जेह्रीय; घ्रा 'to smell,' जेघ्रीय; ध्या 'to blow,' देध्रीय (देध्रीये &c.); गृ 'to swallow,' जेगित्य.

### *Non-conjugational tenses of Ātmane-pada frequentatives.*

513. In these tenses frequentatives follow the analogy of passives, and reject the affix यया. Since, however, the base of the perfect is formed by affixing आम् *ām* (as usual in all polysyllabic forms, see 385), and since, in all the other tenses, inserted *i* is assumed, a coalition of vowels might arise were it not allowed to retain *y* in all

\* This seems to support the idea that the original Guṇa of *ri* is *ari*. See 29. b.

cases in which a vowel immediately precedes that letter \* : thus, from देदीप्य is formed the perfect (or 2d pret.) 1st sing. देदीपाचक्षे &c., rejecting *ya* ; but from देदीप्य comes देदीपाचक्षे &c., retaining *y*. Similarly in the other tenses : 1st fut. *dedāpitāhe*, *dedāyitāhe*, &c. ; 2d fut. *dedāpishye*, *dedāyishye*, &c. ; aorist *adedāpishi*, *adedāyishi*, &c. ; precative (or bened.) *dedāpishya*, *dedāyishya*, &c. ; cond. *adedāpishye*, *adedāyishye*, &c. In the 3d sing. of the aorist (or 3d preterite) *ī* is not allowed to take the place of the regular terminations, as in the passive form.

a. The infinitive, as formed in the usual manner from the 3d sing. 1st future, will be *dedāpitum* &c.

#### PARASMAI-PADA FREQUENTATIVES.

514. Rule for forming the base in the four conjugational tenses. The base is here also formed by a reduplication similar to that of *Ātman-pada* frequentatives ; not, however, from the passive, but from the root : thus, from the root पच् *pad* comes *pāpat* ; from विद् *vid* comes *vevid* ; from दृश् *darś* comes *darśidriś* ; from कृ comes *kākri*.

a. But in the *Parasmai* form of frequentative, अरि *ari* and अर् *ar* as well as अरी *arī* may be reduplicated for the vowel अ *ri* ; so that दृश् may make दरीदृश् or दरिदृश् or दरीर्श् ; and कृ, चरीकृ or चरिकृ or चर्कृ. Similarly, कृष् may make चलीकृष् or चलिकृष् or चल्कृष्.

b. Again, in roots ending in long र् *ri*, *rī* is reduplicated for र् *ri*, and this *rī* is retained even when *ri* becomes *ir* : thus, कृ 'to scatter' makes 1. *śākarmi* ; Pl. 3. *śākirati*. Similarly, from कृ 'to cross' come *tākarmi* and *tākirati*.

c. In accordance with the rules for the 2d and 3d class (307, 332), the radical vowel is gunated before the P terminations of the scheme at 246. Hence, from *vid* come the two bases *veved* and *vevid* (Pres. *vevedmi*, *veveti*, *veveti* ; Du. *vevidvas*, &c. ; Impf. *avevedam*, *avevet*, *avevet*, *avevidva*, &c. ; Pot. *vevidyām*, &c. ; Impv. *vevedāni*, *veviddhi*, *vevetu*, *vevedāva*, *vevittam*, &c.).

d. Again, the base will vary in accordance with the rules of combination at 296—306, as in बुद् *budh* (Pres. *hobodhmi*, *bobhoti*, *boboddhi*, *bobudhvas*, &c. ; see 298). So also, वह् *vah* makes in 3d sing. वावोधि *vāvodhi* (see 305. a) ; दृश् makes दोदोग्धि (305) ; नह् makes नानहि (305 note) ; दृश् makes दोदोधि or दोदोग्धि ; and शिह्, शेष्तेधि or शेष्तेग्धि (305. b).

e. And in further analogy to the 2d class (313, 314) long *ī* is often optionally inserted before the consonantal P terminations (Pres. *vevedāmi*, *vevedāshi*, *vevedāti* ; Du. *vevidvas*, &c. ; Impf. *avevedam*, *avevedā*, *avevedā*, *avevidva*, &c. ; Impv. *vevedāni*, *veviddhi*, *vevedāu*).

515. Lastly, when the root ends in a vowel, the usual changes take place of *i* and *ī* to *y* or *iy* ; of *u* and *ū* to *uv* ; and of *ri* to *r* (see 312) : as in the roots भी *bhī*,

\* In passives this coalition of vowels is avoided by the change of a final vowel to *Vriddhi*, as of *ā* to *āy*, of *u* to *ūv*, and of *ri* to *kār* ; and by the change of final *ā* to *dy*, as of *dā* to *dāy* ; see 474.

बु॒ध्, कृ॒ कृ॒ (Pres. 1st sing. *bebhemi*, *bobhomi*, *carharmi*; 3d plur. *bebhyati*, *bobhuvati*, *carhkrati*).

a. Observe—Many of the anomalous formations explained under *Ātmane-pada* frequentatives must be understood as belonging also to the *Parasmai-pada*: thus, घृ॒ (512. b) makes in *Parasmai* घनी॒षति, घनी॒षति, घनी॒षति, &c.; and so with the other roots at 512. b.

b. हृ॒ 'to kill,' गृ॒ 'to swallow' (512. c), and some others have a separate *Parasmai-pada* form (जह॑ति, जाग॑ति; the last identical with pres. of जागृ॑).

### *Non-conjugational tenses of Parasmai-pada frequentatives.*

516. The perfect (or second preterite) follows the usual rule for polysyllabic bases (385), and affixes आ॒ dm with the auxiliaries: thus, from बु॒ध् *budh*, 'to know,' comes *bobudhāmāsa*, *bobudhāmbabhūva*, *bobudhāntakāra*; from वि॒द् *vid*, 'to know,' comes *vevidāmāsa*. Guṇa of a final and sometimes of a penultimate vowel is required before *dm*: thus, *bobhū* (from भृ॒) becomes *bobhavāmāsa*. So also, वृ॒न् makes *advartāmāsa*. In the other tenses, excepting the benedictive, inserted *i* is invariably assumed; and before this inserted *i* some roots are said to forbid the usual Guṇa change of the radical vowel in the 1st future &c.: thus, *budh* is said to make *bobudhitāsmi*; *bhī*, 'to fear,' *bebhyitāsmi*, &c. (374); 2d fut. *bobudhishyāmi*, *bebhyishyāmi*, &c.; aorist *abobudhisham*, *abebhāyisham*, &c.; prec. or bened. *bobudhyāsam*, *bebhyāsam*, &c.; cond. *abobudhishyam*, *abebhyishyam*, &c. The rejection of Guṇa from the radical syllable, however, admits of question: thus, *bhū*, 'to be,' makes, according to the best authorities, *bhobhavitāsmi*, &c. The infinitive will be formed in the usual way from the 1st future, see 513. a.

### *Passive, causal, desiderative, and desiderative causal form of frequentatives.*

517. Frequentatives are capable of all these forms. The passive, when the root ends in a consonant, will be identical with the *Ātmane-pada* frequentative formed by reduplication and the affix *ya*: thus, from the frequentative base *totud*, 'to strike often,' comes *totudye*, 'I am struck often;' but from *lotāya* (*lā*, 'to cut'), *lotāyye*, &c. Again, from *totud* comes *totudayāmi*, 'I cause to strike often;' *totudishāmi*, 'I desire to strike often;' *totudayishāmi*, 'I desire to cause to strike often.'

a. The *ya* of the *Ātmane-pada* frequentative if preceded by a consonant is rejected; but not if preceded by a vowel: thus, *lotāya*, frequentative base of *lā*, 'to cut,' makes *lotāyishāmi*, 'I desire to cut often.' See 331. g.

### NOMINAL VERBS, OR VERBS DERIVED FROM NOUNS.

518. These are formed by adding certain affixes to the crude base of nouns. They are not in very common use, but, theoretically, there is no limit to their formation. They might be classed according to their meaning; viz. 1st, transitive nominals, yielding the



sense of performing, practising, making or using the thing or quality expressed by the noun ; 2d, intransitive nominals, giving a sense of behaving like, becoming like, acting like the person or thing expressed by the noun ; 3d, desiderative nominals, yielding the sense of wishing for the thing expressed by the noun. It will be more convenient, however, to arrange them under five heads, according to the affixes by which they are formed, as follows :—

519. 1st, Those formed by affixing **ञ a** (changeable to **द** before a syllable beginning with **m** and **v**) to a nominal base, after Guṇa of its final vowel (if capable of Guṇa). When the base ends in **a**, this vowel takes the place of the affix **a**. A final **द** absorbs the affix.

Observe—The terminations of nominals will be those of the scheme at 247, making use of the substitutions required by the 1st, 4th, 6th, and 10th classes.

**a.** Thus, from कृष्ण 'Kṛishṇa,' Pres. 1. कृष्णामि 'I act like Kṛishṇa,' 2. कृष्णसि, 3. कृष्णति, &c. So, from कवि 'a poet,' Pres. 1. कवयामि 'I act the poet,' 2. कवयसि, &c.; and from पितृ 'a father,' Pres. 1. पितरामि 'I act like a father,' 2. पितरसि, 3. पितरति; Aṭm. Pres. 1. पितरे, &c.; from माला 'a garland,' Pres. 1. मालामि, 2. मालसि, 3. मालति; Impf. 1. अमालां, 2. अमालास्, &c.; Pot. मालेयं, &c.; from स्व 'own,' Pres. 3. स्वति 'he acts like himself.' Sometimes a final **i** or **u** is not gunated; as, from चक्षु 'a beak,' Pres. चक्षुमि, चक्षुसि, चक्षुति, 'he uses his beak,' 'he pecks;' from कवि 'a poet,' कव्यामि, कव्यसि, &c. Words ending in nasals preserve the nasals, and lengthen the preceding vowels; as, राजानति 'he acts like a king,' पथीयति 'it serves as a road,' इदामति 'he acts like this.'

520. 2dly, Those formed by affixing **य ya** to a nominal base.

**a.** If a word end in a consonant, **ya** is generally affixed without change; as, from वाक् 'a word,' वाध्यति 'he wishes for words;' from दिक् 'heaven,' दिष्यति 'he wishes for heaven' (or, according to some, दीष्यति); from तपस् 'penance,' तपस्यति 'he does penance;' from नमस् 'reverence,' नमस्यति 'he does reverence.' Final **n** is dropped, and the next rule then applied: thus, from राजन् 'a king,' Pres. राजीयामि, Pot. राजीयेयं; from धनम् 'rich,' धनीयामि, &c.

**b.** A final **ञ a** or **जा द** is generally changed to ई **i**; final इ **i** or उ **u** lengthened; final च्छ **ṣ** changed to री **ri**; ओ **o** to अ **a**; औ **au** to द **d**.

Thus, from पुत्र 'a son,' Pres. 1. पुत्रीयामि 'I desire a son,' 2. पुत्रीयसि, &c.; from पति 'a husband,' Pres. 1. पत्नीयामि 'I desire a husband,' &c. So also, from मातृ 'a mother' comes मात्रीयामि, &c.

**c.** This form of nominal has not always a desiderative meaning. The following are examples of other meanings, some of which properly belong to the next form: प्रासादीयति 'he fancies himself in a palace;' कवीयति 'he acts like a poet;' चक्षुयति or -ते 'he scratches;' मनुयति or -ते 'he sins' or 'he is angry;' मित्रीयते 'he acts the part of a friend;' पुत्रीयति शिष्यं 'he treats the pupil as a son;' पिण्डूयति शिष्यं

'he treats the Brahman as if he were Vishnu;' निरस्यति 'he vanishes;' गच्छति 'he seeks cows' (from गो 'a cow').

d. In the sense of 'behaving like,' 'acting like,' 'doing like,' a final अ a is generally lengthened, a final आ ā retained, and a final न् n, स् s, or त् t, dropped: thus, from पण्डित 'a wise man,' Pres. 1. पण्डिताये 'I act the part of a wise man,' 2. पण्डितायसे, 3. पण्डितायते, &c.; from द्रुम 'a tree,' Pres. 1. द्रुमाये, &c.; from शब्द 'a noise,' शब्दाये 'I am noisy;' from राजन् 'a king,' Pres. 1. राजाये, &c.; from उन्मनस् 'sorrowful,' Pres. उन्मनाये, &c.; from बृहत् 'great,' Pres. बृहाये, &c.

e. This nominal is sometimes found with an active sense, especially when derived from nouns expressive of colour; as, from कृष्ण 'black,' कृष्णायते or -ति 'he blackens;' and sometimes in the Parasmai with a neuter sense; as, from जिह्व 'crooked,' जिह्वायति 'it is crooked;' from दास 'a slave,' दासायति 'he is a slave.' It corresponds to Greek desiderative denominatives in *ίσω*, as *θανατίστω* &c.

521. 3dly, Those formed by affixing अय aya to a nominal base. This form is similar to that of causals and verbs of the 10th class, with which it is sometimes confounded. Like them it has generally an active sense. A final vowel must be dropped before aya; and if the nominal base have more than one syllable, and end in a consonant, both the consonant and its preceding vowel must be dropped.

a. Thus, from वस्त्र 'cloth,' Pres. 1. वस्त्रायति 'I clothe,' 2. वस्त्रायसि, 3. वस्त्रायति, &c.; from वर्मन् 'armour,' Pres. 1. वर्मायति 'I put on armour,' &c.; from प्रमाथ 'authority,' प्रमाथायति 'I propose as authority;' from स्रज् 'a garland,' स्रजायति 'I crown;' from जट 'a jar,' जटायति 'I make a jar' or 'I call it a jar,' &c.

b. In further analogy to causals, a प् p is sometimes inserted between the base and aya, especially if the noun be monosyllabic, and end in a. Before this प् p, Vriddhi is required: thus, from स्व 'own,' Pres. स्वापयति 'I make my own.' There are one or two examples of dissyllabic nouns: thus, from सत्य 'true,' सत्यापयति, &c.; and from जयै 'substance,' जयैपयति, &c.

c. If the base be monosyllabic, and end in a consonant, Guna may take place; as, from क्षुप् 'hunger,' क्षोपयति.

d. Whatever modifications adjectives undergo before the affixes *tyas* and *isktha* at 194, the same generally take place before aya: thus, from दीर्घ 'long,' द्वापयति 'I lengthen;' from अन्विज 'near,' नेदयति 'I make near,' &c.

e. This form of nominal is sometimes neuter, as पिरयति 'he delays' (from पिर 'long'). According to Prof. Bopp, Greek denominatives in *αω*, *εω*, *οω*, *ιζω*, correspond to this form; as, *πολεμ-όω*, *γυναικ-ιζω*.

522. 4thly, Those formed by affixing स्य sya or अस्य asya to a nominal base, giving it the form of a future tense, generally with the sense of 'desiring,' 'longing for.'

a. Thus, from क्षीर 'milk,' Pres. 1. क्षीरस्यामि 'I desire milk,' 2. क्षीरस्यसि, &c.;

from वृष 'a bull,' वृषस्यति '(the cow) desires the bull;' from दधि 'curds,' दधस्यामि 'I desire curds,' &c. Compare Greek desideratives in *σείω*.

523. 5thly, Those formed by affixing काम्य *kāmya* (derived from *kam*, 'to desire') to a nominal base; as, from पुत्र 'a son,' Pres. 1. पुत्रकाम्यामि 'I desire a son,' 2. पुत्रकाम्यसि, 3. पुत्रकाम्यति, &c.; from यशस् 'fame,' यशस्काम्यामि 'I desire fame.'

a. The non-conjugational tenses of these nominals will generally be formed analogously to those of other verbs: thus, from स्वामि 'I act like self' comes the perfect स्वसी; from कुमारायामि 'I play like a boy' comes the aorist अचुकुमारं, &c. A long vowel in the base generally remains unchanged, and is not shortened: thus, मालयामि (from माला 'a garland') makes अममालं. So also, हनिष्यता 'he will wish for fuel' (Guna being omitted), पुत्रकाम्यता 'he will wish for a son.'

b. Nominal verbs may take passive, causal, desiderative, and frequentative forms. The causal of those formed with *aya* will be identical with the primitive nominal: thus, वर्मयामि 'I put on armour' or 'I cause to put on armour.' In reduplicating for the desiderative or frequentative, sometimes the last syllable is repeated, sometimes the first: thus, कर्कष्य 'to scratch' makes its desiderative base कर्कष्यि-यिष्, and पुत्रीय 'to treat as a son' makes पुपुत्रीयिष् or पुत्रीयिषिष्. According to some, the middle syllable may be reduplicated: thus, पुनित्तिषिष्.

## PARTICIPLES.

### PRESENT PARTICIPLES; PARASMAI-PADA.—FORMATION OF THE BASE.

524. These are the only participles the formation of which is connected with the conjugational class of the verb. The base in the Parasmai is formed by substituting त् *t* for *nti*, and अत् *at* for *anti* and *ati*, the terminations of the 3d plural present: thus, from पचन्ति *pacanti*, 'they cook' (3d pl. pres. of पच्, 1st c.), comes पचत् *pacat*, 'cooking;' from हन्ति *ghnanti*, 'they kill' (3d pl. of हन्, 2d c.), comes हत् *ghnat*, 'killing;' from सन्ति *santi*, 'they are' (3d pl. of अस्, 2d c., 'to be'), comes सत् *sat*, 'being;' from यान्ति *yanti*, 'they go' (3d pl. of गच्छ, 2d c.), यत् *yat*, 'going;' from गच्छन्ति *yānti*, 'they go' (3d pl. of गच्छ, 2d c.), गच्छत् *yāt*; from जुह्वन्ति *juhvati*, 'they sacrifice' (3d pl. of जुह्व, 3d c.), जुह्वत् *juhvat*; from नृत्यन्ति *nrityanti*, 'they dance,' 4th c., नृत्यत् *nrityat*; from चिन्वन्ति *cinvanti*, 'they gather,' 5th c., चिन्वत् *cinvat*;

from आप्नुवन्ति *āpnuvanti*, 'they obtain,' 5th c., आप्नुवन् *āpnuvat*; from तुदन्ति *tudanti*, 'they strike,' 6th c., tudat; from रुन्धन्ति *rundhanti*, 'they hinder,' 7th c., rundhat; from कुर्वन्ति *kurvanti*, 'they do,' 8th c., kurvat; from पुनन्ति *punanti*, 'they purify,' 9th c., punat.

525. The same holds good in derivative verbs: thus, from the causal बोधयन्ति, 'they cause to know' (479), comes बोधयन् 'causing to know'; from the desiderative बुबोधयन्ति, 'they desire to know' (499), comes बुबोधयन् 'desiring to know'; from दित्तन्ति, 'they desire to give' (503), comes दित्तन् 'desiring to give'; from the frequentative चेक्षिपन्ति, 'they throw frequently,' comes चेक्षिपन् 'throwing frequently.'

a. Nominals form their present participles in the same way: thus, from कृष्णन्ति 'they act like Kṛishṇa,' कृष्णन् 'acting like Kṛishṇa,' from तपस्यन्ति 'they do penance,' तपस्यन् 'doing penance.'

b. In corroboration of the remark made at 253. b, that the passive verb appears in a few rare instances to assume a Parasmai-pada inflection, and that many of the neuter verbs placed under the 4th conjugation might be regarded (except for the accent) as examples of this form of the passive, it is certain that a Parasmai-pada present participle derivable from a passive base is occasionally found: thus, दृश्यन् 'being seen,' from the passive base दृश्य *drisya*; चीयन् 'being gathered,' from चीय *ciya* (passive base of *ci*).

c. The inflection of Parasmai-pada present participles is explained at 141. The first five inflections of this participle in nine conjugational classes insert a nasal, proving that the base in all the classes, except the third, and a few other verbs (141. a), properly ends in *ant*. The Parasmai-pada frequentative, as conforming to the conjugational rule for the 3d class, also rejects the nasal. In the cognate languages the *n* is preserved throughout.

d. Thus, compare Sanskrit *bharan*, *bharantam* (from *bhṛi*), with *φέρων*, *φέροντα*, *ferentem*; also, *bharantau* (Ved. *bharantā*) with *φέροντε*; *bharantas* with *φέροντες*, *ferentes*; *bharatas* with *φέροντας*; gen. sing. *bharatas* with *φέροντος*, *ferentis*. So also, Sanskrit *vahan*, *vahantam*, with *vehens*, *vehentem*; and *san*, *santam* (from *as*, 'to be'), with the *sens* of *ab-sens*, *præ-sens*. Compare also the base *striṇvant* with *στροπύων*.

#### PRESENT PARTICIPLES; ĀTMANE-PADA.—FORMATION OF THE BASE.

526. The base is formed by substituting मान *māna* for ने *nte*, the termination of the 3d plur. pres. of verbs of the 1st, 4th, and 6th

classes, and passives; and by substituting जान *ána* for जते *ate*, the termination of the 3d plur. pres. of verbs of the other classes; see 247, p. 126 thus, from पचने *pacante* (1st c.) comes पचमान *pacamána*, 'cooking;' from तिष्ठने (*sthá*, 1st c.), तिष्ठमान 'standing;' from नृतने (4th c.), नृतमान; from लिम्बने (*lip*, 6th c.), लिम्बमान.

a. But from ब्रुवते *bruvate* (ब्रू 2d c.), ब्रुवाण *bruvána* (see 58); from निग्नते (हन् with नि 2d c.), निग्नान; from दधते (*dhá*, 3d c.), दधान; from चिन्वते (5th c.), चिन्वान; from युञ्जते (7th c.), युञ्जान; from कुर्वते (8th c.), कुर्वाण; from पुनते (9th c.), पुनान. The root आस् 2d c., 'to sit,' makes आसीन for आसान; and झी 2d c. is ज्ञेते in 3d pl. (see 315), but ज्ञयान in the pres. participle.

b. Observe—The real affix for the *Átmane-pada* pres. participle is *mána*, of which *ána* is probably an abbreviation. Compare the Greek *μενο* : भरताण (58) = *φερόμενος*.

527. Verbs of the 10th class and causals may substitute either मान *mána* or जान *ána*: thus, from बोधयने *bodhayante* comes बोधयमान *bodhayamána* and बोधयान *bodhayána*; from दक्षयने, दक्षयान; from वेदयने, वेदयान, &c.

528. Passives and all derivative verbs substitute मान *mána* for the *Átmane*: thus, from क्रियने 'they are made' comes क्रियमाण 'being made' (58); from दीयने 'they are given,' दीयमान 'being given;' from the desiderative दित्तने 'they desire to give,' दित्तमान 'desiring to give;' from निचांसने 'they desire to kill,' निचांसमान 'desiring to kill;' from the frequentative बोधुष्यने 'they know repeatedly,' बोधुष्यमान 'knowing repeatedly.'

529. The inflection of *Átmane-pada* pres. participles follows that of the 1st class of nouns at 103: thus, N. masc. sing. पचमानश्च; fem. पचमाना; neut. पचमानं.

## PAST PARTICIPLES.

### PAST PASSIVE PARTICIPLES.—FORMATION OF THE BASE.

530. This is the most common and useful of all participles. In general the base is formed by adding त *ta* directly to roots ending in vowels, and to most roots ending in consonants; as, from ग *yá*, 'to go,' गत *yáta*, 'gone;' from जि 'to conquer,' जित 'conquered;'

from नी 'to lead,' नीत 'led'; from क्षिप् *kship*, 'to throw,' क्षिप्त *kshipta*, 'thrown.'

a. But if the root end in कृ *ṛ*, by adding न *na*, changeable to ना by 58; as, from कृ *kr*, 'to scatter,' कीर्ण *kirṇa*, 'scattered,' see 534.

531. Some roots in चा *ā*, ई *ī*, and उ *ū*, some in ऐ *ai* preceded by two consonants, with some of those in ह *ā*, र *r*, ज *j*, one in ग *g* (लग्), and one or two in कृ *ṛ*, कृ *ṛ* (see 541, 544), also take *na* instead of *ta*; see 532, 536, 540, &c.

532. Roots ending in vowels do not generally admit inserted इ *i* in this participle, even when they admit it in the futures (392, 395, &c.), but attach *ta* or *na* directly to the root; as, from पा 'to protect,' पान्त; from श्रि 'to have recourse,' श्रित; from श्रु 'to hear,' श्रुत; भू 'to become,' भूत; कृ 'to do,' कृत; वा 'to smell,' वास (58); वी 'to fly,' वीत; दी 'to decay,' दीन; मी 'to perish,' मीन; ली 'to embrace,' लीन; ह्री 'to be ashamed,' ह्रीत; लृ 'to cut,' लून; हृ 'to be afflicted,' हून; श्वि 'to swell,' श्वून.

a. But when they do retain *i*, gunation of the final vowel is required as in the future: thus, शी 'to lie down' makes श्रियित; and पू 'to purify,' पयित (also पूत); and जागृ 'to awake,' जागरित.

533. In certain cases the final vowel of the root is changed: thus, some roots in चा *ā* change *ā* to *i* before *ta*; as, from स्था *sthā*, 'to stand,' स्थित *sthita*; from मा 'to measure,' मित; from दरिद्रा 'to be poor,' दरिद्रित.

a. पा 'to place' becomes हित; दा 'to give,' दत्त.

Observe—When prepositions are prefixed to *datta*, the initial *da* may be rejected: thus, *dṭta* for *ddatta*, 'taken'; *pratta* for *pradatta*, 'bestowed'; *vyḍṭta* for *vyddatta*, 'expanded'; *nṭta* for *nidatta*, 'given away'; *parṭta* for *paridatta*, 'delivered over'; *sṭta* for *sudatta*, 'well given,' the *i* and *u* being lengthened.

b. पा 'to drink' makes पीत; but हा 'to quit,' हीन; and ज्या 'to grow old,' जीन; हा 'to go,' हान.

c. Some roots in *ā* take both *na* and *ta*; as, from वा 'to smell,' वास and वात; from वा 'to blow,' with the preposition निर्, निर्वास and निर्वात; from जा (or जे) 'to cook,' जास or जित.

534. Roots in कृ *ṛ* change *ṛ* to *ṛ* before *na*, which passes into ऋ *ṛ* by 58; as, from कृ 'to pass,' तीर्ण 'passed.' But when a labial precedes, *ṛ* becomes *ṛ*; as, from पू or पूर, पूत or पूर 'full,' 'filled.'

535. The root धे *dhe*, 'to suck,' becomes धीत; ज्ञे *ṇe*, 'to call,' ज्ञूत; वे *ve*, 'to weave,' वत; ज्ञे *ṇe*, 'to cover,' चीत; ने 'to barter,' नित.

536. Roots in ऐ *ai* generally change *ai* to *ā* before *na* or *ta*; as, from म्ले *mlai*, 'to fade,' म्लान *mlāna*; from ध्ये 'to meditate,' ध्यात (in the Veda धीत); from दे 'to purify,' दात; from ले 'to rescue,' लास or लात; from जे 'to grow fat,' ज्ञान, &c.

a. But from गे 'to sing,' गीत; from से 'to waste,' सीत; from जे 'to waste,' ज्ञान, see 548; from ज्ये 'to coagulate,' ज्ञीत or ज्ञीन or ज्ञान; from स्ये 'to accu-  
mulate,' स्यान (with प्र), स्तीत or स्तीन.

537. Of the four or five roots in जो o, लो 'to destroy' makes सित (same as from सि 'to bind'); शो 'to sharpen,' शीत or शीत; दो 'to tie,' दित; जो 'to cut,' ज्ञात and ज्ञित; ज्यो 'to instruct,' जीत.

538. Those roots ending in consonants which take the inserted *i* in the last five tenses (399), generally take this vowel also in the past passive participle, but not invariably (see 542); and when *i* is assumed, *ta* is generally affixed, and not *na*; as, from पत् *pat*, 'to fall,' पतित *patita*, 'fallen.'

a. इ *i*, उ *u*, or ऋ *ri* preceding the final consonant of a root may occasionally take Guṇa, especially if the participle be used impersonally or actively; as, from स्विद् 'to sweat,' स्वेदित or स्विन्न; from स्निग्द् 'to be unctuous,' स्नेदित or स्निग्ध; from क्षुत् 'to shine,' क्षोतित or क्षुतित; from मृष् 'to bear,' मर्षित and मृष्ट. See Syntax, 895.

b. ग्रह् 'to take' lengthens the inserted *i*, making गृहीत. See 399. a.

539. Roots ending in consonants which reject the inserted *i* in the last five tenses (400—415), generally reject it in the past passive participle. They must be combined with *ta*, agreeably to the rules of Sandhi at 296, &c. Whatever change, therefore, the final consonant undergoes before the termination *tā* of the 1st future (see 400—415), the same will often be preserved before the *ta* of the past participle; so that, in many cases, the form of this participle resembles that of the 3d sing. 1st future provided the final *ā* be shortened, and the vowel of the root preserved unaltered: thus, taking some of the roots at 400—415; शक् (शक्ता), शक्त; सिक् (सिक्ता), सिक्त; मुक् (मोक्ता), मुक्त; त्वज् त्वक्त; युज्, युक्त; सृज्, सृष्ट; मृज् and मृज्, मृष्ट; सिष्, सिष्ट; बुष्, बुष्ट; युष्, युष्ट; क्षिप्, क्षिप्त; लुप्, लुप्त; मृप्, मृप्त; कृप्, कृप्त; लभ्, लभ्य; लुभ्, लुभ्य; विज्, विष्ट; दृज्, दृष्ट; मृज्, मृष्ट; क्षिप्, क्षिष्ट; दुष्, दुष्ट; कृष्, कृष्ट; इष्, इष्ट; दह्, दग्ध; सृह्, सोढ (415. m); नह्, नष्ट (414); गाह्, गाढ (415. m); लिह्, लीढ; दिह्, दिग्ध; क्षिह्, क्षिग्ध; रुह्, रुष्ट; मुह्, मूढ or मुग्ध (415. m); दुह्, दुग्ध; गृह्, गृढ (415. m)

540. Most roots ending in ह् *d*, forbidding the inserted इ *i* (405), take *na* instead of *ta*, and are combined with *na*, agreeably to 47; as, from गृह् 'to go,' गत; from विद् 'to find,' विन्न (also विन्न); from मुद् 'to impel,' मुन्न (also मुन्न); from

भिद् 'to break,' भिन्न; from सद् 'to sit,' 'to sink,' सन्न, with वि, विपद्य (70, 58); from घृद् 'to pound,' घृय; from कृद् 'to play,' 'to vomit,' कृय; from खद् 'to eat,' खन्न (unless खण् be substituted). ह्राद् 'to rejoice' makes ह्रन्न.

541. Roots ending in *त्* or *ज्* of course change these letters to *k* before *ta*; see examples at 539. Similarly, those which take *na*, change *t* and *j* to *g* before *na*; as, from नज् 'to be' ashamed,' नग्न 'naked'; from विज् 'to tremble,' विग्न; from रुज् 'to break,' रुग्य or रुग्न; from स्फुर्ज् 'to thunder,' स्फूर्ण्य; from अज् 'to move' (in some senses), अज्ग. So, from मज्ज् 'to be immersed,' rejecting one *j*, मग्न; from लज्ज् 'to be ashamed,' लग्न (as well as लज्जिन्). लग् 'to adhere' also makes लग्न. But स्फुर्ज् 'to forget,' स्फूर्ण्य; हुर्ज् 'to be crooked,' हूर्ण्य.

542. Some roots which admit *i* necessarily or optionally in one or both of the futures, reject it in this participle: thus, धृष् 'to be bold' makes धृष्ट; अद् 'to move' makes अष्टे (with prep.) also अष्टे ('pained'); दृढ् 'to make firm,' दृष्ट; बृह् 'to extol,' बृष्ट; मद् 'to be mad,' मष्ट; दीप् 'to shine,' दीष्ट; नज् 'to perish,' नष्ट; मूर्ह् 'to faint,' मूर्ष्ट as well as मूर्च्छित; हेह् 'to speak barbarously,' हेष्ट as well as हेच्छित; नृत् 'to dance,' नृष्ट.

543. If in forming the passive base (471), or in the reduplicated perfect (2d preterite, 375. c), the *v* or *y* contained in a root is changed to its semivowel *u* or *i*, the same change takes place in the past passive participle: thus, from वच् *vac*, 'to say,' उक्त *ukta*; from वद् 'to speak,' उदित; from वञ् 'to wish,' उञ्जित; from वस् 'to dwell,' उषित; from वप् 'to sow,' उष; from वह् 'to carry,' वह (with प्र, प्रोढ); from स्वप् 'to sleep,' सुप्त; from यज् 'to sacrifice,' इष्ट.

a. Similarly, विष् 'to play,' छून or छूत; त्वर् 'to hasten,' तूर्ण्य (also त्वरित).

544. Some other changes which take place in forming the passive base (472) are preserved before *ta*: thus, from ज्ञास् 'to rule,' ज्ञिष्ट; from व्यष् 'to pierce,' विष्ट; from व्यच् 'to deceive,' विषित; from भज्ज् 'to fry,' भृष्ट; from प्रश् 'to ask,' पृष्ट; from वृच् 'to cut,' वृक्य or वृज् (58).

a. When a root ends in a conjunct consonant, of which the first is a nasal, this nasal is generally rejected before *ta*; as, from बन्ध् 'to bind,' बद्ध; from भंज् 'to fall,' भष्ट; from भृंस् 'to fall,' भृस्त; from अज् 'to move' and अज्ज् 'to anoint,' अक्त; from सज् 'to adhere,' सक्त; from रज्ज् 'to colour,' रक्त; from इन्ध् 'to kindle,' इष्ट; from उन्ध् 'to be wet,' उष or उष; from स्पन्ध् 'to ooze,' स्पष्ट; from सान्ध् 'to ascend,' सान्त; from सान्ध् 'to stop,' सान्त; from सान्ध् 'to stop,' सान्त; from दम्ध् 'to deceive,' दन्त; from भङ् 'to break,' भग्न; from दंज् 'to bite,' दष्ट; from तक् 'to contract,' तक्त.

b. But not if *i* is inserted; as, from खद् 'to break,' खदित; from कृन्द्, कृन्धित (except नृन्ध् 'to churn,' making नृधित; and ग्रन्ध् 'to tie,' ग्रधित).

545. Many roots ending in *न्* *m*, *न्* *n*, or *न्* *ṣ* reject these nasals before *ta* if *i* is not inserted; as, गन् *gam*, 'to go,' गत *gata*; यन् *yam*, 'to restrain,' यत *yata*; रन् 'to sport,' रत; तन् 'to stretch,' तत; हन् 'to kill,' हत; नन् 'to bend,' नत; नन् 'to think,' नत; अज् 'to hurt,' अत; but अन् 'to breathe' and अन् 'to go' make आन्त (the latter also अनित); and सन् 'to sound,' सनित (also सान्त with prep.).



a. जन् 'to be born' makes जात; and खन् 'to dig,' खात; सन् 'to give,' सात; medial *a* being lengthened.

546. Those roots ending in न् *m*, of the 4th conjugation, which lengthen a medial *a* before the conjugational affix *ya*, also lengthen it before *ta*, changing *m* to *n* as in the futures: thus, from ज्ञन् 'to step,' ज्ञान; from भ्रन् 'to wander,' भ्रान; from शान् 'to be appeased,' शान; from दम् 'to tame,' दान (also दमित); from क्षन् 'to be patient,' क्षान; from झन् 'to be sad,' झान.

a. Similarly, वन् 'to vomit,' वान; कन् 'to love,' कान; चन् 'to eat,' चान.

547. From स्वाय् 'to swell' is formed स्वीत; from ह्याय् 'to shake,' ह्यात; from पूय् 'to be putrid,' पूत; from ऊय् 'to weave,' ऊत; from व्याय् 'to be fat,' वीत (with व, वान); from झूय् 'to stink,' झूत.

a. गुर् or गूर् 'to make effort' forms गूय; तुर्व 'to kill,' like त्वर् 'to hasten,' तूय; मुर्व 'to bind or tie' makes मूय; खिर् or खीर् 'to spit,' ख्यत; हिर् or डीर् 'to spit,' ह्यत; दिर् 'to play,' द्यत or दून; सिर् 'to sew,' स्यत; भार् 'to wash,' भीत.

b. बल् 'to bear fruit' makes बुत; and बर् 'to eat,' ज्य.

548. The following are quite anomalous: पच् *pac*, 'to cook,' पक्त; शुष् 'to dry,' शुष्क; खीर् 'to be drunk,' खीव; कृञ् 'to grow thin,' कृञ्ज; क्षे 'to waste,' क्षान.

a. From the above examples it appears that sometimes two or three roots have the same form of passive participle. The following may also be noted: पूय् 'to stink' and पू 'to purify' both make पूत; मा 'to measure' and मे 'to barter,' मित; मृय् 'to wipe,' मृञ् 'to touch,' and मृष् 'to bear,' all make मृड; ज्ञस् 'to tell' and ज्ञस् 'to kill,' ज्ञस्त; शास् 'to rule' and शिष् 'to distinguish,' शिष्ट; क्षो 'to destroy' and सि 'to tie,' सित. On the other hand, भुज् 'to enjoy' makes भुक्त; but भुज् 'to bend,' भुग्न.

549. In forming the past passive participles of causals, the causal affix चय *aya* is rejected, but the inserted इ *i* is always assumed: thus, from कर्त्तय, causal of कृ 'to make,' comes कारित *kārita*, 'caused to be made'; from स्वापय, causal of स्वा 'to stand,' comes स्थापित *sthāpita*, 'placed.'

550. In adding त *ta* to a desiderative or frequentative base, the inserted इ *i* is assumed, final *a* of the base being dropped; and in the case of roots ending in consonants, final *ya* being dropped; as, from पिपास 'to desire to drink' comes पिपासित; from पिक्वीर् 'to desire to do,' पिक्वीरित; from ईष् 'to desire to obtain,' ईषित, &c.; from लोलूय 'to cut often,' लोलूयित; from चेभिष्ठ 'to break frequently,' चेभिष्ठित.

551. त *ta* with *i* is added to nominal bases, final *a* being dropped: thus, from शिथिल 'loose,' शिथिलित 'loosened'; from निष्ठ 'crooked,' निष्ठित 'curved.' These may be regarded as the passive participles of the transitive nominal verbs शिथिलयति, निष्ठयति (521). So again, from नमस्य 'to do reverence' comes नमस्यित or नमसित.

a. Moreover, as *na* sometimes takes the place of *ta*, so *ina* is added to some nouns instead of *ita*: thus, *malina*, 'soiled,' from *mala*, 'dirt;' *शृङ्गिण* 'horned,' from *शृङ्ग* 'a horn.'

b. Corresponding forms in Latin are *barbatus*, *alatus*, *cordatus*, *turritus*, &c.; and in Greek, *ὀμφαλωτός*, *κροκωτός*, *αὐλωτός*, &c.

552. The inflection of past passive participles follows that of the first class of nouns at 103; thus exhibiting a perfect similarity to the declension of Latin participles in *tus*: thus, *कृता* *kṛita*, nom. sing. masc. fem. neut. *कृतम्*, *कृता*, *कृतं*.

a. The resemblance between Sanskrit passive participles in *ta*, Latin participles in *-us*, and Greek verbals in *-os*, will be evident from the following examples: Sanskrit *jñātas* = (g)notus (ignotus), *ग्नोतós*; *dattas* = *datus*, *δοτός*; *śrutas* = *clutus*, *κλυτός*; *bhūtas* = *φυτός*; *yuktas* = *junctus*, *ζευκτός*; *labdhas* = *ληπτός*; *pītas* = *πίτος*; *bhītas* = *ferus*, *φερτός*; *dishas* = *dictus*, *δεικτός*. And, like Sanskrit, Latin often inserts an *i*, as in *domitus* (= Sanskrit *damitas*), *monitus*, &c. This is not the case in Greek, but *ε* is inserted in forms like *μενετός*, *έρπετός*. There are also examples of Latin and Greek formations in *-us* and *-os*, corresponding to the Sanskrit participle in *na*: thus, *plenus* (= *पूर्ण*), *magnus* (from Sanskrit root *mah*), *dignus* (from Sanskrit *diś*, *dik*, Greek *δεικ*); and *στυγνός*, *στεργός*, *σεμνός*, &c.

## PAST ACTIVE PARTICIPLES.

These are of two kinds: 1st, those derived from the past passive participle; 2dly, those belonging to the perfect. These latter rarely occur. The former are much used to supply the place of a perfect tense active.

### PAST ACTIVE PARTICIPLES DERIVED FROM PAST PASSIVE PARTICIPLES.—FORMATION OF THE BASE.

553. The base of these participles is easily formed by adding *वन्* *vat* to that of the past passive participle: thus, from *कृत* 'made,' *कृतवन्* 'having made or who or what has made;' from *दृष्ट* 'burnt,' *दृष्टवन्* 'having burnt;' from *उक्त* 'said,' *उक्तवन्* 'having said;' from *भिन्न* 'broken,' *भिन्नवन्* 'having broken;' from *स्थापित* 'placed,' *स्थापितवन्* 'having placed,' &c.

a. For the declension of these participles see 140. a, b, c.

### *Participles of the reduplicated perfect (2d preterite).*

554. In these participles, either *वन्* *vas* or *वसन्* *ivas* is added to the base of the reduplicated perfect, as formed in the dual and plural. *Vas* is added when the

base in the dual and plural (as it appears in its unchanged form before the terminations are added) consists of more than one syllable : thus, from *śakri* (root *kri*, 'to do'), *śakrivas* ; from *vivid* (365), *vividvas* ; from *śiśi* (374), *śiśivas* ; from *nanṛit* (364, compare 45. a), *nanṛitvas* ; from *sasmar* (374. k), *sasmarvas*.

a. And *ivas* is added when the base in the dual and plural consists of one syllable only ; as, from *ten* (375. a), *tenivas* ; from *jagm* (376), *jagmivas* ; from *jaksh* (377), *jakshivas*.

b. When *vas* is affixed, it will be necessary to restore to its original state, the final of a root ending in *i*, *é*, *u*, *ú*, or *ri*, if changed before the terminations of the du. and plur. to *y*, *v*, *r*, *iy*, *uv*, or *śv* : thus, *śri*, changed by 374. e. to *śiriy*, becomes *शिञ्जिवस्* ; *śri*, changed to *śikriy*, becomes *शिक्कीवस् śikrivas* ; *bhū*, changed by 374. g. to *dudhuv*, becomes *दुधूवस् dudhúvas* ; *bhū*, changed by 374. i. to *babhúv*, becomes *बभूवस् babhúvas*. In declension, the 3d pers. plur. with its termination *us* is the form of the base in the weakest cases (135. a), the final *s* becoming *śh* by 70 : thus, from *jagmus*, I. *jagmushd* ; from *tenus*, I. *tenushd*, &c. See 168.

c. Roots which take the periphrastic perfect (see 385) form the participles of this tense by adding the perfect participles of *kri*, *bhú*, and *as*, to *ám* : thus, from *śur*, 10th c., *śorayámbabhúvas*, *śorayáśśakrivas*, *śorayámśivas*.

d. There is an *Ātmane-pada* participle of the reduplicated perfect formed by changing *ire*, the termination of the 3d plur., into *ána* : thus, *vividána*, *śiśyána*, *jagmána*. See 526. a ; and compare the Greek perfect participle in *μενο* : *तृपान* = *τετυμμένος*.

e. The *Parasmai-pada* form of these participles is inflected at 168. Those of the *Ātmane-pada* follow the inflection of the first class of nouns at 103.

## PAST INDECLINABLE PARTICIPLES.

555. These fall under two heads : 1st, as formed by affixing *tvá* to *uncompounded* roots ; as, from *bhū* *bhú*, 'to be,' *भूत्वा bhútvá*, 'having been : ' 2dly, as formed by affixing *ya* to roots *compounded* with prepositions or other adverbial prefixes ; thus, from *अनुभू* *anubhū*, 'to perceive,' *अनुभूय anubhúya*, 'having perceived ;' from *सज्जीभू* *sajjibhū*, 'to become ready,' *सज्जीभूय sajjibhúya*, 'having become ready.' The sense involved in them is generally expressed by the English 'when,' 'after,' 'having,' or 'by : ' thus, *तत् कृत्वा tat kṛtvá*, 'when he had done that,' 'after he had done that,' 'having done that,' 'by doing that.' They are capable also of a passive sense, though this is rare. See Syntax.

a. The affix *tvá* of this participle is thought by some to be the instrumental case of an affix *tu*, of which the infinitive affix *tum* is the accusative. The indeclinable participle has certainly much of the character of an instrumental case (see Syntax, 901) ; but the form of its base often varies considerably from that of the infinitive :

thus, *vaktum*, *uktvá*, from *vac*; *yashfum*, *ishtvá*, from *yaj*, &c. त्वाय, त्वानं, त्वीनं or त्वी are sometimes used for त्वा in the Veda.

*Indeclinable participles formed with tvá from uncompounded roots.*

556. When the root stands alone and uncompounded, the indeclinable participle is formed with त्वा *tvá*.

This affix is closely allied to the त *ta* of the past passive participle at 531, so that the rules for the affixing of त *ta* to the root generally apply also to the indeclinable affix त्वा *tvá*, and the formation of one participle then involves that of the other: thus, from क्षिप्त *kshipta*, 'thrown,' क्षिप्त्वा *kshiptvá*, 'having thrown;' from कृत 'done' (root कृ), कृत्वा 'having done;' from स्थित (root स्थ), स्थित्वा; from दृष्ट (root दृश्), दृष्ट्वा; from दत्त (root द), दत्त्वा; from पीत (root पा), पीत्वा; from ज्ञान (root ज्ञ), ज्ञान्त्वा; from गृहीत (root ग्रह्), गृहीत्वा; from उषित (root वष्), उषित्वा; from उक्त (root वच्), उक्त्वा; from बुद्ध (root बुध्), बुद्ध्वा; from ऊढ (root वृह्), ऊढ्वा; from हित (root धा), हित्वा; from जग्ध (root घृ), जग्ध्वा; from गत (root गन् 545), गत्वा.

a. Where *i* is inserted, there is generally gunation of final *i*, *í*, *u*, *ú*, and of final च् *ri* and of medial च् *ri*; and optional gunation of medial *i*, *u* (except as debarred by 28. b): thus, शयित्वा from शयी; पयित्वा (also पूयत्वा) from पू; जरित्वा or जरीत्वा from जृ; लिखित्वा or लेखित्वा from लिख्; क्षुणित्वा or क्षोणित्वा from क्षुत्; पर्वित्वा from पृच्; मृषित्वा or मर्षित्वा from मृच्.

b. But from दिव्, देवित्वा and द्यूत्वा; from सिव्, सेवित्वा and स्यूत्वा. So दिव् &c. The root जागृ makes जागरित्वा (532. a); and initial *i*, *u*, before single consonants, must be gunated; as, इव् makes एवित्वा.

c. The roots in the list at 390. a. do not admit Guṇa: thus, विञ् can make only विजित्वा.

d. When there are two forms of the passive participle, there is often only one of the indeclinable: thus, नृत् makes नृत्त and नर्तित्, but only नर्तित्वा; लञ्, लग्न and लञ्जित, but only लञ्जित्वा; and, *vice versa*, वल् (543) only उषित, but उषित्वा and उष्ट्वा; सृ, सोढ, but सहित्वा and सोढ्वा; मृज्, मृड, but मर्षित्वा and मृष्ट्वा. So, some roots in nasals optionally insert *i*: तन्, तत्वा or तनित्वा; क्षन्, क्षत्वा or क्षणित्वा; कन्, कान्त्वा or कनित्वा; क्रन्, क्रान्त्वा or क्रन्त्वा or क्रनित्वा; खन्, खात्वा or खनित्वा.

e. The penultimate nasal, which is rejected before *ta* (544. a), is optionally so rejected before *tvá* in रञ्, सञ्, खञ्, तञ् or तप्, and ञञ्: thus, from रञ् comes रत्त, but रत्ता or रत्ता; from ञञ्, ञजित्वा, ञत्ता or ञत्ता.

f. मञ्ज् and नञ् optionally insert nasals; मञ्जा or मंजा, नञ्जा or नंजा, 390. k.

g. Some few roots necessarily retain their nasals : thus, सन्द् makes सन्दा; and स्यन्द, स्यन्दा or स्यन्दित्वा.

557. The only important variation from the passive participle occurs in those roots, at 531. *a*, which take *na* for *ta*. The change of *r* to *ṛ* and *ṛ* to *ṛ* (534) is preserved (unless *i* be inserted), but *ṛ* never becomes *ṛ*: thus, *यु*, *यी*, but *यिन्वा* (or *यरीन्वा*); from *तृ*, *ती*, but *तीन्वा*; from *पृ*, *प्री*, but *पून्वा*; from *छिद्*, *छिन्न*, but *छिन्वा*; from *भञ्ज*, *भग्न*, but *भञ्ज्वा* or *भञ्ज्वा* (556. *e*); from *हृन्*, *हृन्*, but *हृन्वा*; from *हा*, *हीन*, but *हिन्वा* 'having quitted' (not distinguishable in form from *हिन्वा* 'having placed,' root *धा*).

558. Observe, moreover, that verbs of the 10th class and causals, which reject the characteristic *aya* before the *ita* of the past passive participle, retain *ay* before *itad*: thus, स्थापित 'made to stand' (from the causal base स्थापय), but स्थापयित्वा 'having made to stand'; चिन्तित 'thought' (from चिन् 10th c., 'to think'), but चिन्तयित्वा 'having thought.'

a. All derivative verbs of course assume *i*, and form their indeclinable participles analogously to causals: thus, बुभोषिषित्वा (from desid. of बुभू), and बभूषित्वा (from freq. of बुभू). In regard to the *Ātmane* frequentatives, लोलूषित्वा is formed from लोलूष, and देदीषित्वा from देदीष्य (*ya* in the latter being preceded by a consonant).

b. There are one or two instances of compounded roots formed with *rod*: thus, **चनुधात्वा** (from धे), *Rāmāyaṇa* I. 2, 20; also **चमयुक्ता** *Rāmāy.* I. 74, 23. Especially in the case of causals; as, **निवर्त्तयित्वा**.

c. When अ, 'not,' is prefixed, *tvā* is always used; as, अकृत्वा 'not having done,' 'without having done;' अदत्त्वा 'not having given.'

***Indeclinable participles formed with ya from compounded roots.***

559. When a root is compounded with a preposition or any indeclinable prefix (except अ *a*, 'not,' see 558. c), the indeclinable participle is formed by affixing य *ya*, and the rules for annexing it to the root are some of them analogous to those which prevail in other cases in which *ya* is affixed; see the rules for forming the conjugational tenses in the fourth class at 272, for passives at 461, and for the precative or benedictive at 443.

560. But if a root end in a short vowel, instead of lengthening this vowel, *त्* is interposed; as, from *आशि* *āśi*, 'to take refuge' (root *शि* with *आ*), *आशित्वा* *āśitva*, 'having taken refuge,' from *निशि* (root *शि* with *नि*), *निशित्वा*; from *उत्सृ*, *उत्सृज्*; from *संस्कृ* (root *कृ* with *सं*), *संस्कृज्*; from *निःसृ*, *निःसृज्*. The lengthening of the radical vowel by coalition does not prevent this rule; as, from *अती* *atī* (root *त्* with *अति*), *अतीत्वा* *atīva*.

a. जागृ 'to awake' gupates its final as in जगृगद् and वि 'to destroy,' 'to waste;' lengthens its final as in वीविद्, उपवीद्.

561. If a root end in long आ *ā*, ई *ī*, or उ *ū*, no change generally takes place; as, from विहा, विहाव; from उपह्वी, उपह्वीय; from विधू, विधूय.

a. If it end in long ए *ē*, this vowel becomes *ir*, and after labial letters, *ūr*: thus, from अवहृ, अवहृयी 'having scattered'; from आपृ (root पृ 'to fill'), आपृयी (compare 534).

562. Final diphthongs pass into आ *ā*; as, from परिण्ये, परिण्याय (also परिणीय); from अभिध्ये, अभिध्याय; from अवसो, अवसाय.

a. But ऐ with आ makes आहूय. In Epic poetry, सो with अव makes अवस्य.

b. नि 'to throw,' नी 'to kill,' मा 'to measure,' and बे 'to barter,' all -माय. Similarly, दी 'to decay,' -दाय; but ली 'to adhere,' -लाय or -लीय (see 390. e). चि and झी conform to the rule for the passive (-जुय, -झय).

563. A penultimate nasal is generally rejected, as in passives (see 469): thus, from समासज् *samāsaj*, समासज्य *samāsajya*; from प्रमन्, प्रमन्य (used adverbially in the sense 'violently').

a. Some few roots retain the nasal: thus, आशङ् makes आशङ्ग; and आलिङ्, आलिङ्ग.

b. लभ् 'to acquire' may insert a nasal after the prepositions आ and उप: thus, आलभ्य &c. (otherwise -लभ्य).

564. If a root end in a consonant the general rule is, that no change takes place; as, from निक्षिप् *nikship*, निक्षिप्य *nikshipya*; from प्राप् (root आप् with प्र), प्राप्य; from वीक्ष् (root ईक्ष् with वि), वीक्ष्य.

a. But roots in इ or ए, preceded by *i* or *u*, lengthen these vowels, as in प्रतिदीप्य from दिप्, विल्लूयै from ल्लुप्.

b. Four roots in अन् (गन्, नन्, यन्, रन्) optionally reject the nasal, and interpose *t* between the final *a* and *ya*: as, from निर्गन्, निर्गत्य or निर्गन्त्य. The roots हन्, मन्, तन्, वन्, क्षन्, जिह्, क्षृन्, युज्, युज्, तुज् always reject the nasal; as, from निहन्, निहत्य.

c. सन्, जन्, and तन् optionally reject the न्; but instead of interposing *t*, lengthen the final *a*, as in passives (see 470): thus, from उत्सन्, उत्साय (or उत्सन्त्य).

565. The changes which take place in certain roots before the *ya* of the passive (471, 472) are preserved before *ya*: as, from निवप्, जुष्य; from विवप्, जुष्य; from प्रवप्, प्रोष्य; from अनुवद्, अनुष्य; from विद्मद्, विद्म्य; from आम्नद्, आपृष्य; from आचक्ष्, आचिष्य; and so with all the roots at 471, 472.

a. The roots at 390. l. have two forms: thus, from गुप् comes -गोषाज्य and -गुष्य, &c.

b. There are one or two instances in which an uncompounded root takes य; as, अय्यै 'having revered,' Manu VII. 145. I. 4. Mahā-bhārata 3. 8017. उष्य 'having resided,' Nala V. 42 (from वप्); गृह्य 'having taken,' Astra-śikshā 21.

566. In affixing य *ya* to the bases of causal verbs of the 10th class, and the 3d class of nominals (see 521), the characteristic चय is generally rejected; as, from प्रबोधय *prabodhaya*, प्रबोध्य *prabodhya*; from प्रसारय, प्रसार्य; from सन्द्ध्यै, सन्द्ध्यै; from विचारय, विचार्य.

a. It is, however, retained when the root ends in a single consonant and encloses

short *a*: thus, विगणय्य 'having calculated' (गण with वि); आकलय्य 'having imagined' (कल् with आ); सङ्गृह्य्य 'having narrated' (ग्रह् with सं).

b. The final *a* of frequentative bases is of course dropped, and the final *ya* of both frequentatives and nominals, if preceded by a consonant; as, from लोलूय comes -लोलूय्य; from बोधुय, -बोधुय्य; from तपस्य, -तपस्य.

### *Adverbial indeclinable participle.*

567. There is another indeclinable participle yielding the same sense as those formed with *tvā* and *ya*, but of rare occurrence. It is equivalent to the accusative case of a noun derived from a root, used adverbially; and is formed by adding अम् *am* to the root, before which affix changes of the radical vowel take place, similar to those required before the causal affix जय (481) or before the 3d sing. aorist passive (see 475): thus, from नी *nī*, 'to lead,' नायम् *ndyam*, 'having led; from पा 'to drink,' पायं 'having drunk; from ज्ञे, ज्ञायं; from पच्, पाचं; from क्षिप्, क्षेपं; from हन् 'to kill,' घातं. It often occupies the last place in a compound; as in the expression समूलघातं 'having totally exterminated; and in the following passage from Bhaṭṭi:

लतानुपातं कुसुमान्यगृह्णात् स नखवस्त्रन्दमुपास्पृशच्च ।

कुतूहलाचारुशिलोपवेशं काकुत्स्थ ईषत्सयमान आस ॥

'The descendant of Kakutstha, smiling softly, repeatedly bending down the creepers, would pluck the blossoms; descending to the streams, would sip (the waters), seating himself on some variegated rock, would recline in admiration (of the scene).' Compare also the passage at the end of Act V. of Śakuntalā; बाहूत्थेयं क्रन्दितुं प्रवृत्ता 'repeatedly throwing up her arms she began to weep.'

a. These participles generally imply repetition of the action, as in the passage above, and in this sense are themselves often repeated; as, दायाम्, दायाम्, 'having repeatedly given.'

### FUTURE PASSIVE PARTICIPLES.

568. These are amongst the most common and useful of all participles, and may be classed under three heads: 1st, as formed with the affix तव्य *tavya*; 2dly. as formed with अनीय *anīya*; 3dly, as formed with य *ya*. These affixes yield a sense corresponding to the Latin future passive participle in *dus*, and the English *able* and *ible*, and most commonly denote 'obligation' or 'propriety' and 'fitness.'

a. Although these participles agree in signification with the Latin participles in *dus*, yet Prof. Bopp considers that the affix *tavya* corresponds in form to the Latin *tivus*, and in sense as well as form to the Greek *τεός*. In some of the Latin formations with *tivus*, the passive sense is preserved, as in *captivus*, *nativus*, *coctivus*. Compare Sanskrit *dātavya* with *dativus* (*dandus*), *δωτέος*; *yoktavya* with (*conjunctivus* (*jungendus*); *janitavya* with *genitivus* (*gignendus*); *dhātavya* with *θετέος*, &c.

*Future passive participles formed with तव्य tavya.*

569. These are formed by substituting तव्य *tavya* for ता *tá*, the termination of the 3d pers. sing. of the 1st future: thus, from क्षेप्ता *ksheptá*, 'he will throw,' क्षेप्तव्य *ksheptavya*, 'to be thrown;' कर्ता 'he will do,' कर्तव्य 'to be done;' from भविता 'he will be,' भवितव्य 'about to be;' from कुषिता, कुषितव्य (see 390. a); from विजिता, विजितव्य. And in the case of those roots ending in consonants which reject *i*, whatever changes take place before *tá*, the same take place before *tavya*, and all the special rules at 390. a—o. will equally apply to this affix: thus, त्यक्ता, त्यक्तव्य (*relinquendus*); प्रष्टा, प्रष्टव्य; द्रष्टा, द्रष्टव्य; बोद्धा, बोद्धव्य; दग्धा, दग्धव्य; सोढा, सोढव्य; कर्मिता or कामयिता, कर्मितव्य or कामयितव्य; दीक्षिता, दीक्षितव्य; मार्ज्ञा or मार्जिता, मार्ज्ञव्य or मार्जितव्य; and from the causal कारयिता, कारयितव्य; from the desiderative बुबोधयिता, बुबोधयितव्य; from the frequentative बोबुधिता, बोबुधितव्य; from बोभविता, बोभवितव्य. See the rules at 388, 390, 491, 505, 513, 516.

*Future passive participles formed with अनीय aníya.*

570. This affix is added directly to the root, and generally without other change than gunation (if Guṇa is admissible): thus, from वि ळि, 'to gather,' वयनीय *ṭayaníya*, 'to be gathered;' from भू, भवनीय; from कृ, कर्णीय (58); from लिख्, लेखनीय; from जुष्, शीघनीय; from स्पृश्, स्पृञ्जनीय; from कृष्, कर्षणीय; from चुर् (10th c.), चोरणीय: but नृन्, मार्जनीय; गृह्, गृह्णीय; दीधी, दीध्यनीय; कन्, कननीय and कामनीय; गुप्, गोपनीय and गोपावनीय, &c. See 390. j, l, m.

a. A final diphthong is changed to आ *á*, which blends with the initial *a* of *aníya*; as, from ध्ये, ध्यानीय; from गे, गानीय.

b. The roots at 390, 390. a. of course forbid Guṇa: thus, कुचनीय from कुच्; गुवनीय from गु, &c.

c. As to derivative verbs, *aya* is rejected from a causal base, and *a* from the bases of other derivative verbs, and *ya*, if a consonant precedes: thus, बोधनीय from the causal base बोधय; बुबोधयणीय from the desiderative बुबोधय; also बोभूयनीय, बेक्षिपणीय, from the frequentatives बोभूय, बेक्षिप; and तपस्यनीय or तपसनीय from the nominal तपस्य.

*Future passive participles formed with य ya.*

571. Before this affix, as before all others beginning with *y*, certain changes of final vowels become necessary.



a. If a root end in चा *ā*, or in ए *e*, ऐ *ai*, ओ *o*, changeable to चा *ā*, this vowel becomes ए *e* (compare 446); as, from मा *mā*, 'to measure,' मेय *meya*, 'to be measured,' 'measurable;' from हा *hā*, 'to quit,' हेय *heya*; from धी *dhyai*, 'to meditate,' ध्येय *dhyeya*; from ज्ञे 'to be weary,' ज्ञेय; from दा 'to give,' दे 'to pity,' and हो 'to cut,' देय.

b. If in इ *i*, ई *ī*, उ *u*, or ऋ *ṛ*, these vowels are gunated; as, from वि *vi*, वेय *veya* (in the Veda चाय with इय); but नी with उह, -नीय.

But the Guṇa ओ *o* is changed to अव, and sometimes ए *e* to अय, before ya (as if before a vowel): thus, from भू, भव्य; from जि 'to conquer,' जव्य; from क्री 'to buy,' कव्य; from वि 'to destroy,' वव्य.

And the Guṇa ओ *o* passes into अव before y, especially when it is intended to lay emphasis on the meaning; as, from कृ, काव्य; from कृ, काव्य; from भू, भाव्य. But धू 'to shake' makes धूय.

c. If in च्च *ṛi* or च्च *ṛī*, these vowels are vṛiddhied; as, from कृ 'to do,' कार्य; from भृ 'to support,' भार्य (also भृय, see 572); from चृ 'to choose,' चार्य (also चृय).

d. The roots at 390. c. drop their finals (दीव्य, हरिज्ज).

572. Sometimes if a root end in a short vowel no change takes place, but *t* is interposed, after the analogy of the indeclinable participle formed with ya at 560; so that the crude base of the future participle is often not distinguishable from the indeclinable: thus, from जि *ji*, 'to conquer,' जित्य *jitya* (also *jeya*), 'conquerable;' from स्तु *stu*, 'to praise,' स्तुत्य *stutya*, 'laudable;' from कृ *kṛi*, 'to do,' कृत्य *kṛitya* (as well as कर्त्य), 'practicable;' from इ 'to go,' इत्य 'to be gone;' from चादृ 'to honour,' चादृत्य 'to be honoured.'

573. If a root end in a single consonant with a medial *a*, the latter may be vṛiddhied; as, from ग्रह *grah*, 'to take,' ग्राह्य *grāhya*; from क्षप् 'to be ashamed,' क्षाव्य; from कम् 'to love,' काम्य; but not always; as, from शप्, शव्य; from उह, उव्य; from चप्, चव्य; from यत्, यव्य; and not if the final is a labial (except क्षप्, रप्, लप्); as, from गम्, गव्य; from शप्, शव्य; from लम् 'to receive,' लव्य (and लव्य). The root मद् 'to be mad' makes माव्य after prepositions, but otherwise मव्य. Similarly, गह् and चर्. The root भञ् 'to serve' makes भव्य and भाव्य (see 574).

a. If with a medial इ *i* or उ *u*, these are generally gunated; as, from भुञ्, भोज्य; from लिङ्, लेज्य; but जुञ्, जुज्य: and sometimes only optionally; as, गुह् makes गुज्य as well as गोज्य; and दुह्, दुज्य and दोज्य.

b. If with a medial च्च *ṛi*, no change generally takes place; as, from स्पृञ्, स्पृज्य; from दुञ्, दुज्य; from वृञ्, वृज्य (after चय and सन्, सव्य); from मृञ्, मृज्य (also माव्य); but from वृप्, वृज्य or वव्य.

c. The roots at 390. c. are, as usual, debarrd from Guṇa: thus, कृष्य, &c.

574. A final **च्** *c* may sometimes be changed to **क्** *k*, and final **ज्** *j* to **ग्** *g*, when the past passive participle rejects *i*: as, from **पाच्** *pač*, **पाक्य** *pákya* and **पाय्य** *pácyā*; from **युज्**, **योग्य** or **युग्य**. When the final is unchanged, as in *pácyā*, the obligation implied is said to be more absolute, but the two forms may have distinct meanings: thus, *bhojya* (from *bhuj*) means 'to be eaten,' but *bhogyā*, 'to be enjoyed'; *vácyā* (from *vac*) means 'proper to be said,' but *vákya*, 'that which is actually to be said.'

a. Again, **त्वाज्य** (from **त्वज्**) is used after the prepositions **नि** and **म**, otherwise **त्वाग्य**. Similarly, **योज्य** (from **यज्**) after **नि** and **म**, and **यज्य** or **यान्य** (from **यज्**) after the same prepositions.

b. Other anomalous changes may take place, some of which are similar to those before the *ya* of passives: thus, from **ग्रह्**, **गृह्य** as well as **ग्राह्य** (472); from **वह्**, **वह्य** (471, also **वह्य**); from **यज्**, **इज्य** (471); from **शास्**, **शिष्य** (472); from **खन्** 'to dig,' **खेय**; from **शंस** 'to praise,' **शस्य** or **शंस्य**; from **भज्ज्** 'to fry,' **भज्य** or **भज्य**; from **हन्**, **वध्य** or **घात**.

c. The roots beginning with **गुप्** at 390. *l*. have two forms: thus, **गोप्य** or **गोपाय्य**.

575. Many of these participles are used as substantives: thus, **वाक्य** n. 'speech'; **भोज्य** n. 'food'; **भोग्या** f. 'a harlot'; **इज्या** f. 'sacrifice'; **खेय** n. 'a ditch'; **भार्या** f. 'a wife,' from **भृ** 'to support,' &c.

576. The affix *va* may be added to desiderative, frequentative, and nominal bases in the same way as *anīya*: thus, **पुचोषिष्य**, **चोभूष्य**, **चेक्षिष्य**, **तपस्य**. So also, from **मुसल** 'a pestle,' **मुसल्य** 'to be pounded with a pestle.'

a. **च्** *a* added to a root after guṇation (if Guṇa is possible) gives the sense of a future passive participle when in composition with **सु**, **दुर्**, and **ईषत्**; as, **सुकर** 'easy to be done,' **दुष्कर** 'difficult to be done,' **दुस्कर** 'difficult to be crossed.'

b. Again, an affix **हलित्त** added to a few roots has the same force as the affixes of the future passive participle; e. g. **पचेलित्त** 'fit to ripen' or 'to be cooked,' **भिदेलित्त** 'to be broken.'

577. The inflection of future passive participles follows that of the first class of nouns at 103: thus, **कौट्य** 'to be done'; N. sing. m. f. n. *kartavyas*, *kartavyá*, *kartavyam*. Similarly, *karaṇtyas*, *karaṇtyá*, *karaṇtyam*; and *káryas*, *káryá*, *káryam*.

#### PARTICIPLES OF THE SECOND FUTURE.—FORMATION OF THE BASE.

578. These are not common. They are of two kinds, either *Parasmai-pada* or *Ātmane-pada*; and are formed, like present participles, by changing **अन्ति** *anti*, the termination of the 3d plur. of the 2d future, into **अत्** *at*, for the *Parasmai-pada*; and by changing **अन्ते** *ante* into **अन्तान्** *amāna*, for the *Ātmane*: thus, from **करिष्यन्ति** *karishyanti* and **करिष्यन्ते** *karishyante*, 'they will do,' come **करिष्यत्** *karishyat* and **करिष्यन्त** *karishyamāna* (58), 'about to do'; from the passive 2d fut. **वक्ष्यन्ते** 'they will be said' comes **वक्ष्यन्त** 'about to be said.'

a. In their inflection, as well as their formation, they resemble present participles; see 524 and 526.

b. Observe—The future participle in *māna* may be compared with the Greek in *μενο*: *dāsyamāna* = *δωσόμενος*.

### PARTICIPIAL NOUNS OF AGENCY.

579. These have been already incidentally noticed at 80, 83, 84, 85, 87. As, however, they partake of the nature of participles, and are often used as participles (see Syntax, 909—911), a fuller explanation of them is here given. They may be classed under three heads: 1st, as formed from the root; 2dly, as formed from the 1st future; 3dly, as formed from the root by changes similar to those which form the causal base.

580. The base of the first class is often identical with the root itself; that is, the unchanged root is frequently used at the end of compounds as a noun of agency, *t* being added if it ends in a short vowel; see the examples at 84. I. and 87.

a. Another common noun of agency is formed from the root by affixing *a* (as in the first group of conjugational classes at 257. a), before which *a*, Guṇa, and rarely Vṛiddhi, of a final vowel is required; as, from *जि ji*, 'to conquer,' *जय jaya*, 'conquering.' Medial vowels are generally unchanged; as, from *वद् vad*, 'to say,' *वद vada*, 'saying;' from *तुद् tud*, 'to vex,' *तुद tuda*, 'vexing.'

b. And final *आ á*, *अम् am*, or *अन् an*, are dropped; as, from *दा dá*, 'to give,' *द da*, 'giving;' from *गम् gam*, 'to go,' *ग ga*, 'going;' from *जन् jan*, 'to be born,' *ज ja*, 'being born.' Their declension follows the first class of nouns at 103.

581. The base of the second class (see 83) is formed from the 3d pers. sing. of the 1st future of primitive verbs, by substituting the vowel *रि ri* for the final vowel *á*, the nominative case being therefore *identical* with the 3d pers. sing. of that tense (see 386): thus, from *भोक्ता bhoktá*, 'he will eat,' *भोक्त्रि bhoktri*, 'an eater;' from *योद्धा* 'he will fight,' *योद्धृ* 'a fighter;' from *याचिष्या* 'he will ask,' *याचिष्यन्* 'an asker;' from *सोढा* 'he will bear,' *सोढृ* 'a bearer,' &c. They are inflected at 127.

582. The base of the third class is formed in three ways.

a. By adding *इन् in* to the root (see 85. V), before which affix changes take place similar to those required before the causal affix

*aya* (481, 482, 483); *as*, from कृ, कारिन् *kárin*, 'a doer;' from हन् (488), घातिन् *ghátin*, 'a killer;' from श्नी, शायिन् 'a sleeper:' *y* being inserted after roots in *á* (483); *as*, from पा, पायिन् 'a drinker;' from दा, दायिन् *dáyin*, 'a giver.' They are inflected at 159.

*b*. By adding क्त *aka* to the root (see 80. IV), before which affix changes take place analogous to those before the causal *aya* (481, 482, 483); *as*, from कृ, कारक *káraka*, 'a doer,' 'doing;' from नी, नायक *náyaka*, 'a leader,' 'leading;' from ग्रह्, ग्राहक *gráhaka*; from सिष्, साधक; from हन्, घातक; from दुष्, दूषक; from क्रन्, क्रमक; from नन्, नन्दक; from स्था, स्थापक.

*c*. By adding न् *ana* to some few roots ending in consonants (see 80. V), after changes similar to those required before the causal affix; *as*, from नन्, नन्दन *nandana*, 'rejoicing;' from दुष्, दूषक 'vitiating;' from शुष्, शोधन 'cleansing.'

Observe—The inflection of the last two follows that of the first class of nouns at 103.

#### EXAMPLES OF PRIMITIVE VERBS IN THE TEN CLASSES, AND OF DERIVATIVE VERBS INFLECTED AT FULL.

583. We begin by giving a synopsis of the inflection of the primitive forms of the ten roots: बुध् *budh*, 'to know,' 1st c.; नृत् *nrít*, 'to dance,' 4th c.; दिष् *diś*, 'to point out,' 6th c.; युज् *yuj*, 'to unite,' 10th c.; विद् *vid*, 'to know,' 2d c.; भृ *bhri*, 'to bear,' 3d c.; भिद् *bhid*, 'to break,' 7th c.; चि *ci*, 'to gather,' 5th c.; तन् *tan*, 'to stretch,' 8th c.; पू *pú*, 'to purify,' 9th c.: grouping together, first, the 1st, 4th, 6th, and 10th classes; then the 2d, 3d, and 7th; and lastly, the 5th, 7th, and 9th, for the reasons stated at 257. In the next place, the passive forms of these ten roots will be synoptically exhibited, followed by the present tense of the causal, desiderative, and frequentative forms, and the participles. Examples will then be given of primitive verbs of all the ten classes (according to the same grouping), *inflected at full*; and under every verb the derivative forms and participles will be indicated. Lastly, a full example will be given of each of the four kinds of derivative verbs, passives, causals, desideratives, and frequentatives.

## INFLECTION OF THE BASE OF PRIMITIVE VERBS OF THE TEN CLASSES OR CONJUGATIONS.

## PRESENT.

ROOT.	PARAMAI-PADA.										ĀTMANE-PADA.					
	SING.			DUAL.			PLURAL.				SING.		DUAL.		PLURAL.	
	bodha	ṣṛīya	āśa	bodha	ṣṛīya	āśa	bodha	ṣṛīya	āśa	bodha	bodha	ṣṛīya	bodha	ṣṛīya	bodha	ṣṛīya
1. Būdha	bodhā	ṣṛīyā	āśā	bodhā	ṣṛīyā	āśā	bodhā	ṣṛīyā	āśā	bodhā	bodhā	ṣṛīyā	bodhā	ṣṛīyā	bodhā	ṣṛīyā
4. Nṛit	ṣṛīyā	āśā		ṣṛīyā	āśā		ṣṛīyā	āśā		ṣṛīyā	ṣṛīyā	āśā	ṣṛīyā	ṣṛīyā	ṣṛīyā	āśā
6. Dā	āśā			āśā			āśā			āśā	āśā		āśā		āśā	
10. Yaj	yojyā			yojyā			yojyā			yojyā	yojyā		yojyā		yojyā	
	vet			vet			vet			vet	vet		vet		vet	
2. Vid	vidhā			vidhā			vidhā			vidhā	vidhā		vidhā		vidhā	
3. Bhṛi	bhṛhā			bhṛhā			bhṛhā			bhṛhā	bhṛhā		bhṛhā		bhṛhā	
7. Bhid	bhidhā			bhidhā			bhidhā			bhidhā	bhidhā		bhidhā		bhidhā	
	śino			śino			śino			śino	śino		śino		śino	
5. Āi	āśā			āśā			āśā			āśā	āśā		āśā		āśā	
8. Tan	tanā			tanā			tanā			tanā	tanā		tanā		tanā	
9. Pā	pāśā			pāśā			pāśā			pāśā	pāśā		pāśā		pāśā	
1. 4. 6. 10.	mi	si		vas	thas	tas	mas	tha	nāi	i	* sc	te	ithe	ite	make	nāi
2. 3. 7. 5. 8. 9.	shi								* aśi	e	aśe		dāhe	dāte		aśe

Observe—The base is to be united with the terminations : thus, 1st sing. Pres. Paramai, *bodhā + mi = bodhami*, 2d sing. *bodhā + si = bodhasi*, 3d sing. *bodhā + ti = bodhati*; 1st dual, *bodhā + vaś = bodhavaś*, &c. Ātmane, *bodhā + i = bodhe*, *bodhā + eś = bodhasē*, &c. Whenever the terminations of the 1st, 4th, 6th, and 10th classes differ from those of the others, they are placed in the upper line. As to the optional dropping of the *s* of *śino* and *tanā*, see 349.

# IMPERFECT OR FIRST PRETERITE.

PARAMAI-PADA.										ATMANE-PADA.														
ROOT.	SING.				DUAL.				PLURAL.				SING.	DUAL.				PLURAL.						
	abodha asritya adika ayojaya	abodha asritya adika ayojaya	abodha asritya adika ayojaya	abodha asritya adika ayojaya	abodha asritya adika ayojaya	abodha asritya adika ayojaya	abodha asritya adika ayojaya	abodha asritya adika ayojaya	abodha asritya adika ayojaya	abodha asritya adika ayojaya	abodha asritya adika ayojaya	abodha asritya adika ayojaya		abodha asritya adika ayojaya	abodha asritya adika ayojaya	abodha asritya adika ayojaya	abodha asritya adika ayojaya							
1. Buḥ	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya
4. Nṛt	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya
6. Dā	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya
10. Yō	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya
2. Vā	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya	
3. Bhṛi	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya
7. Bhid	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya
5. Āi	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya
8. Tm	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya
9. Pḥ	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya
1. 4. 6. 10. } m	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya
2. 3. 7. 8. 9. } an	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya	abodha	asritya	adika	ayojaya

Observe—In the 2d and 3d sing., Paramai, the roots of the 2d group reject the terminations by 292 : thus, 2d and 3d sing., *asrē*, *abōbhar*, *abōbhar*. In the Atmane the final *e* of the bases of the roots of the 1st group will blend with the initial *i* of a termination into *e* by 32. As to the optional dropping of the *w* of *asrē* and *atane*, see 349.

## POTENTIAL.

PARASMAI-PADA.										ĀTMAṆE-PADA.							
ROOT.	SING.			DUAL.			PLURAL.			SING.	DUAL.			PLURAL.			
	bodha	ṣṛitya	dāśa	bodha	ṣṛitya	dāśa	bodha	ṣṛitya	dāśa		bodha	ṣṛitya	dāśa	bodha	ṣṛitya	dāśa	
1. Budh	bodha	ṣṛitya	dāśa	bodha	ṣṛitya	dāśa	bodha	ṣṛitya	dāśa	bodha	ṣṛitya	dāśa	bodha	ṣṛitya	dāśa		
4. Nṛit	ṣṛitya	dāśa	yojaya	ṣṛitya	dāśa	yojaya	ṣṛitya	dāśa	yojaya	ṣṛitya	dāśa	yojaya	ṣṛitya	dāśa	yojaya		
6. Dāś	dāśa	yojaya	vid	dāśa	yojaya	vid	dāśa	yojaya	vid	dāśa	yojaya	vid	dāśa	yojaya	vid		
10. Yoj	yojaya	vid	bibhr	yojaya	vid	bibhr	yojaya	vid	bibhr	yojaya	vid	bibhr	yojaya	vid	bibhr		
2. Vid	vid	bibhr	bhīnd	vid	bibhr	bhīnd	vid	bibhr	bhīnd	vid	bibhr	bhīnd	vid	bibhr	bhīnd		
3. Bhṛi	bibhr	bhīnd	śas	bibhr	bhīnd	śas	bibhr	bhīnd	śas	bibhr	bhīnd	śas	bibhr	bhīnd	śas		
7. Bhīd	bhīnd	śas	taso	bhīnd	śas	taso	bhīnd	śas	taso	bhīnd	śas	taso	bhīnd	śas	taso		
5. Āśi	śas	taso	pus	śas	taso	pus	śas	taso	pus	śas	taso	pus	śas	taso	pus		
8. Tam	taso	pus	ima	taso	pus	ima	taso	pus	ima	taso	pus	ima	taso	pus	ima		
9. Pś	pus	ima	śya	pus	ima	śya	pus	ima	śya	pus	ima	śya	pus	ima	śya		
1. 4. 6. 10. }			iyam is it			ivā itām itām			ivā itā iyas			śāśi śyāśām śyāśām			śāśi śyāśām śyāśām		
2. 3. 7. 5. 8. 9. }			yām yāś yāś			yāś yāśām yāśām			yāś yāś yāś			śāśi śyāśām śyāśām			śāśi śyāśām śyāśām		

Observe—As the base in the 1st group of conjugations ends in *a*, and the terminations begin with *i*, these two vowels will blend into *e* by 32 : thus, *bodha* + *iyam* = *bodhayan*, *bodhas* + *is* = *bodhes*, &c. ; *Ātmaṇe*, *bodha* + *śya* = *bodhaya*.

# IMPERATIVE.

PARASMAI-PADA.										ĀTMANE-PADA.									
ROOT.		SING.			DUAL.			PLURAL.		SING.		DUAL.			PLURAL.				
1. <i>Bodh</i>	<i>bodha</i>	<i>bodha</i>	<i>ṛiya</i>	<i>bodha</i>	<i>bodha</i>	<i>ṛiya</i>	<i>bodha</i>	<i>bodha</i>	<i>ṛiya</i>	<i>bodha</i>	<i>bodha</i>	<i>ṛiya</i>	<i>bodha</i>	<i>bodha</i>	<i>ṛiya</i>	<i>bodha</i>	<i>bodha</i>	<i>ṛiya</i>	<i>bodha</i>
4. <i>Nṛi</i>	<i>nṛiya</i>	<i>nṛiya</i>	<i>dīa</i>	<i>nṛiya</i>	<i>nṛiya</i>	<i>dīa</i>	<i>nṛiya</i>	<i>nṛiya</i>	<i>dīa</i>	<i>nṛiya</i>	<i>nṛiya</i>	<i>dīa</i>	<i>nṛiya</i>	<i>nṛiya</i>	<i>dīa</i>	<i>nṛiya</i>	<i>nṛiya</i>	<i>dīa</i>	<i>nṛiya</i>
6. <i>Dī</i>	<i>dīa</i>	<i>dīa</i>		<i>dīa</i>	<i>dīa</i>		<i>dīa</i>	<i>dīa</i>		<i>dīa</i>	<i>dīa</i>		<i>dīa</i>	<i>dīa</i>		<i>dīa</i>	<i>dīa</i>		<i>dīa</i>
10. <i>Yaj</i>	<i>yojaya</i>	<i>yojaya</i>	<i>yojaya</i>	<i>yojaya</i>	<i>yojaya</i>	<i>yojaya</i>	<i>yojaya</i>	<i>yojaya</i>	<i>yojaya</i>	<i>yojaya</i>	<i>yojaya</i>	<i>yojaya</i>	<i>yojaya</i>	<i>yojaya</i>	<i>yojaya</i>	<i>yojaya</i>	<i>yojaya</i>	<i>yojaya</i>	<i>yojaya</i>
2. <i>Vi</i>	<i>ved</i>	<i>vid</i> †	<i>ved</i>	<i>vid</i>	<i>ved</i>	<i>vid</i>	<i>ved</i>	<i>vid</i>	<i>ved</i>	<i>vid</i>	<i>ved</i>	<i>vid</i>	<i>ved</i>	<i>vid</i>	<i>ved</i>	<i>vid</i>	<i>ved</i>	<i>vid</i>	<i>vid</i>
3. <i>Bhṛi</i>	<i>bibhar</i>	<i>bibhri</i>	<i>bibhar</i>	<i>bibhri</i>	<i>bibhar</i>	<i>bibhri</i>	<i>bibhar</i>	<i>bibhri</i>	<i>bibhar</i>	<i>bibhri</i>	<i>bibhar</i>	<i>bibhri</i>	<i>bibhar</i>	<i>bibhri</i>	<i>bibhar</i>	<i>bibhri</i>	<i>bibhar</i>	<i>bibhri</i>	<i>bibhar</i>
7. <i>Bhid</i>	<i>bhinad</i>	<i>bhinat</i>	<i>bhinat</i>	<i>bhinat</i>	<i>bhinad</i>	<i>bhinat</i>	<i>bhinad</i>	<i>bhinat</i>	<i>bhinat</i>	<i>bhinad</i>	<i>bhinat</i>	<i>bhinat</i>	<i>bhinad</i>	<i>bhinat</i>	<i>bhinad</i>	<i>bhinat</i>	<i>bhinad</i>	<i>bhinat</i>	<i>bhinad</i>
5. <i>Ci</i>	<i>cinav</i>	<i>cinav</i> *	<i>cinav</i>	<i>cinav</i>	<i>cinav</i>	<i>cinav</i>	<i>cinav</i>	<i>cinav</i>	<i>cinav</i>	<i>cinav</i>	<i>cinav</i>	<i>cinav</i>	<i>cinav</i>	<i>cinav</i>	<i>cinav</i>	<i>cinav</i>	<i>cinav</i>	<i>cinav</i>	<i>cinav</i>
8. <i>Tm</i>	<i>tanav</i>	<i>tanav</i> *	<i>tanav</i>	<i>tanav</i>	<i>tanav</i>	<i>tanav</i>	<i>tanav</i>	<i>tanav</i>	<i>tanav</i>	<i>tanav</i>	<i>tanav</i>	<i>tanav</i>	<i>tanav</i>	<i>tanav</i>	<i>tanav</i>	<i>tanav</i>	<i>tanav</i>	<i>tanav</i>	<i>tanav</i>
9. <i>Pi</i>	<i>panav</i>	<i>panav</i>	<i>panav</i>	<i>panav</i>	<i>panav</i>	<i>panav</i>	<i>panav</i>	<i>panav</i>	<i>panav</i>	<i>panav</i>	<i>panav</i>	<i>panav</i>	<i>panav</i>	<i>panav</i>	<i>panav</i>	<i>panav</i>	<i>panav</i>	<i>panav</i>	<i>panav</i>
1. 4. 6. 10. }		* —		tu		tām		tā		tām		tām		tām		tām		tām	
2. 3. 7. 8. 9. }		dai		hi		† dhi		† dhi		† dhi		† dhi		† dhi		† dhi		† dhi	

Observe.—In the 2d sing., Parasmai, the roots of the 5th and 8th conj. are like those of the 1st group, and make *cinav*, *tanav*, rejecting the termination. The 2d and 7th take *dai* for *hi* by 291, and make *viddhi*, *bhinaddhi*. *Bhṛi* makes *bibhṛatu* for *bibhṛatu* in 3d pl. by 290. a. In the Ātmane, *bodha* + *ai* = *bodhai* and *panav* + *ai* = *panai* by 33, *bodha* + *iḥam* = *bodhetḥam* by 32.



## PERFECT OR SECOND PRETERITE.

KTMANE-PADA.									
ROOT.	PARASMAI-PADA.						DUAL.		
	SING.		DUAL.		PLURAL.		SING.		PLURAL.
1. Budh	bubodh	bubodh	bubodh	bubodh	bubodh	bubodh	bubudh	bubudh	bubudh
4. Nri	nasari	nasari	nasari	nasari	nasari	nasari	nasrit	nasrit	nasrit
6. Di	dides	dides	dides	dides	dides	dides	didi	didi	didi
10. Yaj	yojay†	yojay†	yojay†	yojay†	yojay†	yojay†	yojay†	yojay†	yojay†
2. Vid	vived	vived	vived	vived	vived	vived	vivid	vivid	vivid
3. Bhri*	babhar*	babhar*	babhar*	babhar	babhar	babhar	babhr†	babhr†	babhr
7. Bhid	bibhed	bibhed	bibhed	bibhid	bibhid	bibhid	bibhid	bibhid	bibhid
5. Ci	ciy	ciy	ciy	ciy	ciy	ciy	ciy	ciy	ciy
8. Ten	ten	ten	ten	ten	ten	ten	ten	ten	ten
9. Pp	pupao	pupao	pupao	pupao	pupao	pupao	pupao	pupao	pupao
a	itba	a	iaa	atba	atba	atba	e	itba	itba
	*itba		*aa				*she	*vake	*make

† The syllable *aa* must be added to *yojay* throughout; and the base of the second preterites of *as*, *bha*, or *kri*, must be affixed to *yojayaa*: thus, 1st sing. *yoyayaa* + *a* or *yoyayaa* + *a* or *yoyayaa* + *a*; see 385. *a*. *Ci* may optionally take *itba* as well as *itba* in the 2d sing.; thus, *ciyitba* or *ciyitba*: but *bhri* makes only *babharitba*, see pp. 127 and 163. As to the alternative *ciy*, *tatan*, *pupao*, in the bases of 1st sing., see 368. As to *itba*, see 372. *a*.

# FIRST FUTURE.

ROOT.	BASE.	PAR. TERM.	ATM. TERM.
1. <i>Budh</i>	<i>bodhi*</i>	<i>tāmi</i>	<i>tāhe</i>
4. <i>Nrit</i>	<i>narī</i>	<i>tāsi</i>	<i>tāhe</i>
6. <i>Dī</i>	<i>deh</i>	<i>tā</i>	<i>tā</i>
10. <i>Yej</i>	<i>yojyī</i>		
		<i>tāvas</i>	<i>tāmahe</i>
2. <i>Vid</i>	<i>vedī</i>	<i>tāsīhas</i>	<i>tāsīthe</i>
3. <i>Ekri</i>	<i>bharī</i>	<i>tāras</i>	<i>tāras</i>
7. <i>Ekid</i>	<i>bhet</i>		
		<i>tāmas</i>	<i>tāmahe</i>
5. <i>Ći</i>	<i>ē</i>	<i>tāśha</i>	<i>tādhe</i>
8. <i>Ṭm</i>	<i>teni</i>	<i>tāras</i>	<i>tāras</i>
9. <i>Pē</i>	<i>pavi</i>		

\* Note, that *budh* also forms *bodāhe* &c. in 1<sup>st</sup> atm. by 406. After *deh* the *t* of the terminations will become *ś* by 300.

# SECOND FUTURE.

ROOT.	BASE.	PAR. TERM.	ATM. TERM.
1. <i>Budh</i>	<i>bodhi*</i>	<i>shyāmi</i>	<i>shye</i>
4. <i>Nrit</i>	<i>narī</i>	<i>shyāsi</i>	<i>shyase</i>
6. <i>Dī</i>	<i>deh</i>	<i>shyāsi</i>	<i>shyete</i>
10. <i>Yej</i>	<i>yojyī</i>		
		<i>shyāvas</i>	<i>shyāmahe</i>
2. <i>Vid</i>	<i>vedī</i>	<i>shyāhas</i>	<i>shyāthe</i>
3. <i>Ekri</i>	<i>bharī</i>	<i>shyātas</i>	<i>shyete</i>
7. <i>Ekid</i>	<i>bhet</i>		
		<i>shyāmas</i>	<i>shyāmahe</i>
5. <i>Ći</i>	<i>ē</i>	<i>shyāha</i>	<i>shyādhe</i>
8. <i>Ṭm</i>	<i>teni</i>	<i>shyāsi</i>	<i>shyāte</i>
9. <i>Pē</i>	<i>pavi</i>		

\* Note, that *budh* also forms *bhōgye* &c. in 1<sup>st</sup> atm. by 406 ; and that after *bhet* the terminations will be *syāsi* &c.

## AORIST OR THIRD PRETERITE.

Form I.				Form II.			
ROOT.	BASE.	PAR. TERM.	ÁTM. TERM.	ROOT.	BASE.	PAR. TERM.	ÁTM. TERM.
1. <i>Budh</i>	<i>abodhi</i> †	<i>sham</i> <i>shás</i> or † <i>ís</i> <i>shít</i> or † <i>ít</i>	<i>shi</i> <i>shíhás</i> or <i>thás</i> <i>shíá</i> or <i>íá</i>	6. <i>Dis</i>	<i>adiksh</i>	<i>am</i>	<i>i</i> or * <i>e</i>
4. <i>Nri</i>	<i>enarít</i> †			10. <i>Yaj</i>	<i>ayáyuj</i> *	<i>as</i> <i>at</i>	<i>athás</i> <i>ata</i>
2. <i>Vid</i>	<i>avedi</i> †	<i>shva</i> <i>shjám</i> <i>shjám</i>	<i>shvahi</i> <i>sháthám</i> <i>sháthám</i>	7. <i>Bhid</i>	<i>abhid</i>		
3. <i>Bhri</i>	{ <i>Par. abhár</i> <i>Átm. abhri</i> *	<i>shma</i> <i>shja</i> <i>shus</i>	<i>shmahi</i> <i>dhvam</i> or * <i>dhvam</i> <i>shja</i>	follows this form in <i>Pa-</i> rasmai, but not in <i>Át-</i> mane; see note under form I.			
5. <i>Çi</i>	{ <i>Par. aci</i> <i>Átm. aci</i> *					<i>áva</i> <i>atam</i> <i>atám</i>	<i>áva</i> <i>áthám</i> or * <i>etham</i> <i>díám</i> or * <i>etám</i>
8. <i>Ten</i>	{ <i>Par. atási</i> † <i>Átm. atasi</i>						
9. <i>Pé</i>	{ <i>Par. apási</i> † <i>Átm. apasi</i> *					<i>ána</i> <i>ata</i> <i>an</i>	<i>áva</i> <i>adhvam</i> <i>anta</i>

Note, that *bhri* makes *abhrihás*, *abhrita*. *Bhid*, 7th c., follows this form in *Átm.*, and makes *abhiti*, *abhithás*, *abhitta*, &c., by 419. *Ten* may make *atathás*, *atata*, as well as *atanishthás*, &c., by 426. c.

# PRECATIVE OR BENEDICTIVE.

ROOT.	BASE.	PAR. TERM.	BASE.	ÁTM. TERM.
1. <i>Budh</i>	<i>budh</i>	<i>yádam</i>	<i>bodhi</i>	<i>shya</i>
4. <i>Nrit</i>	<i>nrit</i>	<i>yás</i>	<i>narisi</i>	<i>shichitas</i>
6. <i>Dis</i>	<i>dis</i>	<i>yát</i>	<i>dik</i>	<i>shishya</i>
10. <i>Yej</i>	<i>yaj</i>	<i>yáva</i>	<i>yojayi</i>	<i>shiochi</i>
		<i>yátam</i>		<i>shigáshidám</i>
2. <i>Vid</i>	<i>vid</i>	<i>yátám</i>	<i>vedi</i>	<i>shigáshidám</i>
3. <i>Bhri</i>	<i>bhri</i>		<i>bhri</i>	<i>shinahi</i>
7. <i>Bhid</i>	<i>bhid</i>	<i>yáma</i>	<i>bhi *</i>	<i>shidhavam</i>
		<i>yáta</i>		<i>shíran</i>
5. <i>Ci</i>	<i>ci</i>	<i>yávas</i>	<i>de</i>	* Note, that after bhit the terminations will be <i>siya</i> &c. As to <i>shidhavam</i> , see p. 187.
8. <i>Ten</i>	<i>ten</i>		<i>tani</i>	
9. <i>Pá</i>	<i>pá</i>		<i>pavi</i>	

# CONDITIONAL.

ROOT.	BASE.	PAR. TERM.	ÁTM. TERM.
1. <i>Budh</i>	<i>abodhi</i>	<i>shyam</i>	<i>shye</i>
4. <i>Nrit</i>	<i>anarisi</i>	<i>shyas</i>	<i>shyathás</i>
6. <i>Dis</i>	<i>adek</i>	<i>shyat</i>	<i>shyata</i>
10. <i>Yej</i>	<i>eyojayi</i>	<i>shyava</i>	<i>shyavahi</i>
		<i>shyatam</i>	<i>shyethám</i>
2. <i>Vid</i>	<i>aredi</i>	<i>shyatám</i>	<i>shyetám</i>
3. <i>Bhri</i>	<i>abhari</i>		
7. <i>Bhid</i>	<i>abhet *</i>	<i>shyama</i>	<i>shyamahi</i>
		<i>shyala</i>	<i>shyadhavam</i>
5. <i>Ci</i>	<i>acé</i>	<i>shyan</i>	<i>shyanta</i>
8. <i>Ten</i>	<i>afani</i>	* Note, that after <i>abhet</i> the terminations will be <i>syam</i> &c.	
9. <i>Pá</i>	<i>apavi</i>		

# INFINITIVE.

ROOT.	BASE.	TERM.
1. <i>Budh</i>	<i>bodhi</i>	tani or * <i>tum</i> after <i>dash</i> by 300.
4. <i>Nrit</i>	<i>narisi</i>	
6. <i>Dis</i>	<i>dash *</i>	
10. <i>Yej</i>	<i>yojayi</i>	
2. <i>Vid</i>	<i>vedi</i>	tani
3. <i>Bhri</i>	<i>bhar</i>	
7. <i>Bhid</i>	<i>bhet</i>	
5. <i>Ci</i>	<i>de</i>	tani
8. <i>Ten</i>	<i>tani</i>	
9. <i>Pá</i>	<i>pavi</i>	

# INFLECTION OF THE BASE OF PASSIVE VERBS FROM THE SAME TEN ROOTS.

## PRESENT.

### IMPERFECT.

### POTENTIAL.

## IMPERATIVE.

ROOT.	BASE.	TERM.	ROOT.	BASE.	TERM.	ROOT.	BASE.	TERM.
1. Buḍh	{ budhya budhyd* }	i	1. Buḍh	budhya	tya	1. Buḍh	budhya	ai
4. Nṛi	{ nṛiya nṛiyd* }	at	4. Nṛi	nṛiya	itās	4. Nṛi	nṛiya	ava
6. Diś	{ dīya dīyd* }	te	6. Diś	dīya	ita	6. Diś	dīya	tām
10. Yaj	{ yajya yajyd* }	*vake	10. Yaj	yajya		10. Yaj	yajya	śvaḥai
2. Viś	{ viśya viśyd* }	itḥe	2. Viś	viśya	tyathām	2. Viś	viśya	itām
3. Bhṛi	{ bhṛiya bhṛiyd* }	ita	3. Bhṛi	bhṛiya	tyitām	3. Bhṛi	bhṛiya	itām
7. Bhīd	{ bhīdya bhīdyd* }		7. Bhīd	bhīdya		7. Bhīd	bhīdya	
5. Āi	{ āya āyd* }	*make	5. Āi	āya	taḥai	5. Āi	āya	śvaḥai
8. Tan	{ tanyā tanyd* }	āve	8. Tan	tanya	idhvaḥ	8. Tan	tanya	dvaḥ
9. Pā	{ pāya pāyd* }	ate	9. Pā	pāya	traḥ	9. Pā	pāya	itām

## SECOND FUTURE.

ROOT.	BASE.	TERM.
1. <i>Budh</i>	<i>bodhi</i>	<i>shye</i>
4. <i>Nṛit</i>	<i>nariti</i>	<i>shyase</i>
6. <i>Diś</i>	<i>dek (302)</i>	<i>shyate</i>
10. <i>Yuj</i>	<i>yojeyi or yoji</i>	<i>shyāśake</i>
2. <i>Vid</i>	<i>vedi</i>	<i>shyethe</i>
3. <i>Bhṛi</i>	<i>bhāri or bhari</i>	<i>shyate</i>
7. <i>Bhīd</i>	<i>bhet</i>	
5. <i>Ći</i>	<i>śāyi or śe</i>	<i>shyāśake</i>
8. <i>Tan</i>	<i>tani</i>	<i>shyeshke</i>
9. <i>Pś</i>	<i>pāvi or pari</i>	<i>shyante</i>

## FIRST FUTURE.

ROOT.	BASE.	TERM.
1. <i>Budh</i>	<i>bodhi</i>	<i>tāhe</i>
4. <i>Nṛit</i>	<i>nariti</i>	<i>tāse</i>
6. <i>Diś</i>	<i>dek (300)</i>	<i>tā</i>
10. <i>Yuj</i>	<i>yojeyi or yoji</i>	<i>tāśake</i>
2. <i>Vid</i>	<i>vedi</i>	<i>tāśike</i>
3. <i>Bhṛi</i>	<i>bhāri or bhari</i>	<i>tāras</i>
7. <i>Bhīd</i>	<i>bhet</i>	
5. <i>Ći</i>	<i>śāyi or śe</i>	<i>tāśake</i>
8. <i>Tan</i>	<i>tani</i>	<i>tāśke</i>
9. <i>Pś</i>	<i>pāvi or pari</i>	<i>tāras</i>

## PERFECT.

ROOT.	BASE.	TERM.
1. <i>Budh</i>	<i>bubudh</i>	<i>e</i>
4. <i>Nṛit</i>	<i>narṣit</i>	<i>* iśhe</i>
6. <i>Diś</i>	<i>diśiś</i>	<i>e</i>
10. <i>Yuj</i>	<i>yojeyāśas</i>	<i>* iśake</i>
2. <i>Vid</i>	<i>viśid</i>	<i>śiśhe</i>
3. <i>Bhṛi</i>	<i>{ babhr babhr }</i>	<i>śiśe</i>
7. <i>Bhīd</i>	<i>bibhid</i>	
5. <i>Ći</i>	<i>śāy</i>	<i>* iśake</i>
8. <i>Tan</i>	<i>ten</i>	<i>* iśke, 372.a.</i>
9. <i>Pś</i>	<i>papṣo</i>	<i>iśe</i>

## AORIST.

## PRECATIVE.

## CONDITIONAL.

ROOT.	BASE.	TERM.	3D SING.	TERM.
1. <i>Budh</i>	<i>abodhi</i>	<i>ahi</i>	<i>abodh</i>	* Observe—After <i>abhi</i> the initial <i>sh</i> of the termination takes the dental form <i>s</i> , in this and the following tenses. Again, <i>adik</i> and <i>abhi</i> reject the sibilant from <i>shihās</i> , and become <i>adig</i> and <i>abhid</i> before <i>dhoam</i> : thus, <i>adikahi</i> , <i>adittihās</i> , <i>adesi</i> , <i>adikahavahi</i> , <i>adikashāhām</i> , <i>adikshāhām</i> , <i>adikahamahi</i> , <i>adigdhoom</i> , <i>adikshata</i> . So, <i>abhihi</i> , <i>abhiitihās</i> , <i>abheh</i> , <i>abhiitavahi</i> , &c. See also 419, 475. b.
4. <i>Nrit</i>	<i>enarti</i>	<i>shihās</i>	<i>enart</i>	
6. <i>Dif</i>	<i>adit</i> *	<i>ades</i>	<i>ades</i>	
10. <i>Yuj</i>	{ <i>ayojayi</i> (496.a) or <i>ayoji</i> }	—	<i>ayoj</i>	
2. <i>Vid</i>	<i>avedi</i>	<i>shihām</i>	<i>aved</i>	
3. <i>Bhri</i>	{ <i>abhāri</i> or <i>abhri</i> (475) }	<i>shidām</i>	<i>abhār</i>	
7. <i>Bhid</i>	<i>abhi</i> *	—	<i>abhed</i>	
5. <i>Ći</i>	<i>adāyi</i> or <i>ade</i>	<i>shmah</i>	<i>adāy</i>	
8. <i>Tas</i>	<i>atani</i>	<i>dhoom</i>	<i>atām</i>	
9. <i>Pā</i>	<i>apāri</i> or <i>apari</i>	<i>shata</i>	<i>apāro</i>	

ROOT.	BASE.	TERM.
1. <i>Budh</i>	<i>bodhi</i>	<i>shiya</i>
4. <i>Nrit</i>	<i>narti</i>	<i>shisatihās</i>
6. <i>Dif</i>	<i>dik</i>	<i>shikāta</i>
10. <i>Yuj</i>	<i>yojayi</i> or <i>yoji</i>	<i>shivahi</i>
2. <i>Vid</i>	<i>vedi</i>	<i>shiyāsthām</i>
3. <i>Bhri</i>	<i>bhāri</i> or <i>bhri</i>	<i>shiyāstām</i>
7. <i>Bhid</i>	<i>bhit</i>	<i>shimahi</i>
5. <i>Ći</i>	<i>āyāi</i> or <i>ē</i>	<i>shidhoom</i> , p. 187.
8. <i>Tas</i>	<i>tani</i>	<i>shāras</i>
9. <i>Pā</i>	<i>pāri</i> or <i>pavi</i>	

ROOT.	BASE.	TERM.
1. <i>Budh</i>	<i>abodhi</i>	<i>shye</i>
4. <i>Nrit</i>	<i>enarti</i>	<i>shyatihās</i>
6. <i>Dif</i>	<i>adek</i>	<i>shyata</i>
10. <i>Yuj</i>	<i>ayojayi</i> or <i>ayoji</i>	<i>shyāvahi</i>
2. <i>Vid</i>	<i>avedi</i>	<i>shyēsthām</i>
3. <i>Bhri</i>	<i>abhāri</i> or <i>abhri</i>	<i>shyētām</i>
7. <i>Bhid</i>	<i>abhet</i>	<i>shyēmah</i>
5. <i>Ći</i>	<i>adāyi</i> or <i>ade</i>	<i>shyādhoam</i>
8. <i>Tas</i>	<i>atani</i>	<i>shyanta</i>
9. <i>Pā</i>	<i>apāri</i> or <i>apari</i>	

# CAUSAL FORM. PRESENT TENSE.

ROOT.	BASE.	PAR. TERM.	ATTM. TERM.
1. Budh	{ bodhaya bodhayd *	* mi si ti * vas thas tas * mas tha	* i se te * vake ithe ite * make dho e
4. Nrit	{ naritaya naritayd *		
6. Dis	{ deciya decayd *		
10. Yuj	{ yujaya yujayd *		
2. Vid	{ vedaya vedayd *		
3. Bhri	{ bhraya bhrayd *		
7. Bhid	{ bhedaya bhedayd *		
5. Ci	{ cāpaya cāpayd *	nti nte	nite
8. Tan	{ tānaya tānayd *	Note—Ci also makes cāyaya, &c.	
9. Pá	{ pācaya pācayd *	See 485. b.	

# DESIDERATIVE FORM. PRESENT TENSE.

ROOT.	BASE.	PAR. TERM.	ATTM. TERM.
1. Budh	{ bebodhika bebodhikd *	* mi si ti * vas thas tas * mas tha nti	* i se te * vake ithe ite * make dho e nte
4. Nrit	{ sinaritika sinaritikd *		Observe—Nrit also makes its base sinritsa ; bhri, bubhārsha ; ci, cikīsha ; tan, titāpisa or ti- tāpisa ; pū, pu- pūsha—in both Ātmane and Paramai : and budh and vid may respectively make their bases bubhutsa (299. a) and vivitisa, but in Ātmane only.
6. Dis	{ dicitika dicitikd *		
10. Yuj	{ yujojayika yujojayikd *		
2. Vid	{ vividika vividikd *		
3. Bhri	{ bibharika bibharikd *		
7. Bhid	{ bibhita bibhitd *		
5. Ci	{ cīcika cīcīkd *		
8. Tan	{ titānika titānikd *		
9. Pá	{ pipavika pipavikd *		

# FREQUENTATIVE FORM. PRESENT ĀTMANE.

ROOT.	BASE.	TERM.
1. Budh	{ bobudhya bobudhyd *	i
4. Nrit	{ nararītya nararītyd *	se
6. Dis	{ daciśya daciśyd *	te
10. Yuj	{ vedidya vedidyd *	* vake
2. Vid	{ bebhrīya bebhrīyd *	ithe
3. Bhri	{ bebhrīya bebhrīyd *	ite
7. Bhid	{ bebhidya bebhidyd *	* make
5. Ci	{ cetiśya cetiśyd *	dho e
8. Tan	{ tantānya tantānyd *	nite
9. Pá	{ popāya popāyd *	† Observe— The 10th class has no frequen- tative form.



## PARTICIPLES.

ROOT.	PRES. PARAMEL.	PRES. ÁTHMANE.	PRES. PASSIVE.	PAST PASSIVE.	PAST ACTIVE.	PERFECT PARAMEL.	PERFECT ÁTHMANE.	PAST INDECL.	FUTURE PASS. 1.	FUTURE PASS. 2.	FUTURE PASS. 3.	3D FUT. PARAMEL.	2D FUT. ÁTHMANE OR PASSIVE.
1. <i>Budh</i>	<i>bodhat</i>	<i>bodhamāna</i>	<i>budhyamāna</i>	<i>buddha</i>	<i>buddhavat</i>	<i>bubuddhas</i>	<i>bubuddhasa</i>	<i>buddhā</i>	<i>boddhavya</i>	<i>bodhamāya</i>	<i>bodhya</i>	<i>bodhiśyat</i>	<i>bodhiśyamāṇa</i>
4. <i>Nṛ</i>	<i>ṣṛiyat</i>	<i>ṣṛiyamāna</i>	<i>ṣṛiyamāna</i>	<i>ṣṛita</i> or <i>ṣṛitavat</i>	<i>ṣṛitavat</i> or <i>ṣṛitavat</i>	<i>ṣṛitvas</i>	<i>ṣṛitāna</i>	<i>ṣṛitā</i>	<i>ṣṛitavya</i>	<i>ṣṛitāya</i>	<i>ṣṛiya</i>	<i>ṣṛiśyat</i>	<i>ṣṛiśyamāṇa</i>
6. <i>Dā</i>	<i>dāyat</i>	<i>dāyamāna</i>	<i>dāyamāna</i>	<i>dāta</i>	<i>dātavat</i>	<i>dāitvas</i>	<i>dāitāna</i>	<i>dāitā</i>	<i>dāitavya</i>	<i>dāitāya</i>	<i>dāya</i>	<i>dāśyat</i>	<i>dāśyamāṇa</i>
10. <i>Yoj</i>	<i>yojayat</i>	<i>yojayāna</i>	<i>yojayamāna</i>	<i>yojita</i>	<i>yojitatvat</i>	<i>yojayān</i> †	<i>yojayān</i> †	<i>yojayān</i> †	<i>yojayitavya</i>	<i>yojayitāya</i>	<i>yojya</i>	<i>yojayiśyat</i>	<i>yojayiśyamāṇa</i>
2. <i>Vid</i>	<i>viyat</i>	<i>vidāna</i>	<i>viḍyamāna</i>	<i>vidita</i>	<i>viditavat</i>	<i>viitvas</i>	<i>viitāna</i>	<i>viitā</i>	<i>viitavya</i>	<i>viitāya</i>	<i>viḍya</i>	<i>viḍiśyat</i>	<i>viḍiśyamāṇa</i>
3. <i>Bhṛ</i>	<i>bhṛat</i>	<i>bhṛāṇa</i>	<i>bhṛiyamāṇa</i>	<i>bhṛita</i>	<i>bhṛitavat</i>	<i>babhṛitvas</i>	<i>babhṛitāna</i>	<i>bhṛitā</i>	<i>bhṛitavya</i>	<i>bhṛitāya</i>	<i>bhṛāya</i>	<i>bhṛiśyat</i>	<i>bhṛiśyamāṇa</i>
7. <i>Bhid</i>	<i>bhidat</i>	<i>bhidāna</i>	<i>bhidyamāna</i>	<i>bhina</i>	<i>bhinnavat</i>	<i>bibhidvas</i>	<i>bibhidāna</i>	<i>bhitā</i>	<i>bhitavya</i>	<i>bhitāya</i>	<i>bhēḍya</i>	<i>bhēḍyat</i>	<i>bhēḍyamāṇa</i>
5. <i>Ā</i>	<i>āyat</i>	<i>āyāna</i>	<i>āyamāna</i>	<i>āta</i>	<i>ātavat</i>	<i>āitvas</i>	<i>āitāna</i>	<i>āitā</i>	<i>āitavya</i>	<i>āitāya</i>	<i>āya</i>	<i>āśyat</i>	<i>āśyamāṇa</i>
8. <i>Tan</i>	<i>tanvat</i>	<i>tanāna</i>	<i>tanayamāna</i>	<i>tata</i>	<i>tatavat</i>	<i>tenivas</i>	<i>tenāna</i>	<i>tanitā</i>	<i>tanitavya</i>	<i>tanitāya</i>	<i>tanāya</i>	<i>tanaiśyat</i>	<i>tanaiśyamāṇa</i>
9. <i>P</i>	<i>paṇat</i>	<i>paṇāna</i>	<i>paṇyamāna</i>	<i>pāta</i>	<i>pātavat</i>	<i>paṇitvas</i>	<i>paṇitāna</i>	<i>pāitā</i>	<i>paṇitavya</i>	<i>paṇitāya</i>	<i>pāya</i>	<i>paṇiśyat</i>	<i>paṇiśyamāṇa</i>

† *Ābhṛitvas* is added to *yojayān* for the participle of the perfect *Paramai*, and *ābhṛāṇa* for that of the perfect *Āthmane*.

**PARASMAI-PADA** (see 327).

584. Note, that although this root belongs to the 2d class, its inflection is exhibited here, both because it is sometimes used as an auxiliary, and because it is desirable that the student should study its inflection at the same time with that of the other substantive verb **भू bhū**, 'to be,' which will follow at 585, and which supplies many of the defective tenses of **अस्**. Two other roots in Sanskrit are sometimes employed as substantive verbs, with the sense 'to be,' viz. **स्था** 1st c. 'to stand' (see 269, 587), and **आस्** 2d c. 'to sit' (see 317. a). Indeed, the root **अस् as**, here inflected, is probably only an abbreviation of **आस् ās**.

All the cognate languages have two roots similar to the Sanskrit for the substantive verb 'to be.' Compare **φῦ** and **αῖ** (εῖ) in Greek, **es** (*sum*) and **fu** (*fui*) in Latin; and observe how the different parts of the Sanskrit verbs correspond to the Greek and Latin: thus, **asmi, asi, asti**; **ἐμμί, ἐσσί, ἐστί**; *sum, es, est*. Compare also **santi** with *sunt*; **āstam, āstām**, with **ἦσταν, ἦσταν**; **āsma, āsta**, with **ἡμεῖς, ἡμεῖς**, &c.

**Present, 'I am.'**

PERB. SING.	DUAL.	PLURAL.
1st, <b>अस्मि asmi</b>	<b>वस्व svas</b>	<b>स्वस् smas</b>
2d, <b>असि asi</b>	<b>स्थस् sthas</b>	<b>स्थ stha</b>
3d, <b>अस्ति asti</b>	<b>स्तस् stas</b>	<b>सन्ति santi</b>

**Potential, 'I may be,' &c.**

SING.	DUAL.	PLURAL.
<b>स्यान् syām</b>	<b>स्याव syāva</b>	<b>स्यान् syāna</b>
<b>स्यास syās</b>	<b>स्यातन् syātām</b>	<b>स्यात syāta</b>
<b>स्यात् syāt</b>	<b>स्यातन् syātām</b>	<b>स्युस् syus</b>

**Imperfect or first preterite, 'I was.'**

<b>आसन् āsam</b>	<b>आसव āsava</b>	<b>आसन् āsma</b>
<b>आसीन् āsīn</b>	<b>आसान् āsān</b>	<b>आसन् āsān</b>
<b>आसीत् āsīt</b>	<b>आसात् āsāt</b>	<b>आसन् āsān</b>

**Imperative, 'Let me be.'**

<b>असांनि āsāni</b>	<b>असाव āsāva</b>	<b>असान āsāna</b>
<b>एधि edhi</b>	<b>स्तन् stam</b>	<b>स्त sta</b>
<b>अस्तु astu</b>	<b>स्तान् stām</b>	<b>सन्तु santu</b>

**Perfect or second preterite \*, 'I was,' &c.**

**PARASMAI.**

<b>आस āsa</b>	<b>आसिव āsiva</b>	<b>आसिम āsima</b>
<b>आसिष āsīṣa</b>	<b>आसिषु āsīṣu</b>	<b>आसिष āsīṣa</b>
<b>आस āsa</b>	<b>आसिषु āsīṣu</b>	<b>आसिष āsīṣa</b>

**ĀTMANE.**

<b>आसे āse</b>	<b>आसिष्वे āsīṣve</b>	<b>आसिष्वे āsīṣve</b>
<b>आसिष्वे āsīṣve</b>	<b>आसाथे āsāthe</b>	<b>आसिष्वे āsīṣve</b>
<b>आसे āse</b>	<b>आसाथे āsāthe</b>	<b>आसिष्वे āsīṣve</b>

Observe—The root **as**, 'to be,' has no derivative forms, and only two participles, viz. those of the present, **Parasmai** and **Ātmane**, **सत् sat**, **सन् sāna** (see 524, 526). The conjugational tenses have an **Ātmane-pada**, which is not used unless the root is compounded with prepositions. In this **Pada** **ह** is substituted for the root in 1st sing. pres., and **स्** is dropped before **ह** in 2d plur.: thus, Pres. **he, se, ste**; **svahe, edthe, edte**; **smahe, dhve, sate**: Impf. **āsi, dāthā, dāta**; **āvahi, dādhām, dādām**; **āsmahi, dādhvam, dāta**: Pot. **siya, sthā, sīta**; **svāhi, sthādhm, sthādhm**; **smāhi, sthādhvam, stān**: Impv. **asai, sva, stām**; **āvāhai, sthādhm, stādhm**; **āsmāhai, dhvam, satām**: see 327.

\* The perfect of **as** is not used by itself, but is employed in forming the perfect of causals and some other verbs, see 385, 490; in which case the **Ātmane** may be used. The other tenses of **as** are wanting, and are supplied from **bhū** at 585.

## GROUP I. CLASS I.

## EXAMPLES OF PRIMITIVE VERBS OF THE FIRST CONJUGATIONAL CLASS, EXPLAINED AT 261.

585. Root भू *bhū*. Infin. भवितुम् *bhavitum*, 'to be' or 'become.'PARASMAI-PADA. *Present tense*, 'I am' or 'I become.'

PERS.	SING.	DUAL.	PLURAL.
1st,	भवामि <i>bhavāmi</i>	भवामस् <i>bhavāvas</i>	भवामस् <i>bhavāmas</i>
2d,	भवसि <i>bhavasi</i>	भवथस् <i>bhavathas</i>	भवथ <i>bhavatha</i>
3d,	भवति <i>bhavati</i>	भवतस् <i>bhavatas</i>	भवन्ति <i>bhavanti</i>

*Imperfect or first preterite*, 'I was.'

अभवम् <i>abhavam</i>	अवाम् <i>abhavāva</i>	अवाम <i>abhavāma</i>
अवस् <i>abhavas</i>	अवतम् <i>abhavatam</i>	अवत <i>abhavata</i>
अवत् <i>abhavat</i>	अवताम् <i>abhavatām</i>	अवन् <i>abhavan</i>

*Potential*, 'I may be.'

भवेयम् <i>bhaveyam</i>	भवेव <i>bhaveva</i>	भवेन् <i>bhavena</i>
भवेत् <i>bhaves</i>	भवेतम् <i>bhavetam</i>	भवेत् <i>bhaveta</i>
भवेत् <i>bhavet</i>	भवेताम् <i>bhavetām</i>	भवेयुस् <i>bhaveyus</i>

*Imperative*, 'Let me be.'

भवामि <i>bhavāmi</i>	भवाम् <i>bhavāva</i>	भवाम <i>bhavāma</i>
भव <i>bhuva</i>	भवतम् <i>bhavatam</i>	भवत <i>bhavata</i>
भवतु <i>bhavatu</i>	भवताम् <i>bhavatām</i>	भवन्तु <i>bhavantu</i>

*Perfect or second preterite*, 'I was.'

बभूव <i>babhūva</i>	बभूविम् <i>babhūvīm</i>	बभूविम <i>babhūvim</i>
बभूविथ <i>babhūvitha</i>	बभूवथुस् <i>babhūvathus</i>	बभूव <i>babhūva</i>
बभूव <i>babhūva</i>	बभूवतुस् <i>babhūvatus</i>	बभूवुस् <i>babhūvus</i>

*First future*, 'I will be.'

भवितास्मि <i>bhavitāsmi</i>	भवितास्व <i>bhavitāsvas</i>	भवितास्व <i>bhavitāsmas</i>
भवितासि <i>bhavitāsi</i>	भवितास्यस् <i>bhavitāsthas</i>	भवितास्य <i>bhavitāstha</i>
भविता <i>bhavitā</i>	भवितादी <i>bhavitāras</i>	भविताद् <i>bhavitāras</i>

*Second future*, 'I shall be.'

भविष्यामि <i>bhavishyāmi</i>	भविष्यावस् <i>bhavishyāvas</i>	भविष्यावस् <i>bhavishyāmas</i>
भविष्यसि <i>bhavishyasi</i>	भविष्यथस् <i>bhavishyathas</i>	भविष्यथ <i>bhavishyatha</i>
भविष्यति <i>bhavishyati</i>	भविष्यतस् <i>bhavishyatas</i>	भविष्यन्ति <i>bhavishyanti</i>

*Aorist or third preterite, 'I was' or 'had been,' &c.*

अभूवन् <i>abhūvam</i>	अभूव <i>abhūva</i>	अभून् <i>abhūna</i>
अभूस् <i>abhūs</i>	अभूतम् <i>abhūtām</i>	अभूत <i>abhūta</i>
अभूत् <i>abhūt</i>	अभूतान् <i>abhūtām</i>	अभूवन् <i>abhūvan</i>

*Precativ or benedictive, 'May I be.'*

भूयाद्यन् <i>bhūyādsam</i>	भूयास् <i>bhūyāsva</i>	भूयास्तु <i>bhūyāstma</i>
भूयास् <i>bhūyās</i>	भूयास्तम् <i>bhūyāstām</i>	भूयास्त <i>bhūyāsta</i>
भूयात् <i>bhūyāt</i>	भूयास्तान् <i>bhūyāstām</i>	भूयास्तु <i>bhūyāstus</i>

*Conditional, (If) 'I should be.'*

अभविष्यन् <i>abhaviṣyam</i>	अभविष्याव <i>abhaviṣyāva</i>	अभविष्याम <i>abhaviṣyāma</i>
अभविष्यस् <i>abhaviṣyas</i>	अभविष्यतम् <i>abhaviṣyatām</i>	अभविष्यत <i>abhaviṣyata</i>
अभविष्यत् <i>abhaviṣyat</i>	अभविष्यतान् <i>abhaviṣyatām</i>	अभविष्यन् <i>abhaviṣhyan</i>

586.

*ĀTMANE-PADA. Present tense, 'I am,' &c.*

भवे <i>bhave</i>	भवावहे <i>bhavāvahe</i>	भवामहे <i>bhavāmahe</i>
भवसे <i>bhavase</i>	भवेथे <i>bhavethe</i>	भवथसे <i>bhavatthe</i>
भवते <i>bhavate</i>	भवते <i>bhavete</i>	भवन्ते <i>bhavante</i>

*Imperfect or first preterite, 'I was.'*

अभवे <i>abhava</i>	अभवावहि <i>abhavāvahi</i>	अभवामहि <i>abhavāmahi</i>
अभवथास् <i>abhavathās</i>	अभवेथाम् <i>abhavethām</i>	अभवथम् <i>abhavathām</i>
अभवत <i>abhavata</i>	अभवेतान् <i>abhavetām</i>	अभवन्त <i>abhavanta</i>

*Potential, 'I may be,' &c.*

भवेय <i>bhaveya</i>	भवेयहि <i>bhaveyahi</i>	भवेयमहि <i>bhaveyamahi</i>
भवेथास् <i>bhavethās</i>	भवेथाम् <i>bhaveyatham</i>	भवेथम् <i>bhavethām</i>
भवेत् <i>bhaveta</i>	भवेतान् <i>bhaveyatham</i>	भवेन् <i>bhavean</i>

*Imperative, 'Let me be.'*

भवे <i>bhava</i>	भवावहे <i>bhavāvahi</i>	भवामहे <i>bhavāmahe</i>
भवस् <i>bhavasva</i>	भवेथाम् <i>bhavethām</i>	भवथम् <i>bhavathvam</i>
भवतान् <i>bhavatām</i>	भवेतान् <i>bhavetām</i>	भवन्तान् <i>bhavantām</i>

*Perfect or second preterite, 'I was,' &c.*

बभूवे <i>babhūve</i>	बभूविवहे <i>babhūvivahe</i>	बभूविमहे <i>babhūvimahe</i>
बभूविसे <i>babhūvishe</i>	बभूविथे <i>babhūvithe</i>	बभूविथसे <i>(3)</i> <i>babhūvidhhe</i>
बभूवे <i>babhūve</i>	बभूवते <i>babhūvite</i>	बभूवन्ते <i>babhūvire</i>

*First future, 'I will be,' &c.*

भविताहे <i>bhavitāhe</i>	भवितासहे <i>bhavitāsvahe</i>	भवितामहे <i>bhavitāmahe</i>
भवितासे <i>bhavitāse</i>	भवितासाये <i>bhavitāsdīhe</i>	भविताभ्ये <i>bhavitādhye</i>
भविता <i>bhavitā</i>	भवितातौ <i>bhavitārau</i>	भवितातस् <i>bhavitāras</i>

*Second future, 'I shall be,' &c.*

भविष्ये <i>bhavishye</i>	भविष्यावहे <i>bhavishyāvahe</i>	भविष्यामहे <i>bhavishyāmahe</i>
भविष्यसे <i>bhavishyase</i>	भविष्येये <i>bhavishyēthe</i>	भविष्यभ्ये <i>bhavishyādhye</i>
भविष्यते <i>bhavishyate</i>	भविष्येते <i>bhavishyete</i>	भविष्यन्ते <i>bhavishyante</i>

*Aorist or third preterite, 'I was' or 'had been,' &c.*

अभविषि <i>abhavishi</i>	अभविष्वहि <i>abhavishvahi</i>	अभविष्वहि <i>abhavishmahi</i>
अभविषास् <i>abhavishāś</i>	अभविषाचाम् <i>abhavishāsthām</i>	अभविष्वन् (हुं) <i>abhavidhvam</i>
अभविष्ट <i>abhaviṣṭa</i>	अभविषाताम् <i>abhavishātām</i>	अभविषत <i>abhaviṣata</i>

*Precative or benedictive, 'I wish I may be.'*

भविषीय <i>bhavishīya</i>	भविषीवहि <i>bhavishīvahi</i>	भविषीमहि <i>bhavishīmahi</i>
भविषीडास् <i>bhavishīśāś</i>	भविषीयास्याम् <i>bhavishīyāsthām</i>	भविषीष्वन् (हुं) <i>bhavishīdhvam</i>
भविषीष्ट <i>bhavishīṣṭa</i>	भविषीयास्ताम् <i>bhavishīyāstām</i>	भविषीरन् <i>bhavishīran</i>

*Conditional, (If) 'I should be,' &c.*

अभविष्ये <i>abhavishye</i>	अभविष्यावहि <i>abhavishyāvahi</i>	अभविष्यामहि <i>abhavishyāmahi</i>
अभविष्ययास् <i>abhavishyathās</i>	अभविष्येयाम् <i>abhavishyethām</i>	अभविष्यध्वन् <i>abhavishyadhvam</i>
अभविष्यत <i>abhavishyata</i>	अभविष्येताम् <i>abhavishyethām</i>	अभविष्यन्त <i>abhavishyanta</i>

Passive (461), *Pres.* भूये, भूयसे, &c.; *Aor.* 3d sing. (475) अभवि.  
Causal (479), *Pres.* भावयामि, भावयसि, &c.; *Aor.* (492) अवीभवं, &c.  
Desiderative (498), *Pres.* बुभूयामि, बुभूयसि, &c. *Desiderative form of*  
*Causal* (497) विभावयामि, &c. *Frequentative* (507), *Pres.* बोभूये,  
बोभोमि or बोभवीमि \*. *Participles, Pres.* भवत् (524); *Past pass.* भूत  
(531); *Past indecl.* भूत्वा (556), -भूय (559); *Fut. pass.* भविष्य (569),  
भवनीय (570), भाष्य or भव्य (571).

### EXAMPLES OF OTHER VERBS OF THE FIRST CLASS IN THE ORDER OF THEIR FINAL LETTERS.

Par. stands for Parasmai; Atm. for Atmane; Impf. for Imperfect; Impv. for Imperative.

587. Root स्था. *Inf.* स्थातुं 'to stand' (269, 269. a). *Par.* and *Atm.*  
*Pres.* तिष्ठामि, तिष्ठसि, तिष्ठति; तिष्ठावस्, तिष्ठवस्, तिष्ठतस्; तिष्ठामस्, तिष्ठथ,

\* These derivative verbs will be inflected at full at 703, 706, 706, 707.

तिष्ठति. *Ātm.* तिष्ठे, तिष्ठसे, तिष्ठने; तिष्ठावहे, तिष्ठेये, तिष्ठेने; तिष्ठामहे, तिष्ठध्वे, तिष्ठनो. *Impf.* अतिष्ठं, अतिष्ठस्, &c. *Ātm.* अतिष्ठे, &c. *Pot.* तिष्ठेयं, तिष्ठेस्, तिष्ठेत्; तिष्ठेय, &c. *Ātm.* तिष्ठेय, तिष्ठेयास्, तिष्ठेत्; तिष्ठेवहि, तिष्ठेयायां, &c. *Impv.* तिष्ठानि, तिष्ठ, तिष्ठतु; तिष्ठाव, &c. *Ātm.* तिष्ठे, तिष्ठस्, तिष्ठतां; तिष्ठावहे, &c. *Perf.* तस्यौ (373), तस्थिष or तस्थाप, तस्यौ; तस्थिव, तस्थयुस्, तस्थुस्; तस्थिम, तस्थ, तस्थुस्. *Ātm.* तस्ये, तस्थिषे, तस्ये; तस्थिवहे, तस्थापे, तस्थाते; तस्थिमहे, तस्थिध्वे, तस्थिदे. *1st Fut.* स्यातामि, स्यातासि, &c. *Ātm.* स्याताहे, स्यातासे, &c. *2d Fut.* स्यास्यामि, स्यास्यसि, स्यास्यद्भि, &c. *Ātm.* स्यास्ये, स्यास्यसे, स्यास्यने, &c. *Aor.* (438) अस्यां, अस्यास्, अस्यात्; अस्याव, अस्यातं, अस्यातां; अस्याम, अस्यात, अस्थुस्. *Ātm.* (438. d, 421. d) अस्थिषि, अस्थिषास्, अस्थित; अस्थिष्वहि, अस्थिषायां, -यातां; अस्थिष्वहि, अस्थिद्, अस्थिवत्. *Prec.* स्येयावं, स्येयास्, &c. *Ātm.* स्यासीय, स्यासीहाम्, &c. *Cond.* अस्यास्यं, अस्यास्यस्, &c. *Ātm.* अस्यास्ये, अस्यास्यपास्, &c. *Pass., Pres.* स्थाये (465); *Aor.* 3d sing. अस्यायि. *Caus., Pres.* स्थापयामि, -ये; *Aor.* अतिष्ठिषं, अतिष्ठिषे. *Des.* तिष्ठामामि, &c. *Freq.* तेष्टीये or तास्येनि or तास्यामि. *Part., Pres.* तिष्ठत्; *Past pass.* स्थित; *Past indecl.* स्थित्वा, -स्थाय, -ष्टाय; *Fut. pass.* स्थातव्य, स्थानीय, स्थेय.

588. Root घ्रा. *Inf.* घ्रातुं 'to smell' (269). *Par. Pres.* जिघ्रामि, जिघ्रसि, &c. *Impf.* अजिघ्रं, अजिघ्रस्, &c. *Pot.* जिघ्रेयं, जिघ्रेस्, &c. *Impv.* जिघ्राणि (58), जिघ्र, &c. *Perf.* जघ्नौ (373), जघ्निष or जघ्राप, जघ्नौ; जघ्निष, जघ्नयुस्, जघ्नतुस्; जघ्निम, जघ्न, जघ्नुस्. *1st Fut.* घ्रातामि, घ्रातासि, &c. *2d Fut.* घ्रास्यामि, घ्रास्यसि, &c. *Aor.* (438) अघ्रां, अघ्रास्, अघ्रात्; अघ्राव, अघ्रातं, अघ्रातां; अघ्राम, अघ्रात, अघ्नुस्. Or by 433, अघ्रासिषं, अघ्रासीम्, अघ्रासीत्; अघ्रासिष्व, अघ्रासिष्टं, -सिष्टां; अघ्रासिष्व, -सिष्ट, -सिषुस्. *Prec.* घ्रायावं, घ्रायास्, &c. Or घ्रेयावं, &c. *Cond.* अघ्रास्यं, अघ्रास्यस्, &c. *Pass., Pres.* घ्राये (465. a); *Aor.* 3d sing. अघ्रायि. *Caus., Pres.* घ्रापयामि; *Aor.* अजिघ्रषं or अजिघ्रिषं. *Des.* जिघ्रामामि. *Freq.* जेष्टीये, जाघ्रामि or जाघ्रेनि. *Part., Pres.* जिघ्रत्; *Past pass.* घ्रात or घ्राण; *Past indecl.* घ्रात्वा, -घ्राय; *Fut. pass.* घ्रातव्य, घ्राणीय, घ्रेय.

589. Root पा. *Inf.* पातुं 'to drink' (269). *Par. Pres.* पिबामि, पिबसि, &c. *Impf.* अपिबं, अपिबस्, &c. *Pot.* पिबेयं, पिबेस्, &c. *Impv.* पिबानि, पिब, &c. *Perf.* (373) पपी, पपिष, or पपाव, पपी; पपिष, पपयुस्, पपतुस्; पपिम, पप, पपुस्. *1st Fut.* पातामि, पातासि, &c. *2d Fut.* पास्यामि, पास्यसि, &c. *Aor.* (438) अपां, अपास्, अपात्; अपाव, अपातं, अपातां; अपाम, अपात, अपुस्. *Prec.* पेयावं, पेयास्, &c. *Cond.* अपास्यं, अपास्यस्, &c. *Pass., Pres.* पीबे (465); *Aor.* 3d sing. अपायि (475). *Caus., Pres.* पापयामि, -ये; *Aor.* अपीषं (493. e). *Des.* पिबामामि. *Freq.* पेष्टीये, पापेनि or पापामि.

Part., *Pres.* विवह्; *Past pass.* वीत (533. b); *Past indecl.* वीत्ता, -वाव; *Fut. pass.* वातव्य, वानीव, येव.

590. Root जि. *Inf.* जेतुं 'to conquer.' Par.\* *Pres.* जयामि, जयसि, जयति; जयावस्, जयवस्, जयतस्; जयामस्, जयथ, जयन्ति. *Impf.* जयये, जययस्, जययत्; जययतं, जययतां; जययाम, जययत, जययन्. *Pot.* जयेयं, जयेयस्, जयेयुः; जयेय, जयेत, जयेतां; जयेम, जयेत, जयेयुस्. *Impv.* जयामि, जय, जयतु; जयाव, जयतं, जयतां; जयाम, जयत, जयन्तु. *Perf.* जिगाय (368, 374. b), जिगयिष or जिगेष, जिगाय; जिगिष (374), जिगयिषुस्, जिगयतुस्; जिगियन्, जिग्य, जिग्युस्. *1st Fut.* जेतासि, जेतासि, जेता; जेतास्यस्, जेतास्यस्, जेतास्ये; जेतास्य, जेतास्य. *2d Fut.* जेष्यामि, जेष्यसि, जेष्यति; जेष्यावस्, जेष्यवस्, जेष्यतस्; जेष्यामस्, जेष्यथ, जेष्यन्ति. *Aor.* जजेयं (420. b), जजेयीस्, जजेयीत्; जजेय, जजेह, जजेतां; जजेय, जजेह, जजेयुस्. *Prec.* जीयासं, जीयास्, जीयात्; जीयास्, जीयासं, जीयासां; जीयास्, जीयास्, जीयासुस्. *Cond.* जजेयं, जजेयस्, जजेयत्; जजेयाव, जजेयतं, जजेयतां; जजेयाम, जजेयत, जजेयन्. *Pass., Pres.* जीये, &c.; *Aor.* 3d sing. जजायि. *Caus., Pres.* जापयामि; *Aor.* जजीनयं. *Des.* जिगीषामि. *Freq.* जेजीये, जेजेमि or जेजयीमि. *Part., Pres.* जयत्; *Past pass.* जित; *Past indecl.* जिता, -जित; *Fut. pass.* जेतव्य, जयनीय, जेय or जित or जव्य (571, 572).

a. Like जि may be conjugated नी. *Inf.* नेतुं 'to lead.' But the Causal is नावयामि; *Caus., Aor.* अनीनयं; *Des.* निनीषामि. In Epic poetry the *Perfect* is sometimes नयामास for निनाय, and the *2d Fut.* नयिष्यामि for नेष्यामि (especially when preceded by the prep. च्च).

591. Root स्मि. *Inf.* स्मेतुं 'to smile.' *Atm.* *Pres.* स्मये, स्मयसे, &c. *Impf.* अस्मये, अस्मयथास्, &c. *Pot.* स्मयेय, स्मयेयास्, &c. *Impv.* स्मये, स्मयस्, &c. *Perf.* (374. e) सिस्मिये†, सिस्मियिषे, सिस्मिये; सिस्मियिवहे, सिस्मियाषे, सिस्मियाते; सिस्मियिमहे, सिस्मियिध्वे or -यिद्दे, सिस्मियिरे. *1st Fut.* स्मेताहे, स्मेतासे, &c. *2d Fut.* स्मेये, स्मेयसे, &c. *Aor.* अस्मेयि, अस्मेडास्, अस्मेह; अस्मेयहि, अस्मेयायां, -यातां; अस्मेयहि, अस्मेदुं, अस्मेवत. *Prec.* स्मेयीय, &c. *Cond.* अस्मेये, &c. *Pass., स्मीये, &c.*; *Aor.* 3d sing. अस्मायि. *Caus., Pres.* स्मापयामि or स्मापयामि; *Aor.* अस्मिष्यं or अस्मिष्यं. *Des.* सिस्मियिषे. *Freq.* स्मेयीये, स्मेयि or स्मेययीमि. *Part., Pres.* स्मयमान; *Past pass.* स्मित; *Past indecl.* स्मिता, -स्मित; *Fut. pass.* स्मेतव्य, स्मयनीय, स्मेय.

592. Root दृ. *Inf.* द्रोतुं 'to run.' Par. *Pres.* द्रवामि, द्रवसि, द्रवति; द्रवावस्, द्रववस्, द्रवतस्; द्रवामस्, द्रवथ, द्रवन्ति. *Impf.* अद्रवयं, अद्रवयस्, &c.

\* जि is not generally used in the *Atmane*, excepting with the prepositions *vi* or *pard*. See 243. a.

† When वि is prefixed, the perfect is विसिस्मिये against r. 70.

*Pot.* द्रवेयं, द्रवेत्, &c. *Impv.* द्रवाणि (58), द्रव, &c. *Perf.* द्रुत्वा, द्रुत्वा, द्रुत्वा; द्रुत्वा (369), द्रुत्वापुत् (374. g), द्रुत्वापुत्; द्रुत्वा, द्रुत्वा, द्रुत्वा. *1st Fut.* द्रोतासि. *2d Fut.* द्रोष्यामि, द्रोष्यसि, &c. *Aor.* अद्रुत्वा (440. a), अद्रुत्वा, अद्रुत्वा; अद्रुत्वा, अद्रुत्वा, अद्रुत्वा; अद्रुत्वा, अद्रुत्वा, अद्रुत्वा. *Prec.* द्रुवासे, द्रुवास्, &c. *Cond.* अद्रुष्ये. *Pass., Pres.* द्रूये; *Aor.* 3d sing. अद्रुयि. *Caus., Pres.* द्रावयामि; *Aor.* अद्रुव् or अद्रिद्व. *Des.* द्रुवामि. *Freq.* दोद्रूये, दोद्रोमि or दोद्रवीमि. *Part., Pres.* द्रवत्; *Past pass.* द्रुत; *Past indecl.* द्रुत्वा, -द्रुत्; *Fut. pass.* द्रोतव्य, द्रवणीय, द्राव्य or द्रव्य.

a. Like दृ may be conjugated दृ (sometimes written दृ). *Inf.* सोतुं 'to flow.'

593. Root दृ. *Inf.* हतुं 'to seize,' 'to take.' *Par. and Atm.* *Pres.* हरामि. *Atm.* हरे, हरसे, हरते; हरावहे, &c. *Impf.* अहरं, अहरत्, अहरत्; अहराव, &c. *Atm.* अहरे, अहरावत्, अहरत्; अहरावहि, &c. *Pot.* हरेयं. *Atm.* हरेय, हरेवात्, &c. *Impv.* हराणि (58), हर, &c. *Atm.* हरे, हरत्, &c. *Perf.* जहार, जहर्ष (370. a), जहार; जह्रि, जह्रपुत्, जह्रत्; जह्रि, जह्र, जह्रत्. *Atm.* जहे, जह्रिये, जहे; जह्रियहे, जहाये, जहाते; जह्रिमहे, जह्रिये or जह्रिये, जह्रिये. *1st Fut.* हतीसि. *Atm.* हतीहे, हतीसे, &c. *2d Fut.* हरिष्यामि. *Atm.* हरिये, हरियसे, &c. *Aor.* अहारि, अहारीत्, अहारीत्; अहारि, अहारि, अहारी; अहारि, अहारि, अहारि. *Atm.* अह्रि, अह्रिवात्, अह्रत्; अह्रि, अह्रिवात्, अह्रत्; अह्रि, अह्रि, अह्रि. *Prec.* ह्रियासे. *Atm.* ह्रवीय, ह्रवीवात्, &c. *Cond.* अहरिये. *Atm.* अहरिये, अहरियवात्, &c. *Pass., Pres.* ह्रिये; *Aor.* 3d sing. अह्रि. *Caus., Pres.* हारयामि, -ये; *Aor.* अजीहरं. *Des.* जिहीषामि, -षे. *Freq.* जेह्रिये, जहेरीमि or जरीहरीमि or जह्रियरीमि or जह्रि- or जहेमि. *Part., Pres.* हरत्; *Pass.* ह्रियमात्; *Past pass.* ह्रत; *Past indecl.* ह्रत्वा, -ह्रत्; *Fut. pass.* हतीव्य, हरणीय, हार्ये.

594. Root स्मृ. *Inf.* स्मृतुं 'to remember.' *Par. and Atm.* *Pres.* स्मरामि. *Atm.* स्मरे. *Impf.* अस्मरं, अस्मरत्, &c. *Atm.* अस्मरे. *Pot.* स्मरेयं. *Atm.* स्मरेय, &c. *Impv.* स्मराणि (58). *Atm.* स्मरे, &c. *Perf.* (367 c) स्मरार, स्मरार्य (370. a), स्मरार; स्मरारि, स्मरारपुत्, स्मरारत्; स्मरारि, स्मरार, स्मरारत्. *Atm.* स्मरारे, स्मरारिये, स्मरारे; स्मरारियहे, स्मराराये, स्मराराते; स्मरारिमहे, स्मरारिये or -रिये, स्मरारिये. *1st Fut.* स्मतीसि. *Atm.* स्मतीहे. *2d Fut.* स्मरिष्यामि. *Atm.* स्मरिये. *Aor.* अस्मारी, &c. (see दृ at 593). *Atm.* अस्मरि, अस्मरिवात् (see दृ at 593). *Prec.* स्मर्यासे. *Atm.* स्मरीय or स्मरिरीय. *Cond.* अस्मरिये. *Atm.* अस्मरिये. *Pass., Pres.* स्मर्ये; *Aor.* 3d sing. अस्मरि. *Caus., Pres.* स्मारयामि, -ये; *Aor.* अस्मरं. *Des.* स्मर्ये. *Freq.*



हासये, हासयि or हासयीनि. Part., Pres. स्रज्; Past pass. स्रुत; Past indecl. स्रुता, -स्रुत; Fut. pass. स्रवीष्य, स्रवीषीय, स्राये.

595. Root ज्ञे. Inf. ज्ञातुं 'to call.' Par. and Åtm. Pres. ज्ञयामि. Åtm. ज्ञये. Impf. ज्ञायं, &c. Åtm. ज्ञाये. Pot. ज्ञयेयं. Åtm. ज्ञयेय. Impv. ज्ञयामि. Åtm. ज्ञये. Perf. (373. c) जुहाय, जुहविष or जुहोष, जुहाय; जुहुविष, जुहुवपुस्, जुहुवतुस्; जुहुविम, जुहुष, जुहुवुस्. Åtm. जुहुवे, जुहुविमे, जुहुवे; जुहुविषहे, जुहुवाये, जुहुवाते; जुहुविमहे, जुहुविष्ये or -विदे, जुहुविरे 1st Fut. ज्ञातासि. Åtm. ज्ञाताहे. 2d Fut. ज्ञास्यामि. Åtm. ज्ञास्ये. Aor. (438. c) जज्ञे, जज्ञस्, जज्ञत्; जज्ञाय, जज्ञां, जज्ञतां; जज्ञान, जज्ञत, जज्ञन्. Åtm. जज्ञे, जज्ञास्, जज्ञत; जज्ञावहि, जज्ञेषां, जज्ञेतां; जज्ञानहि, जज्ञाधं, जज्ञन्. Or जज्ञासि (433. a), जज्ञास्यास्, जज्ञास; जज्ञासहि, जज्ञासापां, जज्ञासातां; जज्ञासहि, जज्ञाधं, जज्ञासत. Prec. हूयासं. Åtm. ज्ञासीय. Cond. ज्ञास्यं. Åtm. ज्ञास्ये. Pass. हूयते (465. b); Aor. 3d sing. जज्ञावि or जज्ञाविह or जज्ञत or जज्ञास. 2d Fut. ज्ञास्यते or ज्ञायिष्यते (474. a). Caus., Pres. ज्ञाययामि (483); Aor. जज्ञूयं. Des. ज्ञूयामि, ज्ञूये. Freq. ज्ञोहूये, ज्ञोहोमि or ज्ञोहवीमि. Part., Pres. ज्ञयत्; Pass. हूयमान; Past pass. हूत; Past indecl. हूता, -हूय; Fut. pass. ज्ञातव्य, ज्ञानीय, ज्ञेय.

a. गै (268), Inf. गातुं 'to sing,' follows the analogy of ज्ञे, the final diphthong being changed to *á* before all terminations beginning with *t* or *s*. Pres. गायामि. Impf. जगायं, &c. Pot. गायेयं. Impv. गायामि. Perf. (373. d) जगी, जगिष or जगाय, जगौ; जगिष, जगपुस्, जगनुस्; जगिम, जग, जगुस्. 1st Fut. गातासि. 2d Fut. गास्यामि. Aor. (433) जगासिषं, जगासीस्, जगासीह; जगासिष्य, जगासिहं, जगासिहं; जगासिष्य, जगासिह, जगासिपुस्. Prec. गेयासं (451). Cond. जगास्यं. Pass. गीयते (465); Aor. 3d sing. जगायि. Caus., Pres. गापयामि (483); Aor. जगमीयं. Des. जिगासाणि. Freq. जेगीये, जगेमि or जगाणि. Part., Pres. गायात्; Pass. गीयमान; Past pass. गीत; Past indecl. गीता, -गाय; Fut. pass. गातव्य, गानीय, गेय.

b. Like गै may be conjugated गै 'to be weary,' जै 'to meditate,' जै 'to fade;' and all other roots in *ai*.

c. Root पक्. Inf. प्रकुं 'to cook.' Par. and Åtm. Pres. पचामि. Åtm. पचे. Impf. जपयं, जपयस्, &c. Åtm. जपये. Pot. पचेयं, पचेय, &c. Åtm. पचेय. Impv. पचामि, पक्, &c. Åtm. पचे. Perf. पचाय or पयय, पययस् or पेषिष (370. d), पपाय; पेषिष, पेषपुस्, पेषतुस्; पेषिम, पेष, पेषुस्. Åtm. पेषे, पेषिमे, पेषे; पेषिषहे, पेषाये, पेषाते; पेषिमहे, पेषिष्ये, पेषिरे. 1st Fut. पक्तासि. Åtm. पक्ताहे. 2d Fut. पक्ष्यामि. Åtm. पक्ष्ये. Aor. (420. d) जपायं, जपासीस्, जपासीह; जपायस्, जपासं, जपासं;

अपाह्ण, अपाह्ण, अपाह्णुस्. *Átm.* अपह्णि, अपह्ण्यात्, अपह्ण; अपह्णहि, अपह्ण्यां,  
अपह्ण्यातां; अपह्णहि, अपह्ण्यं, अपह्णत. *Prec.* पय्यासं. *Átm.* पय्यीय. *Cond.*  
अपह्यं. *Átm.* अपह्ये. *Pass., Pres.* पय्ये; *Impf.* अपय्ये; *Aor.* 3d *sing.*  
अपायि. *Caus., Pres.* पाययामि, पायये; *Aor.* अपीयचं. *Des.* पिययामि,  
पियये. *Freq.* पायये, पाययि or पाययीमि. *Part., Pres.* पयत्; *Átm.*  
पयमान; *Pass.* पयमान; *Past pass.* पय; *Past indecl.* पय्ता, -पय्य; *Fut.*  
*pass.* पय्य, पयनीय, पाय्य or पय्य.

d. Root याच्. *Inf.* याचितुं 'to ask.' *Par.* *Átm.* *Pres.* या-  
चामि. *Átm.* याचे. *Impf.* अयाचं, अयाचस्, &c. *Átm.* अयाचे. *Pot.*  
याचेयं, याचेस्, &c. *Átm.* याचेय. *Impv.* याचामि, याच, &c. *Átm.* याचे.  
*Perf.* ययाच, ययाचिष, ययाच; ययाचिव, ययाचयुस्, ययाचतुस्; ययाचिन, ययाच,  
ययाचुस्. *Átm.* ययाचे, ययाचिषे, ययाचे; ययाचिवहे, ययाचाये, ययाचाते; यया-  
चिन्हे, ययाचिष्ये (372. a), ययाचिरे. 1st *Fut.* याचितास्मि. *Átm.* याचि-  
ताहे. 2d *Fut.* याचिष्यामि. *Átm.* याचिष्ये. *Aor.* (427) अयाचियं, अयाचीस्,  
अयाचीत्; अयाचिष्य, अयाचिहं, -हं; अयाचिष्य, -चिह, -चिषुस्. *Átm.* अया-  
चिषि, अयाचिषास्, अयाचिह; अयाचिष्यहि, अयाचिष्यां, -यातां; अयाचिष्यहि,  
अयाचिष्यं, अयाचिष्यत. *Prec.* याच्यासं. *Átm.* याचिषीय. *Cond.* अयाचिष्यं.  
*Pass., Pres.* याच्ये. *Caus., Pres.* याचयामि; *Aor.* अययाचं. *Des.* यिया-  
चिषामि, -चे. *Freq.* यायाच्ये, यायाचि; 3d *sing.* यायाचि. *Part., Pres.*  
याचत्; *Átm.* याचमान; *Past pass.* याचित; *Past indecl.* याचित्वा; *Fut.*  
*pass.* याचितव्य, याचनीय, याच्य.

e. Root शृच्. *Inf.* श्रोचितुं 'to grieve.' *Par.* (Ep. rarely *Átm.*).  
*Pres.* श्रोचामि. *Impf.* अश्रोचं, अश्रोचस्, &c. *Pot.* श्रोचेयं, श्रोचेस्, &c. *Impv.*  
श्रोचामि, श्रोच, &c. *Perf.* शृश्रोच, शृश्रोचिष, शृश्रोच; शृश्रोचिव, शृश्रोचयुस्,  
शृश्रोचतुस्; शृश्रोचिन, शृश्रोच, शृश्रोचुस्. 1st *Fut.* श्रोचितास्मि. 2d *Fut.* श्रोचि-  
ष्यामि. *Aor.* (427. b) अश्रोचियं, अश्रोचीस्, अश्रोचीत्; अश्रोचिष्य, अश्रोचिहं,  
अश्रोचिहं; अश्रोचिष्य, अश्रोचिह, अश्रोचिषुस्. *Prec.* शृच्यासं. *Cond.* अश्रो-  
चिष्यं. *Pass., Pres.* शृच्ये; *Aor.* 3d *sing.* अश्रोचि. *Caus., Pres.* श्रोच-  
यामि; *Aor.* अशृश्रोचं. *Des.* शृश्रोचिषामि or शृश्रोचिष्यामि. *Freq.* श्रोश्रोच्ये,  
श्रोश्रोचि; 3d *sing.* श्रोश्रोचि. *Part., Pres.* श्रोचत्; *Pass.* शृचमान; *Past*  
*pass.* शृचित and श्रोचित; *Past indecl.* शृचिता or श्रोचिता, -शृच्य; *Fut.*  
*pass.* श्रोचितव्य, श्रोचनीय, श्रोच्य.

596. Root त्यज्. *Inf.* त्यक्तुं 'to abandon,' 'to quit.' *Par.* *Pres.*  
त्यजामि. *Impf.* अत्यजं, अत्यजस्, &c. *Pot.* त्यजेयं. *Impv.* त्यजामि, त्यज, &c.  
*Perf.* तत्याज, तत्याजिष or तत्यज्य (370. d), तत्याज; तत्याजिव, तत्यजयुस्, तत्यजतुस्;  
तत्याजिन, तत्यज, तत्यजुस्. 1st *Fut.* त्यक्तास्मि. 2d *Fut.* त्यक्ष्यामि. *Aor.* (423,  
296) अत्याज्यं, अत्याजीस्, अत्याजीत्; अत्याज्य, अत्याज्यं, अत्याजां; अत्याज्य, अत्याज्य,

जलायुस्. *Prec.* सज्यासं. *Cond.* जलस्यं, &c. *Pass., Pres.* सज्ये; *Aor.* 3d *sing.* जलायि. *Caus., Pres.* साजयामि; *Aor.* जतिवजं. *Des.* तितव्यामि. *Freq.* तासज्ये, तासजि or तासजीमि. *Part., Pres.* सजत्; *Past pass.* सक्त; *Past indecl.* सक्ता, -सज्य; *Fut. pass.* सक्त्य, सजनीय, साज्य (573).

597. Root यज्. *Inf.* यहु 'to sacrifice,' 'to worship.' *Par. and Åtm.* *Pres.* यजामि. *Åtm.* यजे. *Impf.* जयजं, जयजस्, &c. *Åtm.* जयजे. *Pot.* यजेयं. *Åtm.* यजेय. *Impv.* यजानि, यज, &c. *Åtm.* यजे. *Perf.* (375. e) इयाम, इयमिष or येमिष or इयह (297), इयाम; ईमिव, ईमपुष, ईमपुस्; ईमिम, ईम, ईमुस्. *Åtm.* ईजे, ईमिजे, ईजे; ईमिवहे, ईमाये, ईमाते; ईमिमहे, ईमिभ्ये, ईमिरे. 1st *Fut.* यहासि (403). *Åtm.* यहाहे. 2d *Fut.* यस्यामि (403). *Åtm.* यस्ये. *Aor.* (422) जयाजं, जयाजीस्, जयाजीत्; जयाह, जयाहं, जयाहां; जयाह्य, जयाह, जयायुस्. *Åtm.* जयजि, जयहास्, जयह; जयह्यहि, जयहायां, जयहातां; जयह्यहि, जयह्यं, जयहत. *Prec.* इज्यासं. *Åtm.* यजीय. *Cond.* जयस्यं. *Åtm.* जयस्ये. *Pass., Pres.* इज्ये (471); *Impf.* रेज्ये (260. a); *Aor.* 3d *sing.* जयायि. *Caus., Pres.* याजयामि, -ये; *Aor.* जयीयजं. *Des.* यियद्यामि, -ये. *Freq.* यायज्ये, यायजि or यायजीमि. *Part., Pres.* यजत्; *Åtm.* यजमान; *Pass.* इज्यमान; *Past pass.* इह; *Past indecl.* इहा, -इज्य; *Fut. pass.* यह्य, यजनीय, याज्य or यज्य.

a. Root सज् (270. d). *Inf.* संजुं 'to adhere,' 'to embrace.' *Par.* *Pres.* सजामि\*. *Impf.* असजं. *Pot.* सजेयं. *Impv.* सजानि. *Perf.* ससज, ससजिष or ससंकथ, ससज; ससजिष, ससजपुस्, ससजपुस्; ससजिम, ससज, ससजुस्. 1st *Fut.* संक्तासि, &c. 2d *Fut.* संक्ष्यामि, &c. *Aor.* असांजं, -जीस्, -जीत्; असांज, असांजं, -ज्तां; असांज, असांज, असांजुस्. *Prec.* सज्यासं, &c. *Cond.* असंक्ष्यं, &c. *Pass., Pres.* सज्ये. *Caus., Pres.* सजयामि; *Aor.* अससजं. *Des.* विसंक्ष्यामि, &c. *Freq.* सासज्ये, सासजि. *Part., Pres.* सजत्; *Pass.* सज्यमान; *Past pass.* सक्त; *Past indecl.* सक्ता or संक्ता, -सज्य; *Fut. pass.* संक्त्य, सजनीय, संग्य or संज्य

b. Root जुह्. *Inf.* जोतिहुं 'to shine.' *Åtm.* (and *Par.* in *Aor.*). *Pres.* जोते. *Impf.* अजोते. *Pot.* जोतेय. *Impv.* जोते. *Perf.* दिद्युते (383. a), दिद्युतिने, दिद्युते; दिद्युतिवहे, दिद्युताये, दिद्युताते; दिद्युतिमहे, दिद्युतिभ्ये, दिद्युतिरे. 1st *Fut.* जोतिताहे. 2d *Fut.* जोतिष्ये. *Aor.* अजोतिमि, अजोतिहास्, अजोतिह; अजोतिष्यहि, -तिवायां, -तिवातां; -तिष्यहि, -तिष्यं, -तिष्यत्. *Par.* अजुतं, -तस्, -तस्; -ताय, -ततं, -ततां; -ताम, -तत, -तत्. *Prec.* जोतिषीय. *Cond.* अजोतिष्ये. *Pass., Pres.* जुसे; *Aor.* 3d *sing.* अजोति. *Caus., Pres.* जोतयामि; *Aor.* अदिद्युतं.

\* The final *j* is sometimes incorrectly doubled (*Pres.* सज्यामि, सज्यामि, सज्यामि, &c.); but the root must not, therefore, be confounded with an uncommon root सज् or सज्, meaning 'to go,' 'to move,' also 1st c., and making सज्यामि &c.

Des. दिद्युतिष्ये or दिद्योतिष्ये. Freq. देखुत्से, देखोतिषि or देखुतीमि. Part., Pres. द्योतमान; Past pass. द्युतिष्यत् or द्योतिष्यत्; Past indecl. द्युतिष्या or द्योतिष्या, -द्युत्; Fut. pass. द्योतिष्य, द्योतनीय, द्योत्.

c. Root पत्. Inf. पतितुं 'to fall.' Par. Pres. पतामि. Impf. अपतं. Pot. पतेयं. Impv. पतामि. Perf. पपात or पपत (370.f), पेतिय, पपात; पेतिय, पेतयुस्, पेतनुस्; पेतिम, पेत, पेतुस्. 1st Fut. पतितासि. 2d Fut. पतिष्यामि. Aor. अपतं (441), अपतस्, अपतत्; अपमाव, अपमत्, अपमतां; अपमान, अपमत, अपमन्. Prec. पतासं. Cond. अपतिष्यं. Pass., Pres. पत्ये; Impf. अपत्ये; Aor. 3d sing. अपाति. Caus., Pres. पतयामि, पतये and पातयामि, पातये; Aor. अपीपतं. Des. पिपतिष्यामि or पातयामि. Freq. पनीपत्ये, पनीपतिषि or पनीपतीमि. Part., Pres. पतत्; Pass. पतमान; Past pass. पतिष्यत्; Past indecl. पतिष्या, -पत्य; Fut. pass. पतिष्य, पतनीय, पात्य or पत्य.

598. Root वृत्. Inf. वर्तितुं or वर्त्तितुं (73) 'to be,' 'to exist.' Átm. (and optionally Par. in 2d Fut., Aor., and Cond., when it rejects i). Pres. वर्ते. Impf. अवर्ते. Pot. वर्तेय. Impv. वर्ते. Perf. ववृते, ववृतिष्ये, ववृते; ववृतिष्ये, ववृताये, ववृताते; ववृतिमहे, ववृतिष्ये, ववृतिरे. 1st Fut. वर्तिताहे. 2d Fut. वर्तिष्ये. Aor. अवर्तिषि, अवर्तिषास्, अवर्तिष; अवर्तिष्यहि, -र्तिषापां, -र्तिषातां; -र्तिष्यहि, -र्तिष्यं, -र्तिषत. Par. अवृत्तं, -तस्, -तत्; -ताव, -तत्, -ततां; -ताम, -तत, -तन्. Prec. वर्तिषीय. Cond. अवर्तिष्ये or अवर्त्तं. Pass., Pres. वृत्से. Caus., Pres. वर्तयामि; Aor. अवीवृत् or अवर्त्त. Des. विवर्तिष्ये or विवृत्तामि. Freq. वरीवृत्से, वरीवृत्तिषि or वरीवृतीमि. Part., Pres. वर्तमान; Past pass. वृत्त; Past indecl. वर्तिष्या or वृत्ता, -वृत्; Fut. pass. वर्तिष्य, वर्तनीय, वृत्.

599. Root वद्. Inf. वदितुं 'to speak.' Par. Pres. वदामि. Impf. अवदं, अवदस्, &c. Pot. वदेयं. Impv. वदामि. Perf. (375. c) उवाद, उवदिष्य, उवाद; उदिष्य, उदयुस्, उदनुस्; उदिम, उद, उदुस्. 1st Fut. वदितासि, वदितासि, &c. 2d Fut. वदिष्यामि, वदिष्यसि, &c. Aor. (428) अवादयं, अवादीस्, अवादीत्; अवादिय, अवादियं, अवादियं; अवादिय, अवादिय, अवादियुस्. Prec. उवासां, उवास्, &c. Cond. अवदिष्यं, अवदिष्यस्, &c. Pass., Pres. उद्ये (471); Aor. 3d sing. अवादि. Caus., Pres. वादयामि; Aor. अवीवदं. Des. विवदिष्यामि, -ये. Freq. वावद्ये, वावदिषि or वावदीमि. Part., Pres. वदत्; Pass. उद्यमान; Past pass. उदिष्यत् (543); Past indecl. उदिष्या, -उद्य; Fut. pass. वदिष्य, वदनीय, वाद्य or उद्य.

a. Root लद् (270). Inf. लङ् 'to sink.' Par. Pres. लीदामि. Impf. अलीदं. Pot. लीदेयं. Impv. लीदामि. Perf. ललाद, लेदिष्य (375. a) or ललाष्य, ललाद; लेदिष्य, लेदयुस्, लेदनुस्; लेदिम, लेद, लेदुस्. 1st Fut. ललासि. 2d Fut. ललाष्यामि. Aor. अलदं (436, 437), अलदस्, अलदत्; अलदाव, अलदत्, अलदतां; अलदान, अलदत, अलदन्. Prec. ललासं. Cond. अललसं. Pass., Pres. लले; Aor. 3d sing. अलादि. Caus., Pres. लादयामि; Aor. अलीवदं. Des. लिष-

त्तामि. Freq. सासञ्जे, सासमि or सासदीमि. Part., Pres. सौदत्; Past pass. सञ्ज (540); Past indecl. सञ्जा, -सञ्ज; Fut. pass. सञ्जस्य, सञ्जनीय, साञ्ज.

b. Root वृष्. Inf. वर्धितुं 'to increase.' Ātm. (and Par. in Fut., Cond., and Aor.). Pres. वर्धे. Impf. अवर्धे, अवर्धेयास्, &c. Pot. वर्धेय. Impv. वर्धे, वर्धस्, &c. Perf. ववृधे, ववृधिषे, ववृधे; ववृधिवहे, ववृधाप्ते, ववृधाते; ववृधिमहे, ववृधिष्ये (372. a), ववृधिरे. 1st Fut. वर्धिताहे. Par. वर्धितामि. 2d Fut. वर्धिष्ये. Par. वर्ध्यामि. Aor. अवर्धिषि, अवर्धिषास्, अवर्धिष; अवर्धिष्वहि, अवर्धिष्यामि, अवर्धिष्यातां; अवर्धिष्वहि, अवर्धिष्यं, अवर्धिष्यत. Par. अवृधं, अवृधस्, अवृधत; अवृधाव, अवृधतं, अवृधतां; अवृधाम, अवृधत, अवृधन्. Prec. वर्धिषीय. Cond. अवर्धिष्ये. Par. अवर्धेयं, अवर्धेयस्, &c. Pass., Pres. वृध्मे; Impf. अवृध्मे; Aor. 3d sing. अवर्धि. Caus., Pres. वर्धयामि; Aor. अवृधयं and अवर्धयं. Des. विवर्धिषे, विवृत्तामि. Freq. वरीवृध्मे, वरीवर्धि or वरीवृधीमि. Part., Pres. वर्धमान; Pass. वृध्मान; Past pass. वृद्ध; Past indecl. वर्धित्वा, वृद्धा, -वृध्. Fut. वर्धनीय, वर्धितव्य, वृध्.

600. Root हृष्. Inf. हृषितुं 'to increase,' 'to flourish.' Ātm. Pres. हृषे, हृषसे, &c. Impf. हृषे (260), हृषेयास्, &c. Pot. हृषेय. Impv. हृषे, हृषस्, &c. Perf. (385) हृषाचक्रे, हृषाचकृषे, हृषाचक्रे; हृषाचकृवहे, हृषाचक्राप्ते, हृषाचक्राते; हृषाचकृमहे, हृषाचकृदे, हृषाचक्रिरे. 1st Fut. हृषिताहे. 2d Fut. हृषिष्ये. Aor. हृषिषि (427. b, 260. b), हृषिषास्, हृषिष; हृषिष्वहि, हृषिष्यामि, हृषिष्यातां; हृषिष्वहि, हृषिष्यं, हृषिष्यत. Prec. हृषिषीय. Cond. हृषिष्ये (260. b). Pass. हृष्ये; Aor. 3d sing. हृषि. Caus., Pres. हृषयामि; Aor. हृदिषं (494). Des. हृदिषिषे (500. b). Part., Pres. हृषमान; Past pass. हृषित; Past indecl. हृषित्वा, -हृष; Fut. pass. हृषितव्य, हृषनीय, हृष.

a. Root तप्. Inf. तप्तुं 'to burn.' Par. and Ātm. Pres. तपामि. Ātm. तपे. Impf. जतपं. Ātm. जतपे. Pot. तपेयं. Ātm. तपेय. Impv. तपामि, तप, &c. Ātm. तपे. Perf. तप्ताप or ततप, तप्तप्य or तेपिष, तप्ताप; तेपिष, तेपयुस्, तेपतुस्; तेपिम, तेप, तेपुस्. Ātm. तेपे, तेपिषे, तेपे; तेपिवहे, तेपापे, तेपाते; तेपिमहे, तेपिष्ये, तेपिरे. 1st Fut. तप्तामि, &c. Ātm. तप्ताहे, &c. 2d Fut. तप्स्यामि (Ep. also तपिष्यामि). Ātm. तप्स्ये. Aor. जतापं, जताप्सीस्, जताप्सीत्; जताप्स, जतापं, जतापं; जताप्स, जताप, जतापुस्. Ātm. जतपिष, जतप्यास्, जतप; जतप्सहि, जतप्यायां, जतप्यातां; जतप्सहि, जतप्यं, जतप्यत. Prec. तप्यासं. Ātm. तप्यीय. Cond. जतप्यं. Ātm. जतप्ये. Pass., Pres. तप्ये; Impf. जतप्ये; Aor. 3d sing. जतापि. Caus., Pres. तपयामि, तपये; Aor. जतीतपं, जतीतपे. Des. तितप्यामि, तितप्ये. Freq. तातप्ये, तातपि or तातपीमि. Part., Pres. तपत्; Ātm. तपमान; Pass. तप्यमान; Past pass. तप्त; Past indecl. तप्ता, -तप्य; Fut. तप्तव्य, तपनीय, तप्य or तप्य.

601. Root लभ्. Inf. लभुं 'to take.' Ātm. Pres. लभे, लभसे, लभते; लभापहे, लभेपे, लभेते; लभानहे, लभ्ये, लभन्ते. Impf. जलभे, जलभवास्,

चलभत्; चलभावहि, चलभेयां, चलभेतां; चलभामहि, चलभध्वं, चलभन्. *Pot.* लभेय, लभेयास्, लभेत्; लभेवहि, लभेयायां, लभेयातां; लभेमहि, लभेध्वं, लभेरन्. *Impv.* लभै, लभस्, लभतां; लभावहै, लभेयां, लभेतां; लभामहै, लभध्वं, लभनां. *Perf.* लेभे (375. a), लेभिषे, लेभे; लेभिषहे, लेभाषे, लेभाते; लेभिमहे, लेभिध्वे, लेभिरे. *1st Fut.* लभाहे (409), लभासे, लभा, &c. *2d Fut.* लप्स्ये (299), लप्स्यसे, &c. *Aor.* चलषि (420, 299), चलभास् (298), चलभ; चलप्सवहि, चलप्सायां, चलप्सातां; चलप्सवहि, चलभ्, चलप्सत्. *Prec.* लप्सीय, लप्सीषास्, लप्सीह, &c. *Cond.* चलप्स्ये, &c. *Pass., Pres.* लभ्ये; *Aor.* चलषि, चलभास्, चलाभि (475) or चलम्भि, &c. *Caus., Pres.* लम्भयामि, &c.; *Aor.* चललम्भं. *Des.* लिष्ये (503). *Freq.* लालभ्ये, लालम्भीमि. *Part., Pres.* लभमान; *Past pass.* लभ; *Past indecl.* लभा, -लभ्य; *Fut. pass.* लभ्य, लभनीय, लभ्य.

a. Like लभ् is conjugated रभ् (with prep. आ á), आरभुं 'to begin.'

602. Root गम् (270). *Inf.* गनुं 'to go.' *Par. Pres.* गच्छामि, गच्छसि, गच्छति; गच्छावस्, गच्छथस्, गच्छतस्; गच्छामस्, गच्छथ, गच्छन्ति. *Impf.* अगच्छं, अगच्छस्, &c. *Pot.* गच्छेयं, गच्छेस्, &c. *Impv.* गच्छानि, गच्छ, &c. *Perf.* (376) जगाम, जगमिष or जगन्थ, जगाम; जग्मिष, जग्मथुस्, जग्मतुस्; जग्मिष, जग्म, जग्मुस्. *1st Fut.* गन्तास्मि. *2d Fut.* गमिष्यामि, गमिष्यसि, गमिष्यति, &c. *Aor.* (436) अगमं, अगमस्, अगमत; अगमाव, अगमतं, अगमतां; अगमाम, अगमत, अगमन्. *Prec.* गम्यासं. *Cond.* अगमिष्यं. *Pass., Pres.* गम्ये; *Aor.* 3d sing. अगामि. *Caus., Pres.* गमयामि; *Aor.* अजीगमं. *Des.* जिगमिषामि. *Freq.* जङ्गम्ये, जङ्गमि or जङ्गमीमि; see 709. *Part., Pres.* गच्छत; *Past pass.* गत; *Past indecl.* गत्वा, -गम्य, -गत (563. a, 560); *Fut. pass.* गन्तव्य, गमनीय, गम्य.

a. Root नम्. *Inf.* ननुं 'to bend.' *Par. and Átm.* ('to bow oneself'). *Pres.* नमामि. *Átm.* नमे. *Impf.* अनमं. *Átm.* अनमे. *Pot.* नमेयं. *Átm.* नमेय. *Impv.* नमानि. *Átm.* नमै. *Perf.* (375. a) ननाम or ननम, ननन्थ or नेमिष, ननाम; नेमिष, नेमथुस्, नेमतुस्; नेमिष, नेम, नेमुस्. *Átm.* नेमे, नेमिषे, नेमे; नेमिषहे, नेमाषे, नेमाते; नेमिमहे, नेमिध्वे (372. a), नेमिरे. *1st Fut.* नन्तास्मि. *Átm.* नन्ताहे. *2d Fut.* नंस्यामि. *Átm.* नंस्ये. *Aor.* अनंसिषं, अनंसीस्, अनंसीत्; अनंसिष्य, अनंसिहं, अनंसिहं; अनंसिष्य, अनंसिह, अनंसिषुस्. *Átm.* अनंसि, अनंस्यास्, अनंस्त; अनंस्तहि, अनंसायां, अनंसातां; अनंस्तहि, अनन्ध्वं, अनंस्तत्. *Prec.* नम्यासं. *Átm.* नंसीय. *Cond.* अनंस्त्यं. *Átm.* अनंस्ये. *Pass., Pres.* नम्ये; *Impf.* अनम्ये; *Aor.* 3d sing. अनमि or अनामि. *Caus.* नमयामि or नामयामि; *Aor.* अननमं or अनीनमं. *Des.* निनंसाप्ति. *Freq.* नन्नम्ये, नन्नमीमि or नन्मि. *Part., Pres.* नमत; *Átm.* नममान; *Pass.* नम्यमान; *Past pass.* नत; *Past indecl.* नत्वा, -नम्य or -नत; *Fut. pass.* नन्तव्य, नमनीय, नाम्य or नम्य.

b. Root चल्ल्. *Inf.* चलिनुं 'to move.' *Par. Pres.* चलामि. *Impf.*

अचलं. *Pot.* चलेयं. *Impv.* चलानि, चल, &c. *Perf.* अचाल or अचल, चेलिष, अचाल; चेलिष, चेलपुस्, चेलतुस्; चेलिम, चेल, चेलुस्. *1st Fut.* चलितासि. *2d Fut.* चलिष्यामि. *Aor.* अचालिषं, अचालीस्, अचालीत्; अचालिष्य, अचालिषं, -हं; अचालिष्य, -लिह, -लिपुस्. *Prec.* चत्थासं. *Cond.* अचलिष्यं. *Pass., Pres.* चत्थे. *Caus., Pres.* चलयामि or चालयामि. *Des.* अचलिष्यामि. *Freq.* आचल्ये, आचल्लि. *Part., Pres.* चलत्; *Past pass.* चलित; *Past indecl.* चलित्वा, -चल्य; *Fut. pass.* चलितव्य, चलनीय, चल्य or चाल्य.

603. Root जीव्. *Inf.* जीविहं 'to live.' *Par.* *Pres.* जीवामि. *Impf.* अजीवं. *Pot.* जीवेयं. *Impv.* जीवानि, जीव, &c. *Perf.* मिजीव, मिजीविष, मिजीव; मिजीविष, मिजीवपुस्, मिजीवतुस्; मिजीविम, मिजीव, मिजीवुस्. *1st Fut.* जीवितासि. *2d Fut.* जीविष्यामि. *Aor.* अजीविषं, अजीवीस्, अजीवीत्; अजीविष्य, अजीविषं, अजीविहं; अजीविष्य, अजीविह, अजीविपुस्. *Prec.* जीव्यासं. *Cond.* अजीविष्यं. *Pass., Pres.* जीव्ये; *Aor.* 3d sing. अजीवि. *Caus., Pres.* जीवयामि; *Aor.* अमिजीवं or अमीजिवं. *Des.* मिजीविष्यामि. *Freq.* जेजीव्ये. *Part., Pres.* जीवत्; *Past pass.* जीवित; *Past indecl.* जीवित्वा, -जीव्य; *Fut. pass.* जीवितव्य, जीवनीय, जीव्य.

a. Root धाव्. *Inf.* धाविहं 'to run,' 'to wash.' *Par.* and *Åtm.* *Pres.* धावामि. *Åtm.* धावे. *Impf.* अधावं. *Åtm.* अधावे. *Pot.* धावेयं. *Åtm.* धावेय. *Impv.* धावानि. *Åtm.* धावै. *Perf.* दधाव, दधाविष, दधाव; दधाविष, दधावपुस्, -वतुस्; दधाविम, दधाव, दधावुस्. *1st Fut.* धावितासि. *Åtm.* धाविताहे. *2d Fut.* धाविष्यामि. *Åtm.* धाविष्ये. *Aor.* अधाविषं, अधावीस्, अधावीत्; अधाविष्य, -विहं, -विहं; अधाविष्य, -विह, -विपुस्. *Åtm.* अधाविषि, -विह्यस्, -विह; अधाविष्यहि, &c. *Prec.* धाव्यासं. *Åtm.* धाविषीय. *Cond.* अधाविष्यं. *Åtm.* अधाविष्ये. *Pass., Pres.* धाव्ये. *Caus., Pres.* धावयामि; *Aor.* अदीधवं. *Des.* दिधाविष्यामि, -वे. *Freq.* दाधाव्ये. *Part., Pres.* धावत्, धावमान; *Past pass.* धावित, धौत ('washed'); *Past indecl.* धावित्वा or धौत्वा; *Fut. pass.* धावितव्य, धावनीय, धाव्य.

604. Root दृश् (270). *Inf.* द्रुहं 'to see.' *Par.* *Pres.* पश्यामि, पश्यसि, पश्यति; पश्यावस्, पश्यथस्, पश्यतस्; पश्यामस्, पश्यथ, पश्यन्ति. *Impf.* अपश्यं, अपश्यस्, अपश्यत्; अपश्याव, &c. *Pot.* पश्येयं, पश्येत्, पश्येत्; पश्येव, &c. *Impv.* पश्यानि, पश्य, पश्यतु; पश्याव, &c. *Perf.* ददृशे, ददृशिष or दद्रुह (370.f), ददृशे; ददृशिष, ददृशपुस्, ददृशतुस्; ददृशिम, ददृश, ददृशुस्. *1st Fut.* द्रुहासि. *2d Fut.* द्रुष्यामि. *Aor.* (437.c) अदृशे, अदृशेस्, अदृशेत्; अदृशाव, अदृशेत्, अदृशेत्; अदृशाम, अदृशेत्, अदृशेत्. Or अद्राक्षं (420, 390.f), अद्राक्षीस्, अद्राक्षीत्; अद्राक्ष, अद्राक्षं, अद्राक्षं; अद्राक्ष, अद्राक्ष, अद्राक्षुस्. *Prec.* दृश्यासं. *Cond.* अद्रुक्षं. *Pass., Pres.* दृश्ये; *Aor.* 3d sing. अदृशि. *Caus., Pres.* दृशयामि; *Aor.* अदीदृशं or अददृशे; see 703. *Des.* दिदृक्षे.

Freq. दरीदृश्ये, दरी-, दरि-, दर्दशिन or -दृशीनि. Part., Pres. पश्यत्; Past pass. दृष्ट; Past indecl. दृष्टा, -दृश्य; Fut. pass. द्रष्टव्य, दर्शनीय, दृश्य.

605. Root ईक्ष्. Inf. ईक्षितुं 'to see.' Åtm. Pres. ईक्षे. Impf. देखे (260. a). Pot. ईक्षेय. Impv. ईक्षे. Perf. ईक्षाचक्षे, &c. (385, and compare दृष्ट at 600). 1st Fut. ईक्षिताहे. 2d Fut. ईक्षिष्ये. Aor. देखिषि (260. b), देखिहास, देखिह; देखिष्यहि, देखिषायां, देखिषातां; देखिष्यहि, देखिष्यं, देखिषत. Prec. ईक्षिषीय, &c. Cond. देखिष्ये. Pass. ईक्षे; Aor. 3d sing. देखि. Caus., Pres. ईक्षयामि; Aor. देखिषं (494). Des. ईक्षिष्ये (500. b). Part., Pres. ईक्ष्माण; Past pass. ईक्षित; Past indecl. ईक्षित्वा, -ईक्ष्य; Fut. pass. ईक्षितव्य, ईक्षणीय, ईक्ष्य.

606. Root कृष्\*. Inf. कर्तुं or कर्तुं 'to draw,' 'to drag.' Par. and Åtm. Pres. कर्षामि. Åtm. कर्षे. Impf. चर्षे. Åtm. चर्षे. Pot. कर्षेयं. Åtm. कर्षेय. Impv. कर्षाणि. Åtm. कर्षे. Perf. चर्षे, चर्षिष्य, चर्षे; चर्षयिष, चर्षयपुत्, चर्षयतुत्; चर्षयिष, चर्षय, चर्षयुत्. Åtm. चर्षे, चर्षयिषे, चर्षये; चर्षयिषहे, चर्षयाये, चर्षयाते; चर्षयिषहे, चर्षयिष्ये, चर्षयिरे. 1st Fut. कर्षासि. Åtm. कर्षाहे or कर्षाहे. 2d Fut. कर्ष्यामि or कर्ष्यामि. Åtm. कर्ष्ये or कर्ष्ये. Aor. चर्षास्ये, चर्षास्ये, चर्षास्ये; चर्षास्ये, चर्षास्ये, चर्षास्ये; चर्षास्ये, चर्षास्ये, चर्षास्ये. Or चर्षास्ये, चर्षास्ये, &c. Or चर्षास्ये, चर्षास्ये, चर्षास्ये; चर्षास्ये, चर्षास्ये, चर्षास्ये; चर्षास्ये, चर्षास्ये, चर्षास्ये. Åtm. चर्षास्ये, चर्षास्ये, चर्षास्ये; चर्षास्ये, चर्षास्ये, चर्षास्ये; चर्षास्ये, चर्षास्ये, चर्षास्ये. Prec. कर्ष्यामि. Åtm. कर्षीय. Cond. चर्ष्यामि or चर्ष्यामि. Åtm. चर्ष्यामि or चर्ष्यामि. Pass., Pres. कर्षे; Aor. 3d sing. चर्षिषि. Caus., Pres. कर्षयामि; Aor. चर्षयिषे or चर्षयिषे. Des. चर्षयिष्यामि, -छे. Freq. चरीकृष्ये, चरीकर्षे or चरीकर्षि. Part., Pres. चर्षेत्; Past pass. कृष्ट; Past indecl. कृष्टा, -कृष्ट; Fut. pass. कर्ष्ये or कर्ष्ये, कर्षणीय; कृष्ट.

a. Root भाष्. Inf. भाषितुं 'to speak.' Åtm. Pres. भाषे. Impf. जभाषे. Pot. भाषेय. Impv. भाषे. Perf. जभाषे, जभाषिषे, जभाषे; जभाषिषहे, -भाषे, -भाते; जभाषिषहे, -विष्ये, -विरे. 1st Fut. भाषिताहे. 2d Fut. भाषिष्ये. Aor. जभाषिषि, -विहास, -विह; जभाषिष्यहि, -विषायां, -विषातां; जभाषिष्यहि, -विष्यं, -विषत. Prec. भाषिषीय. Cond. जभाषिष्ये. Pass., Pres. भाषे; Aor. 3d sing. जभाषि. Caus. भाषयामि; Aor. जभाषयं and जभाषयं. Des. विभाषिष्ये. Freq. जभाष्ये, जभाषि; 3d sing. जभाषि. Part., Pres. भाष-माण; Past pass. भाषित; Past indecl. भाषित्वा, -भाष्य; Fut. pass. भाषि-तव्य, भाषणीय, भाष्य.

b. Root रक्ष्. Inf. रक्षितुं 'to preserve,' 'to defend.' Par. Pres. रक्षामि.

\* This root is also conjugated in the 6th conj.: Pres. कृषामि, &c.; Pot. कृषेयं, &c.



*Impf.* अरक्षं. *Pot.* रक्षेयं. *Impv.* रक्षाणि (58), रक्ष, &c. *Perf.* ररक्ष, ररक्षिष्य, ररक्ष; ररक्षिष्य, ररक्षयुस्, ररक्षतुस्; ररक्षिन्, ररक्ष, ररक्षुस्. *1st Fut.* रक्षितास्मि. *2d Fut.* रक्षिष्यामि. *Aor.* अरक्षिषं, अरक्षीस्, अरक्षीत्; अरक्षिष्य, अरक्षिषं, अरक्षिषां; अरक्षिष्य, अरक्षिष्य, अरक्षिष्युस्. *Prec.* रक्ष्यासे. *Cond.* अरक्षिष्यं. *Pass., Pres.* रक्ष्ये. *Caus., Pres.* रक्षयामि, &c.; *Aor.* अररक्षं. *Des.* रिरक्षिष्यामि, &c. *Freq.* रारक्ष्ये, &c., रारक्षि. *Part., Pres.* ररक्षत; *Past pass.* ररक्षित; *Past indecl.* ररक्षित्वा, -ररक्ष्य; *Fut. pass.* ररक्षितव्य, ररक्षणीय, ररक्ष्य.

607. Root वस्. *Inf.* वस्तुं 'to dwell.' *Par.* *Pres.* वसामि. *Impf.* अवसं. *Pot.* वसेयं. *Impv.* वसानि, वस, &c. *Perf.* उवास (368), उवसिष्य or उवस्य, उवास; उवसिष्य, उवस्युस्, उवसतुस्; उवसिन्, उवस, उवसुस्. *1st Fut.* वस्तास्मि. *2d Fut.* वस्यामि (304. a). *Aor.* अवसात्सं (304. a, 426. a), अवसात्सीस्, अवसात्सीत्; अवसात्स्य, अवसात्सं, अवसात्सां; अवसात्स्य, अवसात्स्य, अवसात्स्युस्. *Prec.* उव्यासे. *Cond.* अवसात्सं (304. a). *Pass., Pres.* उष्ये (471); *Aor.* 3d sing. अवसाति. *Caus., Pres.* वासयामि, -ये; *Aor.* अववीवसं. *Des.* विवास्तामि (304. a). *Freq.* वावस्ये, वावसि or वावसीमि. *Part., Pres.* वसत; *Past pass.* उपित (with चि, उष्ट); *Past indecl.* उपित्वा, -उष्य (565); *Fut. pass.* वस्तव्य, वसनीय, वास्य.

608. Root अर्ह्. *Inf.* अर्हिणुं 'to deserve.' *Par.* *Pres.* अर्हामि. *Impf.* अर्हं. *Pot.* अर्हेयं. *Impv.* अर्हाणि (58). *Perf.* (367. b) जानर्हं, जानर्हिष्य, जानर्हं; जानर्हिष्य, जानर्ह्युस्, जानर्ह्युस्; जानर्हिन्, जानर्हं, जानर्हुस्. *1st Fut.* अर्हितास्मि. *2d Fut.* अर्हिष्यामि. *Aor.* अर्हिषं, अर्हीस्, अर्हीत्; अर्हिष्य, अर्हिषं, अर्हिषां; अर्हिष्य, अर्हिष्य, अर्हिष्युस्. *Prec.* अर्ह्यासे. *Cond.* अर्हिष्यं. *Pass.* अर्ह्ये; *Aor.* 3d sing. अर्हि. *Caus., Pres.* अर्हयामि, -ये; *Aor.* अर्जिहं (494). *Des.* अर्जिहिष्यामि, &c. (500. d). *Part., Pres.* अर्हत; *Past pass.* अर्हित; *Past indecl.* अर्हित्वा, -अर्ह्ये; *Fut. pass.* अर्हितव्य, अर्हिणीय, अर्ह्ये.

609. Root गुह् (270. b). *Inf.* गूहिणुं or गोदुं 'to hide.' *Par.* and *Atm.* *Pres.* गूहामि. *Atm.* गूहे. *Impf.* अगूहं. *Atm.* अगूहे. *Pot.* गूहेयं. *Atm.* गूहेय. *Impv.* गूहानि. *Atm.* गूहे. *Perf.* जुगूह (384. a), जुगूहिष्य or जुगूढ (305. a), जुगूह; जुगूहिष्य or जुगूह्य (371), जुगूहयुस्, जुगूह्युस्; जुगूहिन् or जुगूह्य, जुगूह, जुगूह्युस्. *Atm.* जुगूहे, जुगूहिष्ये, जुगूहे, &c. *1st Fut.* (415. m) गूहितास्मि or गोढास्मि (305. a). *Atm.* गूहिताहे or गोढाहे. *2d Fut.* गूहिष्यामि or बोक्ष्यामि. *Atm.* गूहिष्ये or बोक्ष्ये. *Aor.* अगूहिषं, अगूहीस्, अगूहीत्; अगूहिष्य, अगूहिषं, अगूहिषां; अगूहिष्य, अगूहिष्य, अगूहिष्युस्. Or अगूह्यं (306. a), अगूह्यस्, अगूह्यत; अगूह्याय, अगूह्याते, अगूह्यातां; अगूह्यान्, अगूह्यात, अगूह्यान्. *Atm.* अगूहिषि, अगूहिषात्, अगूहिष्य, &c. Or अगूहिष्य (439), अगूहिष्यात् or अगूहात्, अगूह्यात or अगूह्यत; अगूह्याय or अगूह्यायि, अगूह्यायां, अगूह्यातां; अगूह्यामि, अगूह्याय or अगूह्यत, अगूह्यान्. *Prec.* गूहासे.

*Ātm.* गूहिणीय or बुद्धीय (306. a). *Cond.* अगूहिष्य or अबोध्यं, अगूहिष्ये or अबोध्ये. *Pass., Pres.* गुह्ये; *Aor. 3d sing.* अगूहि. *Caus., Pres.* गूहयामि; *Aor.* अगूगृहं. *Des.* बुबुक्षामि, -क्षे. *Freq.* जोगुह्ये, जोगोषि (3d *sing.* जोगोषि) or जोगुहीनि. *Part., Pres.* गूहन्; *Past pass.* गूढ (305. a); *Past indecl.* गूहित्वा or गूढा or गूहित्वा, -गुह्य; *Fut. pass.* गूहितव्य or गोढव्य, गूहनीय, गुह्य or गोह्य.

610. Root दह्. *Inf.* दग्धुं 'to burn.' *Par.* *Pres.* दहामि. *Impf.* अदहं. *Poi.* दहेयं, &c. *Impv.* दहानि, दह, &c. *Perf.* ददाह, देहिष्य (375. a) or ददग्ध (305), ददाह; देहिष्य, देह्युस्, देह्युस्; देहिम, देह, देह्युस्. *1st Fut.* दग्धासि. *2d Fut.* बक्ष्यामि (306. a). *Aor.* अथाद्यं (422), अथाक्षीस्, अथाक्षीत्; अथाक्ष, अदाग्यं, अदाग्यां; अथाक्ष, अदाग्य, अथाक्षुस्. *Prec.* दक्ष्यासं. *Cond.* अथक्ष्यं. *Pass., Pres.* दक्षे; *Aor. 3d sing.* अदाहि. *Caus., Pres.* दाहयामि, -ये; *Aor.* अदीदहं. *Des.* दिष्यामि (502. a). *Freq.* दन्दक्षे, दन्दक्षि or दन्दहीनि; *3d sing.* दन्दक्षि or दन्दहीति. *Part., Pres.* दहन्; *Past pass.* दग्ध; *Past indecl.* दग्ध्वा, -दह्य; *Fut. pass.* दग्धव्य, दहनीय, दाह्य.

611. Root वह्. *Inf.* वोढुं 'to carry.' *Par. and Ātm.* *Pres.* वहामि. *Ātm.* वहे. *Impf.* अवहं. *Ātm.* अवहे. *Pot.* वहेयं. *Ātm.* वहेय. *Impv.* वहानि, वह, &c. *Ātm.* वहे. *Perf.* (375. c) उवाह (368), उवहिष्य or उयोढ, उवाह; ऊहिव्य, ऊह्युस्, ऊह्युस्; ऊहिम, ऊह, ऊह्युस्. *Ātm.* ऊहे, ऊहिष्ये, ऊहे; ऊहिवहे, ऊहापे, ऊहाति; ऊहिष्ये, ऊहिष्ये or ऊहिष्ये, ऊहिरे. *1st Fut.* वोढासि. *Ātm.* वोढाह. *2d Fut.* वक्ष्यामि. *Ātm.* वक्ष्ये. *Aor.* (425) अवाद्यं, अवाक्षीस्, अवाक्षीत्; अवाक्ष, अवोढं, अवोढी; अवाक्ष, अवोढ, अवाक्षुस्. *Ātm.* अवक्षि, अवोढास्, अवोढ; अवक्षहि, अवक्ष्यायां, अवक्ष्यातां; अवक्षहि, अवोढं, अवक्ष्यत. *Prec.* उवासां. *Ātm.* वक्षीय. *Cond.* अवक्ष्यं. *Ātm.* अवक्ष्ये. *Pass., Pres.* (471) उक्षे; *Impf.* औक्षे (260. a); *Aor. 3d sing.* अवाहि. *Caus., Pres.* वाहयामि, -ये; *Aor.* अवोवहं. *Des.* विवक्षामि, -क्षे. *Freq.* वावक्षे, वावक्षि; *3d sing.* वावोढि (compare 425). *Part., Pres.* वहन्; *Ātm.* वहमान; *Pass.* उह्यमान; *Past pass.* ऊढ; - *Past indecl.* ऊढा, -उह्य (565); *Fut. pass.* वोढव्य, वहनीय, वाह्य.

a. सद्, *Inf.* सोढुं 'to bear,' is *Ātm.* only, and follows vah in making सोढाहे &c. in *1st Fut.*: but in this tense optionally, and in the other non-conjugational tenses necessarily inserts i; thus, *1st Fut.* सहिताहे; *2d Fut.* सहिष्ये; *Aor.* असहिषि; *Prec.* सहिषीय; *Cond.* असहिष्ये. The *Perf.* is सेहे (375. a), सेहिष्ये, सेहे; सेहिवहे, &c. The other tenses are like the *Ātm.* of vah; thus, *Pres.* सहे, &c.

EXAMPLES OF PRIMITIVE VERBS OF THE FOURTH CONJUGATIONAL CLASS, EXPLAINED AT 272.

612. Root मुह् *muh*. Infin. मोहितुम् *mohitum*, 'to be troubled.'

PARASMAI-PADA. *Present tense*, 'I am troubled.'

मुह्यामि <i>muhyāmi</i>	मुह्यावस् <i>muhyāvas</i>	मुह्यामस् <i>muhyāmas</i>
मुह्यसि <i>muhyasi</i>	मुह्यथस् <i>muhyathas</i>	मुह्यथ <i>muhyatha</i>
मुह्यति <i>muhyati</i>	मुह्यतस् <i>muhyatas</i>	मुह्यन्ति <i>muhvanti</i>

*Imperfect or first preterite*, 'I was troubled.'

अमुह्याम् <i>amuhyam</i>	अमुह्याव <i>amuhyāva</i>	अमुह्याम <i>amuhyāma</i>
अमुह्यस् <i>amuhyas</i>	अमुह्यतम् <i>amuhyatam</i>	अमुह्यत <i>amuhyata</i>
अमुह्यत् <i>amuhyat</i>	अमुह्यताम् <i>amuhyatām</i>	अमुह्यन् <i>amuhyan</i>

*Potential*, 'I may be troubled.'

मुह्येयम् <i>muhyeyam</i>	मुह्येव <i>muhyeva</i>	मुह्येन <i>muhyema</i>
मुह्येस् <i>muhyes</i>	मुह्येतम् <i>muhyetaṁ</i>	मुह्येत <i>muhyeta</i>
मुह्येत् <i>muhyet</i>	मुह्येतान् <i>muhyetān</i>	मुह्येयुस् <i>muhyeyus</i>

*Imperative*, 'Let me be troubled.'

मुह्यानि <i>muhyāni</i>	मुह्याव <i>muhyāva</i>	मुह्याम <i>muhyāma</i>
मुह्य <i>muhya</i>	मुह्यतम् <i>muhyatam</i>	मुह्यत <i>muhyata</i>
मुह्यतु <i>muhyatu</i>	मुह्यताम् <i>muhyatām</i>	मुह्यन्तु <i>muhyantu</i>

*Perfect or second preterite*, 'I became troubled.'

मुमोह <i>mumoha</i>	मुमुहिष <i>mumuhiva</i>	मुमुहिम <i>mumuhima</i>
मुमोहिष <i>mumohitha</i> *	मुमुह्युम् <i>mumuhathus</i>	मुमुह <i>mumuha</i>
मुमोह <i>mumoha</i>	मुमुहतुस् <i>mumuhatus</i>	मुमुहुस् <i>mumuhus</i>

*First future* †, 'I will be troubled.'

मोहितास्मि <i>mohitāsmi</i>	मोहितास्वस् <i>mohitāsvas</i>	मोहितास्मस् <i>mohitāsmas</i>
मोहितासि <i>mohitāsi</i>	मोहितास्पस् <i>mohitāsthas</i>	मोहितास्प <i>mohitāstha</i>
मोहिता <i>mohitā</i>	मोहितारो <i>mohitārau</i>	मोहितारस् <i>mohitāras</i>

*Second future* †, 'I shall be troubled.'

मोहिष्यामि <i>mohishyāmi</i>	मोहिष्यावस् <i>mohishyāvas</i>	मोहिष्यामस् <i>mohishyāmas</i>
मोहिष्यसि <i>mohishyasi</i>	मोहिष्यथस् <i>mohishyathas</i>	मोहिष्यथ <i>mohishyatha</i>
मोहिष्यति <i>mohishyati</i>	मोहिष्यतस् <i>mohishyatas</i>	मोहिष्यन्ति <i>mohishyanti</i>

\* Or मुमोढ (305. a) or मुमोग्ध (305).

† The 1st and 2d futures may optionally reject the inserted i; see under 412.

*Aorist or third preterite* (435), 'I became troubled.'

अमुहम् <i>amuham</i>	अमुहाय <i>amuhāya</i>	अमुहाम् <i>amuhāma</i>
अमुहस् <i>amuhas</i>	अमुहतम् <i>amuhatam</i>	अमुहत <i>amuhata</i>
अमुहतम् <i>amuhat</i>	अमुहताम् <i>amuhatām</i>	अमुहन <i>amuhan</i>

*Precative or benedictive*, 'May I be troubled.'

मुह्यासम् <i>muhyāsam</i>	मुह्यास्व <i>muhyāsva</i>	मुह्याम <i>muhyāma</i>
मुह्यास् <i>muhyās</i>	मुह्यास्तम् <i>muhyāstam</i>	मुह्यास्त <i>muhyāsta</i>
मुह्यात् <i>muhyāt</i>	मुह्यास्ताम् <i>muhyāstām</i>	मुह्यासुस् <i>muhyāsus</i>

*Conditional*, 'I should be troubled.'

अमोहिष्यम् <i>amohishyam</i>	अमोहिष्याय <i>amohishyāya</i>	अमोहिष्याम <i>amohishyāma</i>
अमोहिष्यस् <i>amohishyas</i>	अमोहिष्यतम् <i>amohishyatam</i>	अमोहिष्यत <i>amohishyata</i>
अमोहिष्यत् <i>amohishyat</i>	अमोहिष्यताम् <i>amohishyatām</i>	अमोहिष्यन् <i>amohishyan</i>

*Pass., Pres.* मुह्ये; *Aor. 3d sing.* अमोहि. *Caus., Pres.* मोहयामि; *Aor.* अमूहुः. *Des.* मुमोहिष्यामि or मुमुहिष्यामि or मुमुह्यामि. *Freq.* मोमुह्ये, मोमोहि; *3d sing.* मोमोहि or मोमोहि (305). *Part., Pres.* मुह्यत; *Past pass.* मूढ (305) or मुग्ध; *Past indecl.* मोहित्वा or मुहित्वा or मुग्ध्वा or मूढा, -मुग्ध; *Fut. pass.* मोहितव्य or मोग्धव्य, मोहनीय, मोह्य.

#### EXAMPLES OF OTHER VERBS OF THE FOURTH CONJUGATIONAL CLASS IN THE ORDER OF THEIR FINAL LETTERS.

613. Root *हो* (276. a). *Inf.* सानुं 'to destroy' (with prepositions *vi* and *ava*, 'to determine,' 'to strive'). *Par. Pres.* स्यामि. *Impf.* अस्यं. *Pot.* स्येयं. *Impv.* स्यानि. *Perf.* (373. d) ससौ, ससिथ or ससाथ, ससौ; ससिथ, ससथुस्, ससतुस्; ससिम, सस, ससुस्. *1st Fut.* सातास्मि. *2d Fut.* साम्यामि. *Aor.* (438. c) असां, असास्, असात्; असाथ, असातं, असातां; असाम, असात, असुत्. Or असासिधं (433), असासीम्, असासीत्; असामिष्य, असामिष्टं, असासिष्टां; असासिष्य, असासिष्ट, असासिपुस्. *Prec.* सेयासं. *Cond.* असास्यं. *Pass., Pres.* सीये; *Aor. 3d sing.* असायि. *Caus.* साययामि; *Aor.* असीययं. *Des.* सिषासामि. *Freq.* सेषीये, सासेमि, सासामि. *Part., Pres.* स्यत्; *Past pass.* सित्त; *Past indecl.* सित्वा, -साय; *Fut. pass.* सातव्य, सानीय, सेय.

614. Root *बुध्*. *Inf.* बोहुं 'to know'\*. *Átm. Pres.* बुध्ये. *Impf.* अबुध्ये. *Pot.* बुध्येय. *Impv.* बुध्ये. *Perf.* बुबुधे; see the tables at 583. *1st Fut.* बोद्धाहे. *2d Fut.* भोक्ष्ये (299. a). *Aor.* (420, 299. a) अभुक्षि, अभुक्षास्, अभुक्ष or अबोधि (424. a); अभुक्षहि, अभुक्षायां, अभुक्षातां; अभुक्षहि.

\* This verb is also of the 1st conjugation. See the tables at 583.

अभुङ्, अभुङ्गत्. *Prec.* भुङ्गीय. *Cond.* अभोङ्से. For the other forms, see बुध् at 583.

615. Root व्य् (277). *Inf.* व्यङ् 'to pierce.' *Par.* *Pres.* विध्यानि. *Impf.* असिध्यं. *Pot.* सिध्येयं. *Impv.* विध्यानि. *Perf.* (383) विष्याथ, विष्य-धिय or विष्यद्, विष्याथ; सिविधिय, सिविधयुस्, सिविधनुस्; सिविधिन, सिविध, सि-विधुस्. 1st *Fut.* व्यङ्गासि (298). 2d *Fut.* व्यङ्स्यामि (299). *Aor.* (420) अव्यात्सं, अव्यात्सीस्, अव्यात्सीत्; अव्यात्स, अव्यात्सं (419), अव्यात्तां; अव्यात्स, अव्यात्सुस्. *Prec.* विध्यासं. *Cond.* अव्यात्सं. *Pass., Pres.* सिध्ये; *Aor.* 3d *sing.* अव्याधि. *Caus.* व्याधयानि; *Aor.* असिध्यं. *Des.* विष्यात्सामि. *Freq.* वेविध्ये, वाव्यधि. *Part., Pres.* विध्यत्; *Past pass.* विद्; *Past indecl.* विद्वा, -विध्य; *Fut. pass.* व्यङ्ग्य, व्यधीय, वेध्य or व्याध्य.

616. Root सिध् (273). *Inf.* सेङ् 'to succeed.' *Par.* *Pres.* सि-ध्यानि. *Impf.* असिध्यं. *Pot.* सिध्येयं. *Impv.* सिध्यानि. *Perf.* सिधेथ, सिधेथिय or सिधेद्, सिधेथ; सिविधिय, सिविधयुस्, सिविधनुस्; सिविधिन, सिविध, सिविधुस्. 1st *Fut.* सेङ्गासि (298)\*. 2d *Fut.* सेङ्स्यामि (299)\*. *Aor.* असिधं\*, असिधस्, असिधत्; असिधाव, असिधातं, असिधातां; असिधाम, असिधत, असिधन्. *Prec.* सिध्यासं. *Cond.* असेह्यं. *Pass.* सिध्ये; *Aor.* 3d *sing.* असेधि. *Caus., Pres.* सेधयानि or साधयानि; *Aor.* असीधिषं. *Des.* सिधि-त्सामि. *Freq.* सेविध्ये, सेवेधि. *Part., Pres.* सिध्यत्; *Past pass.* सिद्; *Past indecl.* सिद्वा or सेधित्वा or सिधित्वा, -सिध्य; *Fut. pass.* सेङ्ग्य, सेधीय, सेध्य.

617. Root मन् †. *Inf.* मन्तु 'to think,' 'to imagine.' *Atm.* *Pres.* मन्ये. *Impf.* अमन्ये. *Pot.* मन्येय. *Impv.* मन्ये. *Perf.* मेने (375. a), मेनिषे, मेने; मेनिषहे, मेनाये, मेनाते; मेनिमहे, मेनिध्ये, मेनिदे. 1st *Fut.* मन्नाहे. 2d *Fut.* मन्त्ये. *Aor.* (424. b) अमंसि †, अमन्स्यात्, अमन्स; अमन्सहि, अमन्साथां, अमन्सातां; अमन्सहि, अमन्सं, अमन्सत्. *Prec.* मन्तीय. *Cond.* अमन्स्ये. *Pass., Pres.* मन्ये; *Aor.* 3d *sing.* अमानि. *Caus., Pres.* मानयानि; *Aor.* अनीमन्. *Des.* मिमंसे or मीमांसे or मिमनिषे. *Freq.* मन्मन्ये, मन्मन्मि. *Part., Pres.* मन्यमान; *Past pass.* मत्; *Past indecl.* मत्वा or मनित्वा, -मत्; *Fut. pass.* मन्ग्य, मननीय, मान्य.

a. मन्, *Inf.* जनिंतु 'to be born,' makes *Pres.* जाये; *Impf.* अजाये, &c.; *Pot.* जायेय; *Impv.* जाये. But these may be regarded as coming from Passive of जन्, 3d conj. See 667.

618. Root तृप्. *Inf.* तर्तुं or तृप्तुं or तर्षितुं 'to be satisfied.' *Par.* *Pres.*

\* When सिध् is of the 1st c., it optionally inserts इ; सेङ्गासि or सेधिङ्गासि, सेङ्स्यामि or सेधिङ्स्यामि, असेधिषं or असेह्यं.

† The root मन् is rarely conjugated in the 8th c. *Atmane* (see 684), when the aorist is अमनिषि, अमनिडात् or अमनात्, अमनिड or अमत्, &c. See 424. b.

तृष्यामि. *Impf.* अतृष्यं. *Pot.* तृष्येयं. *Impv.* तृष्याधि. *Perf.* ततर्षे, ततर्षिच or ततर्ष्ये or ततर्ष्य, ततर्षे; ततृषिच or ततृष्य, ततृष्यतुस्, ततृष्यतुस्; ततृषिम or ततृष्य, ततृष्य; ततृषुस्. *1st Fut.* (390. f) तर्ष्यास्मि or तृष्यास्मि or तर्षितास्मि, &c. *2d Fut.* तर्ष्यामि or तृष्यामि or तर्षिष्यामि, &c. *Aor.* (420) अतर्ष्ये, अतर्ष्यीस्, अतर्ष्यीत्; अतर्ष्ये, अतर्ष्ये, अतर्ष्ये; अतर्ष्ये, अतर्ष्ये, अतर्ष्ये. Or अतर्ष्ये, अतर्ष्ये, अतर्ष्ये. Or अतर्ष्ये, अतर्ष्ये, अतर्ष्ये. Or अतर्ष्ये, अतर्ष्ये, अतर्ष्ये. Or अतर्ष्ये, अतर्ष्ये, अतर्ष्ये. *Prec.* तृष्यासं. *Cond.* अतर्ष्ये or अतर्ष्ये or अतर्ष्ये. *Pass., Pres.* तृष्ये; *Aor.* 3d *sing.* अतर्षि. *Caus., Pres.* तर्षयामि; *Aor.* अतीतर्षे or अतर्ष्ये. *Des.* तितृष्यामि or तितृष्यामि or तितर्षिष्यामि. *Freq.* तरीतृष्ये, तरीतर्ष्ये or तरीतर्ष्ये. *Part., Pres.* तृष्यत्; *Past pass.* तृष्य; *Past indecl.* तृष्या, -तृष्य; *Fut. pass.* तर्ष्य, तर्ष्यीय, तृष्य.

619. Root शम् (275). *Inf.* शमितुं 'to be appeased.' *Par. Pres.* शाम्यामि. *Impf.* अशाम्यं. *Pot.* शाम्येयं. *Impv.* शाम्याधि. *Perf.* शशाम (368), शेमिच (375. a), शशाम; शेमिच, शेम्युस्, शेम्युस्; शेमिम, शेम, शेमुस्. *1st Fut.* शमित्तास्मि. *2d Fut.* शमिष्यामि. *Aor.* अशमं, अशमस्, अशमत्; अशमाच, अशमतं, अशमतां; अशमाम, अशमत, अशमन्. Or अशमिष्यं, अशमीत्, अशमिष्य, &c. *Prec.* शाम्यासं. *Cond.* अशमिष्यं. *Pass., Pres.* शाम्ये. *Aor.* 3d *sing.* अशमि. *Caus., Pres.* शमयामि; *Aor.* अशीशमं, &c. *Des.* शिशमिष्यामि. *Freq.* शंशम्ये, शंशम्यि; 3d *sing.* शंशमि. *Part., Pres.* शाम्यत्; *Past pass.* शाम; *Past indecl.* शान्त्वा or शमित्वा, -शम्य; *Fut. pass.* शमितव्य, शमनीय, शम्य.

620. Root नश्. *Inf.* नशितुं or नष्टुं 'to perish.' *Par. Pres.* नश्यामि. *Impf.* अनश्यं. *Pot.* नश्येयं. *Impv.* नश्याधि. *Perf.* (375. a) ननाश or ननश, नेशिच or ननष्ट (375. a), ननाश; नेशिच or नेच, नेश्युस्, नेश्युस्; नेशिम or नेश्म, नेश्, नेश्युस्. *1st Fut.* नशित्तास्मि or नष्टास्मि (390. k). *2d Fut.* नशिष्यामि or नष्ट्यामि. *Aor.* (437) अनशं, अनशस्, अनशत्; अनशाच, अनशतं, अनशतां; अनशाम, अनशत, अनशन्. Or अनेशं, &c. (437, 441). *Prec.* नश्यासं. *Cond.* अनशिष्यं &c. or अनष्टं. *Pass., Pres.* नश्ये; *Aor.* 3d *sing.* अनाशि. *Caus., Pres.* नाशयामि; *Aor.* अनीनशं. *Des.* निनशिष्यामि, निनष्ट्यामि. *Freq.* नानश्ये, नानश्यि; 3d *sing.* नानष्टि or नानष्टि. *Part., Pres.* नश्यत्; *Past pass.* नष्ट; *Past indecl.* नष्टा or नष्टा, -नश्य; *Fut. pass.* नशितव्य, नशनीय, नाश्य.

621. Root पुष्\*. *Inf.* पोष्टुं 'to be nourished,' 'to grow fat.' *Par. Pres.* पुष्यामि. *Impf.* अपुष्यं. *Pot.* पुष्येयं. *Impv.* पुष्याधि. *Perf.* पुपोच, पुपोचिच, पुपोच; पुपुषिच, पुपुष्युस्, पुपुष्युस्; पुपुषिम, पुपुष, पुपुषुस्. *1st Fut.* पोष्टास्मि. *2d Fut.* पोष्ट्यामि. *Aor.* (436) अपुषं, अपुषस्, अपुषत्; अपुषाच,

\* This root is also conjugated in the 9th conj. See 698.

अपुनत्, अपुनतां; अपुनान्, अपुनत, अपुनन्. *Prec.* पुन्यासं. *Cond.* अपोष्यं. *Pass., Pres.* पुष्ये; *Aor. 3d sing.* अपोषि. *Caus., Pres.* पोषयामि; *Aor.* अपूपुष्यं. *Des.* पुपोषियामि or पुपुषियामि or पुपुष्यामि. *Freq.* पोपुष्ये, पोपोषि. *Part., Pres.* पुष्यत; *Past pass.* पुष्ट; *Past indecl.* पुष्टा, -पुष्ट; *Fut. pass.* पोष्टव्य, पोषणीय, पोष्य.

622. Root जस्. *Inf.* जसितुं 'to throw.' *Par. Pres.* जस्यामि, &c. *Impf.* जास्यं. *Pot.* जस्येयं. *Impv.* जस्यानि. *Perf.* जास, जासिष, जास; जासिष, जासपुस्, जासतुस्; जासिम, जास, जासुस्. *1st Fut.* जसितामि. *2d Fut.* जसिष्यामि. *Aor. (441)* जास्यं, जास्यस्, जास्यत; जास्याव, जास्यतं, जास्यतां; जास्याम, जास्यत, जास्यन्. *Prec.* जस्यासं. *Cond.* जासिष्यं. *Pass., Pres.* जस्ये; *Aor. 3d sing.* जासि. *Caus., Pres.* जासयामि; *Aor.* जासिसं. *Des.* जसिषियामि. *Part., Pres.* जस्यत; *Past pass.* जस्त; *Past indecl.* जसित्वा or जसत्वा, -जस्य; *Fut. pass.* जसितव्य, जसनीय, जास्य.

623. Root दृह्. *Inf.* द्रोघुं or द्रोहितुं 'to injure,' 'to bear malice.' *Par. Pres.* दृक्षामि. *Impf.* अद्रुक्षं. *Pot.* दृक्षेयं. *Impv.* दृक्षाणि. *Perf.* दृद्रोह, दृद्रोहिष or दृद्रोघ or दृद्रोढ, दृद्रोह; दृद्रुहिष, दृद्रुहपुस्, दृद्रुहतुस्; दृद्रुहिम, दृद्रुह, दृद्रुहस्. *1st Fut. (415. m)* द्रोधासि or द्रोढासि or द्रोहितासि, &c. *2d Fut.* द्रोक्ष्यामि (306. a) or द्रोहिष्यामि. *Aor.* अद्रुक्षं, अद्रुहस्, अद्रुहत; अद्रुहाव, अद्रुहतं, अद्रुहतां; अद्रुहाम, अद्रुहत, अद्रुहन्. *Prec.* दृक्षासं, &c. *Cond.* अद्रोक्षं (306. a) or अद्रोहिष्यं. *Pass., Pres.* दृक्षे; *Aor. 3d sing.* अद्रोहि. *Caus., Pres.* द्रोहयामि; *Aor.* अद्रुह्रं. *Des.* दृद्रोहियामि or दृद्रुहियामि or दृमुक्ष्यामि (306. a). *Freq.* दोद्रुष्ये, दोद्रोषि (3d sing. दोद्रोघि or दोद्रोढि 514. d). *Part., Pres.* दृक्षत; *Past pass.* दृग्ध or दृढ; *Past indecl.* दृग्धा or दृहित्वा or द्रोहित्वा, -दृक्ष; *Fut. pass.* द्रोघव्य, द्रोहणीय, द्रोक्ष.

624. Root नह्. *Inf.* नजुं 'to tie,' 'to bind,' 'to fasten.' *Par. and Atm. Pres.* नस्यामि. *Atm. नसे.* *Impf.* जनसं. *Atm. जनसे.* *Pot.* नसेयं. *Atm. नसेय.* *Impv.* नस्यानि. *Atm. नसे.* *Perf.* ननाह or ननह, नेहिष or ननञ्, ननाह; नेहिष, नेहपुस्, नेहतुस्; नेहिम, नेह, नेहस्. *Atm. नेहे,* नेहिमे, नेहे; नेहिषहे, नेहाये, नेहाते; नेहिमहे, नेहिष्ये, -वे, नेहिरे. *1st Fut.* नञ्जासि. *Atm. नञ्जाहे.* *2d Fut. (306. b)* नस्यामि. *Atm. नस्ये.* *Aor. (426)* जनात्सं, जनात्सीस्, जनात्सीत्; जनात्स, जनाजं, जनाजां; जनात्स, जनाञ्, जनात्सुस्. *Atm. जनत्सि,* जनञ्जास्, जनञ्ज; जनत्सहि, जनत्सायं, जनत्सातां; जनत्सहि, जनञ्जं, जनत्सत. *Prec.* नस्यासं. *Atm. नत्सीय.* *Cond.* जनस्यं. *Atm. जनस्ये.* *Pass., Pres.* नसे; *Aor. 3d sing.* जनाहि. *Caus. नाहयामि;* *Aor.* जनीनहं. *Des.* निनत्सामि, -त्से. *Freq.* नानसे, नानसि (3d sing. नानञ्जि). *Part., Pres.* नस्यत; *Past pass.* नञ्ज; *Past indecl.* नञ्जा, -नस्य; *Fut. pass.* नञ्जव्य, नहनीय, नास्य.

EXAMPLES OF PRIMITIVE VERBS OF THE SIXTH CONJUGATIONAL CLASS, EXPLAINED AT 278.

625. Root सृज् *srij*. Infin. स्रष्टुम् *srashṭum*, 'to create,' 'to let go.'

PARASMAI-PADA only.

*Present tense*, 'I create.'

सृजामि <i>srijāmi</i>	सृजावस् <i>srijāvas</i>	सृजामस् <i>srijāmas</i>
सृजसि <i>srijasi</i>	सृजथस् <i>srijathas</i>	सृजथ <i>srijatha</i>
सृजति <i>srijati</i>	सृजतस् <i>srijatas</i>	सृजन्ति <i>srijanti</i>

*Imperfect or first preterite*, 'I was creating,' or 'I created.'

असृजम् <i>asrijam</i>	असृजाव <i>asrijāva</i>	असृजाम <i>asrijāma</i>
असृजस् <i>asrijas</i>	असृजतम् <i>asrijatam</i>	असृजत <i>asrijata</i>
असृजत् <i>asrijat</i>	असृजताम् <i>asrijatām</i>	असृजन् <i>asrijan</i>

*Potential*, 'I may create.'

सृजेयम् <i>srijeyam</i>	सृजेव <i>srijeva</i>	सृजेम <i>srijema</i>
सृजेस् <i>srijes</i>	सृजेतम् <i>srijetam</i>	सृजेत <i>srijeta</i>
सृजेत् <i>srijet</i>	सृजेताम् <i>srijetām</i>	सृजेयुस् <i>srijeyus</i>

*Imperative*, 'Let me create.'

सृजामि <i>srijāmi</i>	सृजाव <i>srijāva</i>	सृजाम <i>srijāma</i>
सृज <i>srija</i>	सृजतम् <i>srijatam</i>	सृजत <i>srijata</i>
सृजतु <i>srijatu</i>	सृजताम् <i>srijatām</i>	सृजन्तु <i>srijantu</i>

*Perfect or second preterite*, 'I created,' or 'I have created.'

ससृज <i>sasarja</i>	ससृजिव <i>sasrijiva</i>	ससृजिम <i>sasrijima</i>
ससृजिथ <i>sasarjitha</i> or ससृष्ट *	ससृजथुस् <i>sasrijathus</i>	ससृज <i>sasrija</i>
ससृजे <i>sasarja</i>	ससृजतुस् <i>sasrijatus</i>	ससृजुस् <i>sasrijus</i>

*First future*, 'I will create.'

स्रश्यामि <i>srashṭāmi</i> (388. c)	स्रश्यावस् <i>srashṭāvas</i>	स्रश्यामस् <i>srashṭāmas</i>
स्रश्यासि <i>srashṭāsi</i>	स्रश्याथस् <i>srashṭāthas</i>	स्रश्याथ <i>srashṭātha</i>
स्रश्या <i>srashṭā</i>	स्रश्याते <i>srashṭārau</i>	स्रश्यात् <i>srashṭāras</i>

*Second future*, 'I shall create.'

स्रक्ष्यामि <i>sraکشyāmi</i>	स्रक्ष्यावस् <i>sraکشyāvas</i>	स्रक्ष्यामस् <i>sraکشyāmas</i>
स्रक्ष्यासि <i>sraکشyāsi</i>	स्रक्ष्याथस् <i>sraکشyāthas</i>	स्रक्ष्याथ <i>sraکشyātha</i>
स्रक्ष्याति <i>sraکشyāti</i>	स्रक्ष्यातस् <i>sraکشyātas</i>	स्रक्ष्यान्ति <i>sraکشyānti</i>

\* As to *sasrashṭha*, see 370. f.



*Aorist or third preterite, 'I created.'*

अस्राक्षम् <i>asráksham</i>	अस्राक्ष <i>asrákshva</i>	अस्राक्षम् <i>asrákshma</i>
अस्राक्षीस् <i>asrákshís</i>	अस्राक्षम् <i>asrákshām</i>	अस्राक्ष <i>asrákshā</i>
अस्राक्षीत् <i>asrákshít</i>	अस्राक्षम् <i>asrákshám</i>	अस्राक्षुस् <i>asrákshus</i>

*Precative or benedictive, 'May I create.'*

सृज्यासम् <i>sríjydsam</i>	सृज्यास् <i>sríjydsva</i>	सृज्यासम् <i>sríjydsma</i>
सृज्यास् <i>sríjyds</i>	सृज्यासम् <i>sríjydstam</i>	सृज्यास् <i>sríjydsta</i>
सृज्यात् <i>sríjydt</i>	सृज्यास्तम् <i>sríjydstám</i>	सृज्यासुस् <i>sríjydsus</i>

*Conditional, 'I should create.'*

अस्राक्ष्यम् <i>asrákshyam</i>	अस्राक्ष्याव <i>asrákshyáva</i>	अस्राक्ष्याम् <i>asrákshyáma</i>
अस्राक्ष्यस् <i>asrákshyas</i>	अस्राक्ष्याम् <i>asrákshyatam</i>	अस्राक्ष्यात् <i>asrákshyata</i>
अस्राक्ष्यात् <i>asrákshyat</i>	अस्राक्ष्याताम् <i>asrákshyatám</i>	अस्राक्ष्यान् <i>asrákshyan</i>

Pass., Pres. सृज्ये; Aor. 3d sing. असर्जि. Caus., Pres. सर्जयामि; Aor. अससर्जे or अससीसृजं. Des. सिसृक्षामि, -क्षे. Freq. सरीसृज्ये. Part., Pres. सृजत; Past pass. सृह; Past indecl. मृहा, -मृज्य; Fut. pass. स्रह्य, सर्जनीय, सृज्य.

EXAMPLES OF OTHER VERBS OF THE SIXTH CONJUGATIONAL CLASS IN THE ORDER OF THEIR FINAL LETTERS.

626. Root मृ (280). Inf. मर्तुं 'to die.' Átm. in conj. tenses Aor. and Prec. Par. in others. Pres. क्षिये. Impf. अक्षिये. Pot. क्षियेय. Impv. क्षिये. Perf. ममार, ममर्षे, ममार; मक्षिष, मक्षिषुस्, मक्षतुस्; मक्षिम, मक्ष, मक्षुस्. Átm. मक्षे, मक्षिये, मक्षे; मक्षिवहे, मक्षाये, मक्षाते; मक्षिमहे, मक्षिष्ये, -दे, मक्षिरे. 1st Fut. मर्तासि. 2d Fut. मरिष्यामि. Aor. अमृषि, अमृषास्, अमृत; अमृष्वहि, अमृषायां, अमृषातां; अमृषहि, अमृदं, अमृषत. Prec. मृषीय. Cond. अमरिष्यं. Pass., Pres. क्षिये; Aor. 3d sing. अमारि. Caus., Pres. मारयामि; Aor. अमीनर्. Des. मुमृषामि (502). Freq. मेक्षीये, मरि- or मरी- or मर्मेर्नि. Part., Pres. क्षियमाक्ष; Past pass. मृत; Past indecl. मृत्वा, -मृत्य; Fut. pass. मर्तव्य, मरक्षीय, मार्ये.

627. Root कृ (280). Inf. करितुं or करीतुं 'to scatter.' Par. Pres. किरामि. Impf. अकिरं. Pot. किरेयं. Impv. किराषि. Perf. (374. k) चकार, चकरिष, चकार; चकरिष, चकरषुस्, चकरतुस्; चकरिम, चकर, चकरुस्. 1st Fut. (393) कर्हिष्यासि or करीतासि. 2d Fut. (393) करिष्यामि or करीष्यामि, &c. Aor. अकारिष, अकारीम्, अकारीत्; अकारिष्य, अकारिषं, अकारिषां; अकारिष्य, अकारिह, अकारिषुस्. Prec. कीर्येत्. Cond. अकरिष्यं or अकरीष्यं. Pass., Pres. कीर्ये; Aor. 3d sing. अकारि. Caus., Pres. कारयामि; Aor. अकीर्क. Des. चिकरिषामि\*. Freq. चेकीर्ये, चाकर्मि. Part., Pres. किरत; Past pass.

\* With regard to 393, 501, कृ and मृ are not allowed the option of *taka*.

कीर्त्ति (531. a); *Past indecl.* कीर्त्तौ, -कीर्त्ते; *Fut. pass.* करिष्य or करीष्य, करणीय, कर्ये.

628. Root मुच् (281). *Inf.* मोक्तुं 'to loose,' 'to let go.' *Par. and* *Atm. Pres.* मुचामि. *Atm. मुचे.* *Impf.* अमुचं. *Atm. अमुचे.* *Pot.* मुचेयं. *Atm. मुचेय.* *Impv.* मुचानि. *Atm. मुचै.* *Perf.* मुमोच, मुमोचिष, मुमोच; मुमुचिष, मुमुचयुस्, मुमुचतुस्; मुमुचिम, मुमुच, मुमुचुस्. *Atm. मुमुचे,* मुमुचिषे, मुमुचे; मुमुचिषहे, मुमुचाये, मुमुचाते; मुमुचिमहे, मुमुचिष्ये, मुमुचिरे. *1st Fut.* मोक्तामि. *Atm. मोक्ताहे.* *2d Fut.* मोक्षामि. *Atm. मोक्षे.* *Aor.* (436) अमुचं, अमुचस्, अमुचत्; अमुचाय, अमुचातं, अमुचातं; अमुचाम, अमुचत, अमुचन्. *Atm. अमुचि,* अमुक्यास्, अमुक्त; अमुक्साहि, अमुक्षायां, अमुक्षातां; अमुक्साहि, अमुक्थं, अमुक्थ. *Prec.* मुचासं. *Atm. मुक्षीय* (452). *Cond.* अमोक्ष्यं. *Atm. अमोक्ष्ये.* *Pass., Pres.* मुच्ये; *Aor. 3d sing.* अमोचि. *Caus., Pres.* मोचयामि; *Aor.* अमुचयं. *Des.* मुमुचामि, -चे. *Freq.* मोमुच्ये, मोमोचि (3d sing. मोमोचि). *Part., Pres.* मुचत्; *Past pass.* मुक्त; *Past indecl.* मुक्ता, -मुच्य; *Fut. pass.* मोक्ष्य, मोचनीय, मोच्य.

629. Root व्यच् (282). *Inf.* व्यचिक्तुं 'to deceive.' *Par. Pres.* विचामि. *Impf.* अविचं. *Pot.* विचेयं. *Impv.* विचानि. *Perf.* (383) विव्याच, विव्याचिष, विव्याच; विविचिष, विविचयुस्, विविचतुस्; विविचिम, विविच, विविचुस्. *1st Fut.* व्यचितामि. *2d Fut.* व्यचिष्यामि. *Aor.* (428) अव्यचिषं, अव्यचीत्, &c., or अव्याचिषं, &c. *Prec.* विव्यासं. *Cond.* अव्यचिष्यं. *Pass., Pres.* विच्ये; *Aor. 3d sing.* अव्याचि. *Caus., Pres.* व्याचयामि; *Aor.* अविचयं. *Des.* विव्याचिषामि. *Freq.* वेविच्ये, वाव्यचिष or वाव्यचीमि. *Part., Pres.* विचत्; *Past pass.* विचिष; *Past indecl.* विचिता, -विच्य; *Fut. pass.* व्यचित्य, विचनीय, व्याच्य.

630. Root वृच् (282). *Inf.* वृचिक्तुं 'to cut.' *Par. Pres.* वृचामि. *Impf.* अवृचं. *Pot.* वृचेयं. *Impv.* वृचानि. *Perf.* ववृच, ववृचिष or ववृच, ववृच; ववृचिष or ववृच (371), ववृचयुस्, ववृचतुस्; ववृचिम or ववृचम, ववृच, ववृचुस्. *1st Fut.* (415) वृचितामि or वृचामि. *2d Fut.* वृचिष्यामि or वृचामि. *Aor.* अवृचिषं, अवृचीत्, अवृचीत्; अवृचिष्य, &c., see 427. Or अव्राचं (423), अव्राचीत्, अव्राचीत्; अव्राच, अव्राचं (297), अव्राचं; अव्राच, अव्राच, अव्राचुस्. *Prec.* वृचासं. *Cond.* अवृचिष्यं or अवृच्यं. *Pass., Pres.* वृच्ये (472); *Aor. 3d sing.* अवृचि (475. b). *Caus., Pres.* वृचयामि; *Aor.* अविचयं. *Des.* वृचिषिषामि or वृचिषामि. *Freq.* वरीवृच्ये, वरीवृचीमि. *Part., Pres.* वृचत्; *Past pass.* वृच्य or वृच (541, 58. a); *Past indecl.* वृचिता, -वृच्य (565); *Fut. pass.* वृचित्य or वृच्य, वृचनीय, वृच्य.

a. Root शिच् (281). *Inf.* शेक्तुं 'to sprinkle.' *Par. and Atm. Pres.* शिचामि. *Atm. शिचे.* *Impf.* अशिचं. *Atm. अशिचे.* *Pot.* शिचेयं. *Atm. शिचेय.* *Impv.* शिचानि. *Atm. शिचै.* *Perf.* शिषेच, शिषेचिष, शिषेच;

सिधिविच, सिधिविचुत्, -चतुत्; सिधिविन, सिधिव, सिधिवुत्. *Ātm.* सिधिये, सि-  
विधिये, सिविधे; सिधिविचहे, &c. *1st Fut.* सेक्तासि, सेक्तासि, &c. *Ātm.*  
सेक्ताहे. *2d Fut.* सेक्ष्यामि. *Ātm.* सेक्ष्ये. *Aor.* असिचं, -चत्, -चत्; असिचाव,  
-चात्, -चात्; असिचाम, -चात्, -चन्. *Ātm.* असिचे, -चयात्, -चात्; असिचा-  
वहि, -चेयां, -चेतां; असिचामहि, -चधं, चन्, or असिचि, असिचयात्, असिक्त;  
असिक्ताहि, -क्षायां, -क्षातां; असिक्ताहि, असिग्धं, असिक्ता. *Prec.* सिच्यात्. *Ātm.*  
सिच्यीय. *Cond.* असेक्ष्यं. *Ātm.* असेक्ष्ये. *Pass., Pres.* सिच्ये. *Caus.*  
सेचयामि; *Aor.* असीविचं. *Des.* सिसिच्यामि, -जे. *Freq.* सेसिच्ये, सेसेष्यि.  
*Part., Pres.* सिचत्, सिचमान; *Past pass.* सिक्त; *Past indecl.* सिक्ता,  
-सिच्य; *Fut. pass.* सेक्त्व्य, सेचनीय, सेच्य.

631. Root प्रश् or प्रक्ष (282). *Inf.* प्रष्टुं 'to ask.' *Par. Pres.*  
पृच्छामि. *Impf.* अपृच्छं. *Pot.* पृच्छेयं. *Impv.* पृच्छानि. *Perf.* (381) पप्रक्ष,  
पप्रक्षिच or पप्रष्ट, पप्रक्ष; पप्रक्षिच, पप्रक्षपुत्, पप्रक्षतुत्; पप्रक्षिन, पप्रक्ष, पप्रक्षुत्.  
*1st Fut.* प्रहासि. *2d Fut.* प्रक्ष्यामि. *Aor.* अप्राक्षं, अप्राक्षीत्, अप्राक्षीत्;  
अप्राक्ष, अप्राष्ट, अप्राष्टां; अप्राक्ष, अप्राष्ट, अप्राक्षुत्. *Prec.* पृच्छ्यात्. *Cond.*  
अप्रक्ष्यं. *Pass., Pres.* पृच्छे (472); *Aor.* 3d sing. अप्राक्षि. *Caus.* प्रक्ष-  
यामि; *Aor.* अप्रप्रक्षं. *Des.* विपृक्ष्यामि. *Freq.* पटीपृच्छे, पाप्रक्ष्मि or पा-  
प्रक्ष्मि. *Part., Pres.* पृच्छत्; *Past pass.* पृष्ट; *Past indecl.* पृष्टा, -पृच्छव  
(565); *Fut. pass.* प्रष्टव्य, प्रक्षनीय, प्रक्ष्य.

632. Root भक्ष or भस्. *Inf.* भष्टुं or भुं 'to fry.' *Par. and Ātm.*  
*Pres.* भुञ्जामि. *Ātm.* भुञ्जे. *Impf.* अभुञ्जं. *Ātm.* अभुञ्जे. *Pot.* भुञ्जेयं.  
*Ātm.* भुञ्जेय. *Impv.* भुञ्जानि. *Ātm.* भुञ्जी. *Perf.* (381) बभक्ष, बभक्षिच  
or बभष्ट, बभक्ष; बभक्षिच, बभक्षपुत्, बभक्षतुत्; बभक्षिन, बभक्ष, बभक्षुत्.  
Or बभक्षी, बभक्षिच or बभष्ट, बभक्षी; बभक्षिच, &c. *Ātm.* बभक्षे, बभक्षिये,  
&c. Or बभक्षी, बभक्षिये, &c. *1st Fut.* भहासि or भहीसि. *Ātm.* भहाहे  
or भहीहे. *2d Fut.* भक्ष्यामि or भक्ष्यामि &c., भक्ष्ये or भक्ष्ये. *Aor.* अभ्राक्षं,  
अभ्राक्षीत्, अभ्राक्षीत्; अभ्राक्ष, अभ्राष्ट, अभ्राष्टां; अभ्राक्ष, अभ्राष्ट, अभ्राक्षुत्. Or  
अभ्राक्षं. *Ātm.* अभ्रक्षि, अभ्रक्षात्, अभ्रष्ट; अभ्रक्षहि, अभ्रक्षायां, अभ्रक्षातां; अभ्रक्षहि,  
अभ्रष्टुं, अभ्रक्षत. Or अभ्रक्षी, अभ्रष्टात्, अभ्रष्ट; अभ्रक्षीहि, अभ्रक्षायां, अभ्रक्षातां;  
अभ्रक्षीहि, अभ्रष्टुं, अभ्रक्षत. *Prec.* भुञ्ज्यात्. *Ātm.* भुञ्जीय or भुञ्जीय. *Cond.*  
अभ्रक्ष्यं or अभ्रक्ष्ये. *Ātm.* अभ्रक्ष्ये or अभ्रक्ष्ये. *Pass., Pres.* भुञ्जे (472). *Caus.,*  
*Pres.* भक्षयामि; *Aor.* अभ्रक्ष्यं or अभ्रक्ष्यं. *Des.* विभ्रक्ष्यामि, -जे, or विभ्रक्ष्यामि,  
-जे; or विभ्रक्ष्यामि, -जे, or विभ्रक्ष्यामि, -जे, &c. *Freq.* पटीभुञ्जे, बाभ्रक्षि  
(3d sing. बाभ्रष्टि). *Part., Pres.* भुञ्जत्; *Past pass.* भुष्ट; *Past indecl.*  
भुष्टा, -भुञ्जव; *Fut. pass.* भ्रष्टव्य or भ्रष्टव्य, भ्रक्षनीय or भ्रक्षनीय, भ्रक्ष्ये or भ्रक्ष्य.

633. Root नक्ष or नत्. *Inf.* नक्तुं 'to be immersed,' 'to sink.'  
*Par. Pres.* नञ्जामि. *Impf.* अनञ्जं. *Pot.* नञ्जेयं. *Impv.* नञ्जानि. *Perf.*  
ननक्ष, ननक्षिच or ननक्ष, ननक्ष; ननक्षिच, ननक्षपुत्, ननक्षतुत्; ननक्षिन, ननक्ष,

मज्जुत्. 1st Fut. मज्जासि. 2d Fut. मज्ज्यामि. Aor. (424) जमांछं, जमां-  
छीस्, जमांछीह्; जमांछस्, जमांछं, जमांछां; जमांछस्, जमांछ, जमांछुस्. Prec.  
मज्ज्यासं. Cond. जमंछ्यं. Pass., Pres. मज्ज्ये. Caus., Pres. मज्जयामि; Aor.  
जममज्जं. Des. मिमंज्यामि. Freq. नामज्ज्ये, नामज्जिन् (3d sing. नामंज्जि). Part.,  
Pres. मज्जह्; Past pass. मज्ज; Past indecl. मज्जा, मज्जा, -मज्ज्य; Fut. pass.  
मंज्ज्य, मज्जनीय, मज्ज्य.

634. Root हुद्. Inf. तोतुं 'to strike,' 'to hurt.' Par. and Åtm. Pres. तुदामि. Åtm. तुदे. Impf. अनुदं. Åtm. अनुदे. Pot. तुदेयं. Åtm. तुदेय. Impv. तुदामि. Åtm. तुदे. Perf. तुतोद, तुतोदिष, तुतोद; तुतुदिष, तुतु-  
दपुष, तुतुदतुस्; तुतुदिम, तुतुद, तुतुदुस्. Åtm. तुतुदे, तुतुदिषे, तुतुदे; तुतुदिषहे,  
तुतुदापे, तुतुदाते; तुतुदिमहे, तुतुदिष्वे, तुतुदिरे. 1st Fut. तोतासि. Åtm. तोताहे. 2d Fut. तोत्यामि. Åtm. तोत्ये. Aor. जतोत्सं, जतोत्सीस्, जतोत्सीह्;  
जतोत्स, जतोत्सं, जतोत्तां; जतोत्स, जतोत्स, जतोत्सुस्. Åtm. जतुत्सि, जतुत्साम्,  
जतुत्स; जतुत्सहि, जतुत्सायां, जतुत्सातां; जतुत्सहि, जतुद्वं, जतुत्सत. Prec.  
तुतासं. Åtm. तुत्सीय (452). Cond. जतोत्स्यं. Åtm. जतोत्स्ये. Pass., Pres.  
तुछे; Aor. 3d sing. जतोदि. Caus., Pres. तोदयामि; Aor. जतूतुदं. Des.  
तुतुत्सामि, -त्से. Freq. तोतुछे, तोतोमि (3d sing. तोतोमि). Part., Pres.  
तुदह्; Past pass. तुज; Past indecl. तुत्सा, -तुछ; Fut. pass. तोत्स्य, तोदनीय,  
तोछ.

635. Root क्षिप्. Inf. जेतुं 'to throw.' Par. and Åtm. Pres. क्षिपामि. Åtm. क्षिपे. Impf. जक्षिपं. Åtm. जक्षिपे. Pot. क्षिपेयं. Åtm. क्षिपेय. Impv. क्षिपाणि. Åtm. क्षिपे. Perf. बिक्षेप, बिक्षेपिष, बिक्षेप; बिक्षिपिष,  
बिक्षिपपुष, बिक्षिपतुस्; बिक्षिपिम, बिक्षिप, बिक्षिपुस्. Åtm. बिक्षिपे, बिक्षि-  
पिषे, बिक्षिपे; बिक्षिपिवहे, बिक्षिपापे, बिक्षिपाते; बिक्षिपिमहे, बिक्षिपिष्वे,  
बिक्षिपिरे. 1st Fut. जेमासि. Åtm. जेमाहे. 2d Fut. जेप्स्यामि. Åtm. जेप्स्ये. Aor. जक्षेयं, जक्षेयीस्, जक्षेयीह्;  
जक्षेयस्, जक्षेयं, जक्षेयां; जक्षेयस्, जक्षेय, जक्षेयुस्. Åtm. जक्षिप्सि, जक्षिप्स्याम्, जक्षिप्स; जक्षिप्सहि, जक्षिप्सायां,  
जक्षिप्सातां; जक्षिप्सहि, जक्षिप्सु, जक्षिप्सत. Prec. क्षिपासं, &c. Åtm. क्षिप्सीय. Cond. जक्षेय्यं. Åtm. जक्षेय्ये. Pass. क्षिप्ये; Aor. 3d sing. जक्षेपि. Caus., Pres. जेपयामि; Aor. जक्षिप्यं. Des. बिक्षिप्सामि, -प्से. Freq. जेक्षिप्ये, जेजेमि (710, 294. a). Part., Pres. क्षिपह्; Past pass. क्षिप्त; Past indecl. क्षिप्ता, -क्षिप्य; Fut. pass. जेप्स्य, जेपणीय, जेप्य.

a. Root विज्ञ्. Inf. वेदुं 'to enter.' Par. Pres. विज्ञामि, विज्ञासि, &c. Impf. जविज्ञं, जविज्ञस्, &c. Pot. विज्ञेयं, विज्ञेस्, &c. Impv. विज्ञामि, विज्ञ, &c. Perf. विवेज्ञ, विवेज्ञिष, विवेज्ञ; विविज्ञिष, विविज्ञपुष, विविज्ञतुस्; विविज्ञिम, विविज्ञ, विविज्ञुस्. 1st Fut. वेहासि. 2d Fut. वेह्यामि. Aor. जविज्ञं, -जह्, -जह्; जविज्ञाव, -जहं, -जहं; जविज्ञाम, -जह, -जह्. Prec. विज्ञासं. Cond. जवेज्ञं. Pass., Pres. विज्ञेय; Aor. 3d sing. जवेज्ञि. Caus.,

*Pres.* वेज्ञयामि; *Aor.* जवीविज्ञं. *Des.* विविज्ञामि. *Freq.* वेविज्ञ्ये, वेवेज्ञि  
(3d sing. वेवेज्ञि). *Part., Pres.* विज्ञात्; *Past pass.* विज्ञ; *Past indecl.* विज्ञा,  
-विज्ञय; *Fut. pass.* वेह्य, वेज्ञनीय, वेज्ञय.

636. Root स्पृश्. *Inf.* स्पृष्टुं or स्मृष्टुं 'to touch.' *Par. Pres.* स्पृशामि.  
*Impf.* अस्पृशं. *Pot.* स्पृशेयं. *Impv.* स्पृशामि. *Perf.* पस्पृशे, पस्पृशिय,  
पस्पृशे; पस्पृशिय, पस्पृशयुत्, पस्पृशनुत्; पस्पृशिन, पस्पृश, पस्पृशुत्. 1st *Fut.*  
स्पृशेहि or स्मृशेहि. 2d *Fut.* स्पृशेयामि or स्मृशेयामि. *Aor.* अस्पृशे, अस्पृशीत्,  
अस्पृशीत्; अस्पृशे, अस्पृशे, अस्पृशे; अस्पृशे, अस्पृशे, अस्पृशुत्. Or  
अस्पृशे, अस्पृशीत्, &c. Or अस्पृशं, अस्पृशन्, अस्पृशत्; अस्पृशाय, अस्पृशतं,  
अस्पृशतां; अस्पृशान, अस्पृशत, अस्पृशन्. *Prec.* स्पृशसे. *Cond.* अस्पृशे or  
अस्पृशे. *Pass., Pres.* स्पृश्ये; *Aor.* 3d sing. अस्पृशे. *Caus., Pres.*  
स्पृशेयामि; *Aor.* जपस्पृशं or जपस्पृशं. *Des.* पस्पृशामि. *Freq.* पस्पृश्ये,  
पस्पृशिये or पस्पृशियि. *Part., Pres.* स्पृशत्; *Past pass.* स्पृश; *Past*  
*indecl.* स्पृशा, -स्पृश्य; *Fut. pass.* स्पृशेय or स्मृशय, स्पृशेनीय, स्पृश्य.

637. Root इष् (282). *Inf.* इष्टुं or रुष्टुं 'to wish.' *Par. Pres.*  
इच्छामि. *Impf.* ऐच्छं. *Pot.* इच्छेयं. *Impv.* इच्छामि. *Perf.* (367), इषेच,  
इषेचिय, इषेच; इषिय, इषयुत्, इषनुत्; इषिन, इष, इषुत्. 1st *Fut.* इषिताहि  
or इषाहि. 2d *Fut.* इषियामि. *Aor.* इषेचं, ऐषीत्, ऐषीत्; ऐषिय, ऐषिष्टं,  
ऐषिष्टां; ऐषिय, ऐषिष्ट, ऐषियुत्. *Prec.* इषासे. *Cond.* ऐषियं. *Pass., Pres.*  
इषे; *Aor.* 3d sing. ऐषि. *Caus., Pres.* इषयामि; *Aor.* ऐषियं. *Des.*  
इषियामि. *Part., Pres.* इच्छत्; *Past pass.* इष्ट; *Past indecl.* इष्टा or  
इषित्वा, -इष्य; *Fut. pass.* इष्टेय or इषितेय, इषनीय, इष्य.

### EXAMPLES OF PRIMITIVE VERBS OF THE TENTH CONJUGATIONAL CLASS, EXPLAINED AT 283.

638. Root चुर् *cur*. *Inf.* चोरयितुम् *corayitum*, 'to steal.'

PARASMAI-PADA.

ĀTMANE-PADA.

*Present tense, 'I steal.'*

चोरयामि	चोरयायस्	चोरयामस्	चोरये	चोरयावहे	चोरयामहे
चोरयसि	चोरयस्व	चोरयथ	चोरयेसे	चोरयेवहे	चोरयसे
चोरयति	चोरयन्न	चोरयति	चोरयते	चोरयेते	चोरयते

*Imperfect or first preterite, 'I was stealing,' or 'I stole.'*

अचोरयम्	अचोरयाय	अचोरयाम	अचोरये	अचोरयावहि	अचोरयामहि
अचोरयस्	अचोरयत	अचोरयन्	अचोरयाम्	अचोरयेव	अचोरयथ
अचोरयन्	अचोरयतां	अचोरयन्	अचोरयन्	अचोरयेतां	अचोरयन्

*Potential, 'I may steal.'*

चोरयेक्म्	चोरयेष	चोरयेम	चोरयेय	चोरयेषहि	चोरयेमहि
चोरयेस्	चोरयेत	चोरयेत	चोरयेषास्	चोरयेयात	चोरयेध्वं
चोरयेन्	चोरयेतां	चोरयेयुस्	चोरयेत	चोरयेयातां	चोरयेरन्

*Imperative, 'Let me steal.'*

चोरयामि	चोरयाव	चोरयाम	चोरये	चोरयावहे	चोरयामहे
चोरय	चोरयात	चोरयात	चोरयस्व	चोरयेयां	चोरयध्वं
चोरयन्तु	चोरयातां	चोरयन्तु	चोरयातां	चोरयेतां	चोरयन्तां

*Perfect or second preterite, 'I stole,' or 'I have stolen.'*

चोरयामास	चोरयामासिष	चोरयामासिम	चोरयाचक्रे	-चक्रुषहे	-चक्रमहे
चोरयामासिष	चोरयामासयुस्	चोरयामास	चोरयाचक्रुषे	-चक्राये	-चक्रुध्वे
चोरयामास	चोरयामासन्तुस्	चोरयामासुस्	चोरयाचक्रे	-चक्राते	-चक्रिरे

*First future, 'I will steal.'*

चोरयितासि	चोरयितास्वस्	चोरयितासम्	चोरयिताहे	चोरयितास्वहे	चोरयितासम्हे
चोरयितासि	चोरयितास्वस्	चोरयितासम्	चोरयितासे	चोरयितासाये	चोरयिताध्वे
चोरयिता	चोरयिताते	चोरयितास्व	चोरयिता	चोरयिताते	चोरयितास्व

*Second future, 'I shall steal.'*

चोरयिष्यामि	चोरयिष्याव	चोरयिष्याम	चोरयिष्ये	चोरयिष्यावहे	चोरयिष्यामहे
चोरयिष्यामि	चोरयिष्याव	चोरयिष्याम	चोरयिष्यसे	चोरयिष्येये	चोरयिष्यध्वे
चोरयिष्यामि	चोरयिष्याव	चोरयिष्यामि	चोरयिष्यते	चोरयिष्येते	चोरयिष्यन्ते

*Aorist or third preterite, 'I stole.'*

अचूचुरम्	अचूचुराव	अचूचुराम	अचूचुरे	अचूचुरावहि	अचूचुरामहि
अचूचुरस्	अचूचुरात	अचूचुरात	अचूचुर्यास्	अचूचुरेयां	अचूचुरध्वं
अचूचुरन्	अचूचुरातां	अचूचुरन्	अचूचुरात	अचूचुरेतां	अचूचुरन्त

*Precativ or benedictive, 'May I steal.'*

चोरैष	चोरैस्व	चोरैसम्	चोरयिषीव	-यिषीवहि	-यिषीमहि
चोरैस्	चोरैसां	चोरैस्व	चोरयिषीवास्	-यिषीयासां	-यिषीध्वं
चोरैन्	चोरैसातां	चोरैसुस्	चोरयिषीव	-यिषीयासां	-यिषीरन्

*Conditional, 'I should steal.'*

अचोरयिष्ये	अचोरयिष्याव	अचोरयिष्याम	अचोरयिष्ये	-यिष्यावहि	यिष्यामहि
अचोरयिष्यस्	अचोरयिष्यात	अचोरयिष्यात	अचोरयिष्यवास्	-यिष्येयां	-यिष्यध्वं
अचोरयिष्यन्	अचोरयिष्यातां	अचोरयिष्यन्	अचोरयिष्यात	-यिष्येतां	-यिष्यन्त

639. Pass., Pres. चोर्वे; Aor. 3d sing. जचोरि. Caus. same as the Primitive verb. Des. चुचोरयिषामि. Part., Pres. चोरयत्; Past pass. चुरित or चोरित; Past indecl. चोरयित्वा; Fut. pass. चोरयितव्य, चोरणीय, चोर्व्ये.

EXAMPLES OF OTHER VERBS OF THE TENTH CONJUGATIONAL CLASS IN THE ORDER OF THEIR FINAL LETTERS.

640. Root पू or पूर. Inf. पूरयितुं 'to fill \*.' Par. Pres. पूरयामि. Impf. जपूरयं. Pot. पूरयेयं. Impv. पूरयामि. Perf. पूरयामास. 1st Fut. पूरयितासि. 2d Fut. पूरयिष्यामि. Aor. जपूरु. Prec. पूर्यासं. Cond. जपूरयिष्यं. Pass., Pres. पूर्वे; Aor. 3d sing. जपूरि or जपूरिह. Caus. like the Primitive. Des. चुपूरयिषामि. Part., Pres. पूरयत्; Past pass. पूर्ये or पूरित or पूर्ये; Past indecl. पूरयित्वा or पूर्यत्, -पूर्ये; Fut. pass. पूरयितव्य, पूरणीय, पूर्व्ये.

641. Root चिन्. Inf. चिन्तयितुं 'to think.' Par. Pres. चिन्तयामि. Impf. जचिन्तयं. Pot. चिन्तयेयं. Impv. चिन्तयामि. Perf. चिन्तयामास. 1st Fut. चिन्तयितासि. 2d Fut. चिन्तयिष्यामि. Aor. जचिन्तयन्. Prec. चिन्त्यासं. Cond. जचिन्तयिष्यं. Pass., Pres. चिन्त्ये. Caus. like the Primitive. Des. जचिन्तयिषामि. Part., Pres. चिन्तयत्; Atm. चिन्तयान (547); Past pass. चिन्तित; Past indecl. चिन्तयित्वा, -चिन्तय; Fut. pass. चिन्तयितव्य, चिन्तनीय, चिन्त्ये.

642. Root चर्. Inf. चर्षयितुं (with prep. प्र, प्राच्, प्राचयितुं) 'to ask,' 'to seek.' Atm. Pres. चर्षये. Impf. जाचर्षये. Pot. चर्षयेय. Impv. चर्षये. Perf. चर्षयाधत्ते. 1st Fut. चर्षयिताहे. 2d Fut. चर्षयिष्ये. Aor. जातिष्ये, जातिष्याध, &c. Prec. चर्षयिषीय. Cond. जाचर्षयिष्ये. Pass., Pres. चर्ष्ये. Caus. like the Primitive. Des. जातिष्यिषामि, -ये. Part., Pres. चर्षयान (527); Past pass. चर्षित; Past indecl. चर्षयित्वा, -चर्ष्ये; Fut. pass. चर्षयितव्य, चर्षणीय, चर्ष्ये.

643. Root कप्. Inf. कषयितुं 'to say,' 'to tell.' Par. Pres. कषयामि. Impf. जकषयं. Pot. कषयेयं. Impv. कषयामि. Perf. कषयामास. 1st Fut. कषयितासि. 2d Fut. कषयिष्यामि. Aor. जकषयं or जकीकषं. Prec. कष्यासं. Cond. जकषयिष्यं. Pass. कष्ये, &c. Caus. like the Primitive. Des. जकषयिषामि. Part., Pres. कषयत्; Past pass. कषित; Past indecl. कषयित्वा, -कषय (566. a); Fut. pass. कषयितव्य, कषणीय, कष्ये.

a. Root बुध्. Inf. बोधयितुं 'to proclaim.' Par. Pres. बोधयामि. Impf. जबोधयं. Pot. बोधयेयं. Impv. बोधयामि (58). Perf. बोधयाधकार.

\* This root forms its base पारय páraya from पू, and पूरय páraya from पूर; but the meaning of पारयामि is rather 'to fulfil,' 'to accomplish,' 'to get through.'

1st Fut. चोषयिष्यामि. 2d Fut. चोषयिष्यामि. Aor. चक्षुषुषं. Pres. चोषासं. Cond. चक्षोषयिष्यं. Pass., Pres. चोषे; Aor. 3d sing. चक्षोषि. Caus. like the Primitive. Des. क्षुक्षोषयिष्यामि. Part., Pres. चोषयत्; Past pass. चोषित; Past indecl. चोषयित्वा, -चोष; Fut. pass. चोषयितव्य, चोषणीय, चोष.

b. Root भक्ष. Inf. भक्षयितुं 'to eat,' 'to devour.' Par. Pres. भक्षयामि. Impf. अभक्षयं. Pot. भक्षयेयं. Impv. भक्षयाणि. Perf. भक्षयानास. 1st Fut. भक्षयिष्यामि. 2d Fut. भक्षयिष्यामि. Aor. चक्षभक्षं. Pres. भक्ष्यासं. Cond. अभक्षयिष्यं. Pass. भक्ष्ये. Des. विभक्षयिष्यामि. Part., Pres. भक्षयत्; Past pass. भक्षित; Past indecl. भक्षयित्वा, -भक्ष; Fut. pass. भक्षयितव्य, भक्षणीय, भक्ष.

### EXAMPLES OF PRIMITIVE VERBS OF THE SECOND CONJUGATIONAL CLASS, EXPLAINED AT 307.

644. Root या yá. Infin. यातुन् yátum, 'to go.'

PARASMAI-PADA only.

Present, 'I go.'

यामि yámi	यावस् yávas	यामस् yámas
यासि yási	यावस् yáthas	यास yátha
याति yāti	यातस् yátas	यामि yánti

Imperfect or first preterite, 'I was going,'  
or 'I went.'

आयाम् ayám	आयाव ayáva	आयाम ayáma
आयास् ayás	आयातम् ayátam	आयात ayáta
आयात् ayát	आयातान् ayátān	आयाम् ayán *

Potential, 'I may go.'

यायाम् yáyám	यायाव yáyáva	यायाम yáyáma
यायास् yáyás	यायातम् yáyátam	यायात yáyáta
यायात् yáyát	यायातान् yáyátān	यायाम् yáyān

Imperative, 'Let me go'

यामि yámi	याव yáva	याम yáma
याहि yáhi	यातम् yátam	यात yáta
यातु yātu	यातान् yátān	याम् yān

645. Root इ i (310). Infin. इतुन् etum, 'to go.'

For इ with adhi, á, &c., see 311.

Present, 'I go.'

इमि emi †	इवस् ivas	इमस् imas
इमि eshi	इवस् ithas	इम itha
इति eti	इतस् itas	यामि yanti (34)

Imperfect or first preterite, 'I was going,'  
or 'I went.'

आयाम् dyam (37)	ऐव aiva (260.a)	ऐम aima
ऐस् ais (33)	ऐतम् aitam	ऐत aita
ऐत् ait	ऐतान् aitān	आयाम् dyan ‡

Potential, 'I may go.'

इयाम् iyám	इयाव iyáva	इयाम iyáma
इयास् iyás	इयातम् iyátam	इयात iyáta
इयात् iyát	इयातान् iyátān	इयाम् iyān

Imperative, 'Let me go.'

आयामि ayámi	आयाव ayáva	आयाम ayáma
इहि ihi	इतम् itam	इत ita
इतु etu	इतान् itān	याम् yantu

\* Or चक्षुष्य ayus by 290. c.

† This root is also of the 1st class, making चयामि, चयसि, &c., in Pres. tense.

‡ Foster gives चयम्. See Pāṇini (VI. 4. 81), and compare Lagh. Kaum. 608.



*Perf.* ययौ (373), ययाच or ययिच, ययौ; ययिच, ययचुत्, ययतुत्; ययिन, यय, ययुत्.  
*1st Fut.* यातासि, यातासि, याता, &c. *2d Fut.* यास्यामि, यास्यासि, यास्याति; यास्या-  
 चत्, &c. *Aor.* जयासिर्षं (433), जयासीत्, जयासीह; जयासिष्य, जयासिष्ट, जयासिहं; जयासिष्य, जयासिष्ट, जयासिषुत्. *Pres.* यायासं, यायात्, यायाह; यायास्, &c. *Cond.* जयास्यं, जयास्यत्, जयास्यह, &c. *Pass., Pres.* याये, &c.; *Aor.* 3d sing. जयायि. *Caus., Pres.* याययामि, &c.; *Aor.* जयीयर्षं, &c. *Des.* यियासामि. *Freq.* यायाये, यायामि or यायेमि (3d sing. यायाति or यायेति). *Part., Pres.* यात् (Nom. case यान्); *Past pass.* यात्; *Past indecl.* यात्वा, -याय; *Fut. pass.* यातव्य, यानीय, येय.

*Perf.* इयाय (372), इययिच or इयेच, इयाय; इयिच, इयचुत्, इयतुत्; इयिन, इय, इयुत्. *1st Fut.* इतासि, &c. *2d Fut.* इष्यामि, &c. *Aor.* (438. e) जगां, जगात्, जगाह; जगाच, जगाहं, जगातां; जगान, जगात्, जगुत्. *Pres.* इयासं, &c. (see 447. a). *Cond.* ऐषं (260. a). *Pass., Pres.* इये; *1st Fut.* इताहे or जायिताहे (474); *2d Fut.* इष्ये or जायिष्ये; *Aor.* 3d sing. जगायि or जगासत् or जायिषत्. *Caus.* गनयामि (from गन् at 602) or जाययामि or जाययामि; *Aor.* जजीगर्षं or जायिर्षं or जायिर्षं (with adhi prefixed, अभ्यजीगर्षं 493. e). *Des.* जिगदिषामि (from गन् at 602) or इयिषामि, -ये. *Part., Pres.* यत् (Nom. यन्); *Past pass.* इत्; *Past indecl.* इत्वा, -इत्; *Fut. pass.* इतव्य, जयनीय, इय or इय.

a. Like या may be conjugated भा 'to shine': *Pres.* भामि; *Perf.* बभौ; *1st Fut.* भातासि; *Aor.* अभसिर्षं, &c.

#### EXAMPLES OF OTHER VERBS OF THE SECOND CONJUGATIONAL CLASS IN THE ORDER OF THEIR FINAL LETTERS.

646. Root झी (315). *Inf.* झयितुं 'to lie down,' 'to sleep.' *Atm.* *Pres.* झये, झेये, झेते (kairai); झेचहे, झयाये, झयाते; झेनहे (kairētha), झेधे, झेरोते. *Impf.* जझयि, जझेयात्, जझेत; जझेचहि, जझयायां, जझयातां; जझेनहि, जझेधं, जझेरत. *Pol.* झयीय, झयीयात्, झयीत; झयीचहि, झयीयायां, झयीयातां; झयीनहि, झयीधं, झयीरन्. *Impv.* झये, झेय्य, झेतां; झयाचहे, झयायां, झयातां; झयामहे, झेधं, झेरतां. *Perf.* झिश्ये, झिश्ये, झिश्ये; झिश्यिचहे, झिश्वाये, झिश्वाते; झिश्यनहे, झिश्यिष्ये or -श्यिष्ये, झिश्यिष्ये. *1st Fut.* झयिताहे. *2d Fut.* झयिष्ये. *Aor.* जझयिषि, जझयिषात्, जझयिष्ट; जझयिष्यहि, जझयिषयां, जझयिषयातां; जझयिष्यहि, जझयिष्यं or -यिष्यं, जझयिष्यत्. *Pres.* झयिषीय. *Cond.* जझयिष्ये. *Pass., Pres.* झये; *Aor.* 3d sing. जझायि. *Caus., Pres.* ज्ञाययामि; *Aor.* जज्ञीयर्षं. *Des.* ज्ञिज्ञयिषे. *Freq.* ज्ञायय्ये, ज्ञेयेमि or ज्ञेययीमि. *Part., Pres.* ज्ञयान (526. a); *Past pass.* ज्ञयित; *Past indecl.* ज्ञयित्वा, -ज्ञय्य; *Fut. pass.* ज्ञयितव्य, ज्ञयनीय, ज्ञेय.

647. Root वू or वु (312). *Inf.* वोतुं or वयितुं 'to bring forth.' *Atm.* *Pres.* वुये, वूये, वूते; वूचहे, वुवाये, वुवाते; वूनहे, वूधे, वुवते. *Impf.*

अस्तुषि, अस्तुषाम्, अस्तुत; अस्तुषहि, अस्तुषायां, अस्तुषातां; अस्तुमहि, अस्तुम्यं, अस्तुवत्.  
*Pot.* स्तुषीय. *Impv.* स्तुषे (Pāṇini VII. 3, 88), स्तुष्य, स्तुतां; स्तुषावहे, स्तुषायां,  
 स्तुषातां; स्तुषामहे, स्तुम्यं, स्तुवतां. *Perf.* स्तुषुवे, स्तुषुविषे, स्तुषुवे; स्तुषुविषहे, स्तुषुवाये.  
 स्तुषुवाते; स्तुषुविमहे, स्तुषुविम्ये or -विद्, स्तुषुविरे. *1st Fut.* स्तोताहे or स्तविताहे.  
*2d Fut.* स्तोष्ये or स्तविष्ये. *Aor.* अस्तविषि, अस्तविषाम्, अस्तविह; अस्तविष्यहि,  
 अस्तविषायां, अस्तविषातां; अस्तविष्यहि, अस्तविष्यं or -द्, अस्तविषत. Or अस्तोषि,  
 अस्तोषाम्, अस्तोह; अस्तोष्यहि, अस्तोषायां, अस्तोषातां; अस्तोष्यहि, अस्तोद्, अस्तोषत.  
*Prec.* स्तोषीय or स्तविषीय. *Cond.* अस्तोष्ये or अस्तविष्ये. *Pass., Pres.* मूये;  
*Aor. 3d sing.* अस्तावि. *Caus., Pres.* स्तावयामि; *Aor.* अस्तुष्वं. *Des.*  
 स्तुषामि, -ये. *Freq.* स्तोष्ये, स्तोषोमि or स्तोषीमि. *Part., Pres.* स्तुवान्;  
*Past pass.* स्तुत or स्तुत or स्तुन; *Past indecl.* स्तुत्वा or स्तुत्वा, -मूय; *Fut. pass.*  
 स्तोतव्य or स्तवितव्य, स्तवनीय, स्ताव्य or स्तव्य.

648. Root स्तु (313). *Inf.* स्तोतुं 'to praise.' *Par. and Aṭm. Pres.*  
 स्तौमि or स्तवीमि, स्तौषि or स्तवीषि, स्तौति or स्तवीति; स्तुवस् or स्तुवीवस्\*, स्तुथस्  
 or स्तुवीथस्\*, स्तुतस् or स्तुवीतस्\*; स्तुमस् or स्तुवीमस्\*, स्तुष or स्तुवीष\*, स्तुवन्ति.  
*Aṭm.* स्तुवे, स्तुषे or स्तुवीषे\*, स्तुते or स्तुवीते\*; स्तुवहे or स्तुवीवहे\*, स्तुवापे, स्तुवाते;  
 स्तुमहे or स्तुवीमहे\*, स्तुम्ये or स्तुवीम्ये\*, स्तुवते. *Impf.* अस्तुवं or अस्तवं, अस्तौम्  
 or अस्तवीम्, अस्तौत् or अस्तवीत्; अस्तुव or अस्तुवीव\*, अस्तुतं or अस्तुवीतं,  
 अस्तुतां or अस्तुवीतां; अस्तुम or अस्तुवीम\*, अस्तुत or अस्तुवीत, अस्तुवन्. *Aṭm.*  
 अस्तुषि, अस्तुषाम् or अस्तुवीषाम्, अस्तुत or अस्तुवीत; अस्तुवहि or अस्तुवीवहि\*,  
 अस्तुषायां, अस्तुषातां; अस्तुमहि or अस्तुवीमहि\*, अस्तुम्यं or अस्तुवीम्यं\*, अस्तुवत्.  
*Pot.* स्तुषीय or स्तुवीषीय\*. *Aṭm.* स्तुषीय. *Impv.* स्तुषामि or स्तवामि, स्तुहि or  
 स्तुवीहि\*, स्तौतु or स्तवीतु; स्तवाव, स्तुतं or स्तुवीतं, स्तुतां or स्तुवीतां; स्तवाम, स्तुत  
 or स्तुवीत, स्तुवन्तु. *Aṭm.* स्तवै, स्तुष्य or स्तुवीष्य\*, स्तुतां or स्तुवीतां; स्तवावहे,  
 स्तुषायां, स्तुषातां; स्तवामहे, स्तुम्यं or स्तुवीम्यं\*, स्तुवतां. *Perf.* (369) तुष्टाव,  
 तुष्टोष, तुष्टाव; तुष्टव, तुष्टवपुस्, तुष्टवतुस्; तुष्टम, तुष्टव, तुष्टवुस्. *Aṭm.* तुष्टुवे, तुष्टुवे,  
 तुष्टुवे; तुष्टुवहे, तुष्टुवापे, तुष्टुवाते; तुष्टुमहे, तुष्टुवे (372), तुष्टुविरे. *1st Fut.* स्तोतासि.  
*Aṭm.* स्तोताहे. *2d Fut.* स्तोष्यामि. *Aṭm.* स्तोष्ये. *Aor.* (427. a) अस्ताविषं,  
 अस्तावीस्, अस्तावीत्; अस्ताविष्य, अस्ताविहं, अस्ताविषां; अस्ताविष्य, अस्ताविह,  
 अस्ताविषुस्. *Aṭm.* अस्तोषि, अस्तोषाम्, अस्तोह; अस्तोष्यहि, अस्तोषायां, अस्तो-  
 षातां; अस्तोष्यहि, अस्तोद्, अस्तोषत. *Prec.* स्तूयासं. *Aṭm.* स्तोषीय. *Cond.*  
 अस्तोष्यं. *Aṭm.* अस्तोष्ये. *Pass., Pres.* मूये; *Aor. 3d sing.* अस्तावि. *Caus.,*  
*Pres.* स्तावयामि; *Aor.* अस्तुष्वं. *Des.* तुष्टवामि, -ये. *Freq.* तोष्टुये, तोष्टोमि.  
*Part., Pres.* स्तुवन्; *Past pass.* स्तुत; *Past indecl.* स्तुत्वा, -स्तुम; *Fut. pass.*  
 स्तोतव्य, स्तवनीय, स्तुत or स्ताव्य or स्तव्य.

649. Root वृ (314). *Inf.* वृणु (borrowed from वृ at 650) 'to say,'

\* Some authorities reject these forms.

‘to speak.’ Par. and *Ātm.* *Pres.* ब्रवीमि, ब्रवीषि\*, ब्रवीति\*; ब्रूयस्, ब्रूयस्\*, ब्रूतस्\*; ब्रूमस्, ब्रूय, ब्रुवन्ति\*. *Ātm.* ब्रूये, ब्रूये, ब्रूते; ब्रूयहे, ब्रूयाये, ब्रूयाते; ब्रूमहे, ब्रूध्मे, ब्रुवते. *Impf.* अभ्रवम् or अभ्रुवम् (314. a), अभ्रवीत्, अभ्रवीत्; अभ्रूय, अभ्रूतं, अभ्रूतां; अभ्रूम, अभ्रूत, अभ्रुवन्. *Ātm.* अभ्रुषि, अभ्रूयात्, अभ्रूत; अभ्रूयहि, अभ्रूयायां, अभ्रूयातां; अभ्रूमहि, अभ्रूध्मे, अभ्रुवत. *Pot.* ब्रूयां, ब्रूयात्, &c. *Ātm.* ब्रूवीय, ब्रूवीयात्, &c. *Impv.* ब्रवाणि (58), ब्रूहि, ब्रवीतु; ब्रवाय, ब्रूतं, ब्रूतां; ब्रवाम, ब्रूत, ब्रुवन्तु. *Ātm.* ब्रवे, ब्रूय, ब्रूतां; ब्रवावहे, ब्रूयायां, ब्रूयातां; ब्रवामहे, ब्रूध्मे, ब्रुवतां. The other tenses and forms are borrowed from वच्; as, *Perf.* उवाच, &c.; 1st *Fut.* वक्तामि, &c.; see वच् at 650. But the *Pres.* participles are ब्रुवत् and ब्रुवाण.

650. Root वच् (320). *Inf.* वक्तुं ‘to say,’ ‘to speak.’ Par. In the non-conjugational tenses *Ātm.* also. *Pres.* वच्मि, वक्षि, वक्षि; वच्यस्, वक्ष्यस्, वक्ष्यस्; वच्य, वक्ष्य, ब्रुवन्ति (borrowed from ब्रू at 649). *Impf.* अवचम्, अवचम् or अवग् (292), अवचम् or अवग् (292); अवच्य, अवक्ष्ते, अवक्ष्तां; अवच्यम्, अवक्ष्ते, अवचन्†. *Pot.* वक्ष्यां, वक्ष्यात्, &c. *Impv.* वचानि, वक्षि, वक्तु; वचाय, वक्ष्ते, वक्ष्तां; वचाम, वक्ष्ते, ब्रुवन्तु (borrowed from ब्रू). *Perf.* (375. c) उवाच, उवचिष्य or उवच्य, उवाच; उचिष्य, उच्युत्, उच्युत्; उचिमि, उच, उच्युत्. *Ātm.* उच्ये, उचिष्ये, उच्ये; उचिष्यहे, उचाये, उचाते; उचिमहे, उचिध्मे, उचिधे. 1st *Fut.* वक्तामि. *Ātm.* वक्ताहे. 2d *Fut.* वक्ष्यामि. *Ātm.* वक्ष्ये. *Aor.* (441) अवोचं, अवोचस्, अवोचत्; अवोचाय, अवोचतं, अवोचतां; अवोचाम, अवोचत, अवोचन्. *Ātm.* अवोचे, अवोचयात्, अवोचत; अवोचावहि, अवोचेयां, अवोचेतां; अवोचामहि, अवोचध्मे, अवोचन्त. *Prec.* उच्यासं. *Ātm.* वक्षीय. *Cond.* अवक्ष्यं. *Ātm.* अवक्ष्ये. *Pass., Pres.* उच्ये (471); *Aor.* 3d *sing.* अवचिषि. *Caus., Pres.* वाचयामि; *Aor.* अवोचयं. *Des.* विवक्षामि, -क्षे. *Freq.* वाच्ये, वाच्यमि. *Part., Pres.* ब्रुवत्; *Ātm.* ब्रुवाण (borrowed from ब्रू at 649); *Past pass.* उक्त; *Past indecl.* उक्ता, -उच्य; *Fut. pass.* वक्तव्य, वचनीय, वाच्य or वाच्य.

651. Root मृज् (321). *Inf.* मर्दुं or मर्जितुं ‘to wipe,’ ‘to rub,’ ‘to clean.’ Par. *Pres.* मर्जि, मर्जि (296), मर्जि (297); मृजस्, मृजस्, मृजस्; मृजस्, मृज, मर्जन्ति or मृजन्ति. *Impf.* अमर्जं, अमर्दे or अमर्दे (292), अमर्दे or अमर्दे; अमृज्, अमृजं, अमृजां; अमृज्, अमृज, अमर्जन् or अमृजन्. *Pot.* मृज्यां. *Impv.* मर्जानि, मृजि (303), मर्दु; मर्जाय, मृजं, मृजां; मर्जान, मृज, मर्जन्तु or मृजन्तु. *Perf.* ममर्ज, ममर्जिष्य or ममर्दे (370. e), ममर्जे; ममृजिष्य or ममर्जिष्य, ममृज्युत् or ममर्ज्युत्, ममृजन्तु or ममर्जन्तु; ममृजिष्य or ममर्जिष्य, ममृज or ममर्जि,

\* For these forms are sometimes substituted 2d *sing.* आह, 3d *sing.* आह; 2d *du.* आहयुत्, 3d *du.* आहयुत्; 3d *pl.* आहुत्; all from the perfect of a defective root अह, with a present signification.

† According to some, the 3d *pl.* of the imperfect is also wanting.

मनुजुन् or मनाजुन्. 1st Fut. माहासि or माजितासि (415. a). 2d Fut. माहासि or माजिष्यामि. Aor. जमासि, जमासीत्, जमासीत; जमास्य, जमास्ये, जमास्ये; जमास्य, जमास्ये, जमास्ये. Or जमाजिष्ये, जमाजीत्, जमाजीत; जमाजिष्य, &c. Prec. मृज्यात्. Cond. जमास्ये or जमाजिष्ये. Pass., Pres. मृज्ये; Aor. 3d sing. जमाजि. Caus., Pres. माजिष्यामि; Aor. जममाजि or जमीमृज. Des. निमाजिष्यामि or निमृज्यामि or निमाजिष्यामि. Freq. मरीमृज्ये, मरी-, मरि-, मरीजि (3d sing. -मरि). Part., Pres. माजिन्; Past pass. मृज; Past indecl. मृजा or माजित्वा, -मृज्य; Fut. pass. माहेष्य or माजितव्य, माजनीय, माग्ये or मृज्य.

652. Root जद् (317). Inf. जङ् 'to eat.' Par. Pres. जसि, जसि, जसि; जङ्, जङ्, जङ्; जङ्, जङ्, जङ्. Impf. जादं, जादस्, (317. b), जादत् (317. b); जाङ्, जातं, जातां; जास, जास, जादन्. Pot. जङ्. Impv. जदानि, जङ्, जङ्; जदाव, जङ्, जङ्; जदाम, जङ्, जदन्. Perf. जाद, जादिय, जाद; जादिय, जादयुस्, जादतुस्; जादिम, जाद, जादुस्. 1st Fut. जङ्तासि. 2d Fut. जङ्तामि. Aor. जङ्सं (borrowed from root षस्), जङ्सत्, जङ्सत्; जङसाव, जङसातं, जङसातां; जङसाम, जङसत, जङसन्. Prec. जङ्तासं. Cond. जाङ्. Pass., Pres. जङ्, Aor. 3d sing. जादि. Caus., Pres. जादयामि; Aor. जादिदं. Des. निजङ्तामि (borrowed from षस्). Part., Pres. जङ्; Past pass. जङ्; Past indecl. जङ्वा; Fut. pass. जङ्ग्य, जङ्नीय, जाङ्.

653. Root रुद् (322). Inf. रोदितुं 'to weep.' Par. Pres. रोदिमि, रोदिमि, रोदिमि; रुदिवस्, रुदिषस्, रुदितस्; रुदिमस्, रुदिष, रुदिमि. Impf. जरोदं, जरोदस् or जरोदीस्, जरोदत् or जरोदीत् (Pāṇini VII. 3. 98, 99); जरुदिष, जरुदिमं, जरुदितां; जरुदिम, जरुदिम, जरुदन्. Pot. रुङ्. Impv. रोदानि, रुदिहि, रोदितु; रोदाव, रुदितं, रुदितां; रोदाम, रुदिम, रुदन्. Perf. ररोद, ररोदिष, ररोद; ररुदिष, ररुदयुस्, ररुदतुस्; ररुदिम, ररुद, ररुदुस्. 1st Fut. रोदितासि. 2d Fut. रोदिष्यामि. Aor. जरुदं, जरुदस्, जरुदत्; जरुदाव, जरुदतं, जरुदतां; जरुदाम, जरुदत, जरुदन्. Or जरोदिष, जरोदीम, जरोदीत्; जरोदिष, जरोदिषं, जरोदिषं; जरोदिष, जरोदिष, जरोदिषुस्. Prec. रुङ्तासं. Cond. जरोदिषं. Pass., Pres. रुङ्; Aor. 3d sing. जरोदि. Caus., Pres. रोदयामि; Aor. जरुदं. Des. हरुदिष्यामि. Freq. रोङ्, रोरोमि (3d sing. रोरोमि) or रोङ्दीमि. Part., Pres. रुङ्; Past pass. रुदि; Past indecl. रुदिवा, -रुङ्; Fut. pass. रोदितव्य, रोदनीय, रोङ्.

654. Root हन् (323) \*. Inf. हन् 'to kill,' 'to strike.' Par. Pres. हमि, हंमि, हमि; हन्स्, हन्स्, हन्स्; हन्स्, हन्, हन्मि. Impf. जहन्, जहन्,

\* It must be borne in mind (with reference to 323) that *han* only loses its nasal before *t* and *th*, if not marked with *P*. When the prep. *आ* *d* is prefixed, this root may take the *Atmane*, in which case the 3d sing. Pres. will be *आहते*.

अहन् (292); अहन्व, अहन्, अहतां; अहन्व, अहत, अहन्. *Pot.* हन्वां, &c. *Impv.* हनानि, नहि, हन्तु\*; हनाव, हन्तं, हतां; हनाम, हत, हन्तु. *Perf.* नयान (376), नयनिय or नयन्व, नयान; नयिव, नययुत्, नययुत्; नयिन, नय, नयुत्. *1st Fut.* हन्तासि. *2d Fut.* हनियामि. *Aor.* (432. b) अवधिषं, अवधीत्, अवधीत्; अवधिष्य, अवधिष्टं, अवधिष्टां; अवधिष्य, अवधिष्ट, अवधिषुत्. *Prec.* नय्यासं. *Cond.* अहनियं. *Pass., Pres.* हन्ये; *Perf.* नये (473); *Aor.* 3d sing. अवयानि (or अवधि, borrowed from वध); *1st Fut.* हन्ताहे or वानिताहे; *2d Fut.* हनिये or वानिये. *Caus., Pres.* वातयामि; *Aor.* अनीयतं. *Des.* निषांसामि. *Freq.* जेह्नीये or जङ्ग्ये, जङ्गमि or जंहमि or जङ्गनीमि; see 708. *Part., Pres.* गत; *Past pass.* हत; *Past indecl.* हता, -हय; *Fut. pass.* हन्तव्य, हननीय, वात.

655. Root स्वप् (322. a). *Inf.* स्वप्तुं 'to sleep.' *Par. Pres.* स्वपिषि, स्वपिषि, स्वपिति; स्वपिषत्, स्वपिषत्, स्वपितत्; स्वपिषत्, स्वपिषत्, स्वपिषत्. *Impf.* अस्वपं, अस्वपस् or अस्वपीस्, अस्वपत् or अस्वपीत्; अस्वपिष, &c.; see रुह at 653. *Pot.* स्वप्तां. *Impv.* स्वपानि, स्वपिहि, स्वपितु; स्वपाव, स्वपितं, स्वपितां; स्वपाम, स्वपित, स्वपन्तु. *Perf.* (382) मुष्याप, मुष्यपिष or मुष्यप्य, मुष्याप; मुषुपिष, मुषुपयुत्, मुषुपयुत्; मुषुपिन, मुषुप, मुषुपुम्. *1st Fut.* स्वप्तासि. *2d Fut.* स्वप्स्यामि. *Aor.* अस्वापं, अस्वापीस्, अस्वापीत्; अस्वाप्स, अस्वाप्तं, अस्वाप्तां; अस्वाप्स, अस्वाप्त, अस्वाप्सुत्. *Prec.* मुष्यासं. *Cond.* अस्वप्यं. *Pass., Pres.* मुष्ये (471); *Aor.* 3d sing. अस्वापि. *Caus., Pres.* स्वापयामि; *Aor.* असुपुषं, &c. *Des.* सुपुप्तामि. *Freq.* सोपुष्ये, सास्वपि or सास्वपीमि. *Part., Pres.* स्वपत्; *Past pass.* सुप्त; *Past indecl.* सुप्ता, -सुप्य; *Fut. pass.* स्वप्य, स्वपनीय, स्वाप.

656. Root वञ् (324). *Inf.* वञ्जितुं 'to desire,' 'to wish.' *Par. Pres.* वञ्जिम, वञ्जि (302), वञ्जि (300); उञ्जस्, उञ्जस्, उञ्जस्; उञ्जस्, उञ्ज, उञ्जामि. *Impf.* अवञ्शं, अवञ् or अवञ् (292), अवञ् or अवञ्; औञ् (260. a), औञ्, औञ्; औञ्म, औञ्, औञ्मन्. *Pot.* उञ्ज्यां. *Impv.* वञ्जानि, उञ्जि (303), वञ्जु; वञ्जाव, उञ्जं, उञ्जां; वञ्जाम, उञ्ज, उञ्जन्तु. *Perf.* (375. c) उवाञ्ज, उवाञ्जि, उवाञ्ज; उञ्जिव, उञ्जयुत्, उञ्जयुत्; उञ्जिम, उञ्ज, उञ्जुत्. *1st Fut.* वञ्जितासि. *2d Fut.* वञ्जियामि. *Aor.* अवाञ्जिषं, अवाञ्जीस्, अवाञ्जीत्, &c.; or अवञ्जिषं, -ञ्जीस्, -ञ्जीत्, &c.; see 427. *Prec.* उञ्ज्यासं. *Cond.* अवञ्जियं. *Pass.* उञ्ज्ये (471); *Aor.* 3d sing. अवञ्जि or अवञ्जि. *Caus., Pres.* वाञ्जयामि; *Aor.* अवीवञ्जं. *Des.* विवञ्ज्यामि. *Freq.* वावञ्ज्ये, वावञ्जिम or वावञ्जीमि. *Part., Pres.* उञ्जत्; *Past pass.* उञ्जित; *Past indecl.* वञ्जिता, -उञ्ज; *Fut. pass.* वञ्जितव्य, वञ्जनीय, वाञ्ज.

\* It must be borne in mind (with reference to 323) that *kan* only loses its nasal before *t* and *th*, if not marked with *P*.

657. Root **हृष्** (309). *Inf.* हेष्टुं 'to hate.' *Par. and Atm. Pres.* हेष्मि, हेष्मि (302), हेष्टि (301); **हृष्मस्**, **हृष्टस्**, **हृष्टस्**; **हृष्मस्**, **हृष्ट**, **हृष्टमि**. *Atm.* हृषे, हृषे, हृष्टे; **हृष्महे**, **हृषाये**, **हृषाते**; **हृष्महे**, **हृष्टे**, **हृषते**. *Impf.* अहेयं, अहेद् (292), अहेद्; **अहृष्म**, **अहृष्टं**, **अहृष्टां**; **अहृष्म**, **अहृष्ट**, **अहृष्टन्** or **अहृष्टुस्**. *Atm.* अहृषि, **अहृष्टास्**, **अहृष्ट**; **अहृष्महि**, **अहृषायां**, **अहृषातां**; **अहृष्महि**, **अहृष्टुं**, **अहृषत**. *Pot.* हृष्यां. *Atm.* हृषीय. *Impv.* हेष्यामि, **हृष्टि**, **हेष्टु**; **हेषाव**, **हृष्टं**, **हृष्टां**; **हेषाम**, **हृष्ट**, **हृष्टन्तु**. *Atm.* हेषे, **हृष्ट**, **हृष्टां**; **हेषावहे**, **हृषायां**, **हृषातां**; **हेषामहे**, **हृष्टुं**, **हृषतां**. *Perf.* दिष्टेय, **दिष्टेयि**, **दिष्टेय**; **दिष्टिषि**, **दिष्टिष्युस्**, **दिष्टिष्युस्**; **दिष्टिमि**, **दिष्टिष**, **दिष्टिषुस्**. *Atm.* **दिष्टिषे**, **दिष्टिष्ये**, **दिष्टिषे**; **दिष्टिषिवहे**, **दिष्टिषाये**, **दिष्टिषाते**; **दिष्टिमिहे**, **दिष्टिष्ये**, **दिष्टिषिरे**. *1st Fut.* हेष्टास्मि. *Atm.* हेष्टाहे. *2d Fut.* हेष्ट्यामि. *Atm.* हेष्ट्ये. *Aor.* (439) **अहृष्टं**, **-यस्**, **-यत्**; **-याव**, **-यतं**, **-यतां**; **-याम**, **-यत**, **-यन्**. *Atm.* (439. a) **अहृष्टि**, **-य्यास्**, **-यत**; **-यावहि**, **-य्यायां**, **-य्यातां**; **-य्यामहि**, **-य्यथं**, **-य्यत**. *Prec.* हृष्यासं. *Atm.* हृषीय. *Cond.* अहेष्ट्यं. *Atm.* अहेष्ट्ये. *Pass., Pres.* हृष्ये, &c.; *Aor. 3d sing.* अहेष्टि. *Caus., Pres.* हेषयामि; *Aor.* अदिष्टिषं. *Des.* दिष्टिष्यामि, **-ष्ये**. *Freq.* देष्टिष्ये, देष्टिमि or देष्टिषीमि. *Part., Pres.* हृषत; *Past pass.* हृष्ट; *Past indecl.* हृष्टा, **-हृष्ट**; *Fut. pass.* हेष्ट्य, हेष्टनीय, हेष्ट्य.

a. Root **वस्**. *Inf.* वसितुं 'to wear,' 'to put on (as clothes, &c.).' *Atm. Pres.* वसे, वस्ते (62. b), वस्ते; **वस्तेहे**, **वसाये**, **वसाते**; **वस्तेहे**, **वस्ते** or **वस्ते**, **वसते**. *Impf.* अवसि, **अवस्यास्**, **अवस्त**; **अवस्यहि**, **अवसायां**, **अवसातां**; **अवस्यहि**, **अवस्तुं** or **अवस्थं**, **अवसत**. *Pot.* वसीय. *Impv.* वसे. *Perf.* ववसे, **ववसिषे**, &c. *1st Fut.* वसिताहे. *2d Fut.* वसिष्ये. *Aor.* अवसिमि, **अवसि**, **अवसिह**; **अवसिम्यहि**, **अवसिषायां**, **अवसिषातां**, &c. *Prec.* वसिषीय. *Cond.* अवसिष्ये. *Pass., Pres.* वस्ये. *Caus., Pres.* वासयामि or **-ये**. *Des.* विवसिषे. *Freq.* वावस्ये, वावसि. *Part., Pres.* वसान; *Past pass.* वसित; *Past indecl.* वसित्वा, **-वस्य**; *Fut. pass.* वसितव्य, वसनीय, वस्य or वास्य.

658. Root **ज्ञास्** (328). *Inf.* ज्ञासितुं 'to rule,' 'to punish.' *Par.* (With **जा** 'to bless,' *Atm.*) *Pres.* ज्ञास्मि, **ज्ञास्मि**, **ज्ञास्मि**; **ज्ञास्मस्**, **ज्ञास्**, **ज्ञास्**; **ज्ञास्मि**, **ज्ञास्**, **ज्ञास्मि** (290. b). *Atm.* ज्ञासे, **ज्ञास्ते** (62. b), **ज्ञास्ते**; **ज्ञास्तेहे**, **ज्ञासाये**, **ज्ञासाते**; **ज्ञास्तेहे**, **ज्ञास्ते** or **ज्ञास्ते** (304), **ज्ञासते**. *Impf.* अज्ञासं, **अज्ञात्** or **अज्ञास्** (292, 304. a), **अज्ञात्**; **अज्ञास्म**, **अज्ञाष्टं**, **अज्ञाष्टां**; **अज्ञास्म**, **अज्ञाष्ट**, **अज्ञाष्टन्**. *Atm.* अज्ञासि, &c. *Pot.* ज्ञास्यां. *Atm.* ज्ञासीय. *Impv.* ज्ञास्यामि, **ज्ञाधि** (304), **ज्ञातु**; **ज्ञासाव**, **ज्ञाष्टं**, **ज्ञाष्टां**; **ज्ञासाम**, **ज्ञाष्ट**, **ज्ञाष्टन्तु**. *Atm.* ज्ञासे. *Perf.* ज्ञासाव, **ज्ञासावि**, **ज्ञासाव**; **ज्ञासाविष्युस्**, **ज्ञासाव्युस्**; **ज्ञासाविम**, **ज्ञासाव**, **ज्ञासाव्युस्**. *Atm.* ज्ञासावे, **ज्ञासाविष्ये**, &c. *1st Fut.* ज्ञासिष्यामि. *Atm.* ज्ञासिष्ये. *Aor.* (441) **अज्ञासं**, **अज्ञास्य**, **अज्ञास्य**; **अज्ञासाव**, **अज्ञासतं**, **अज्ञासतां**; **अज्ञासाम**, **अज्ञासत**,

अज्ञापन्. *Atom.* अज्ञासिषि, अज्ञासिहास्, अज्ञासिह; अज्ञासिष्वहि, अज्ञासिषायां, अज्ञासिषातां; अज्ञासिष्वहि, अज्ञासिष्वं, अज्ञासिषत्. *Prec.* ज्ञासां. *Atom.* ज्ञासिषीय. *Cond.* अज्ञासिष्यं. *Atom.* अज्ञासिष्ये. *Pass., Pres.* ज्ञिष्ये; *Aor.* 3d *sing.* अज्ञासि. *Caus.* ज्ञासायामि; *Aor.* अज्ञासां. *Des.* ज्ञासासिषामि. *Freq.* ज्ञासिष्ये, ज्ञासासि or ज्ञासासीमि. *Part., Pres.* ज्ञासत् (141. a); *Past pass.* ज्ञाह; *Past indecl.* ज्ञासिष्या or ज्ञाहा, -ज्ञिष्य; *Fut. pass.* ज्ञासिष्य, ज्ञासनीय, ज्ञिष्य.

659. Root दिह्. *Inf.* देग्भु 'to anoint,' 'to smear.' *Par. and Atom.* *Pres.* देषि, धेक्षि (306. a), देग्भि (305); दिह्यस्, दिग्भस्, दिग्भस्; दिह्यस्, दिग्भ, दिहन्ति. *Atom.* दिहे, धिष्ये, दिग्भे; दिह्यहे, दिहाये, दिहाते; दिह्यहे, धिष्ये (306. d), दिहते. *Impf.* अदेहं, अपेक् or अपेग् (292. a), अपेक् or अपेग्; अदिह्य, अदिग्भं, अदिग्भां; अदिह्य, अदिग्भ, अदिहन्. *Atom.* अदिहि, अदिग्भास्, अदिग्भ; अदिह्यहि, अदिहायां, अदिहातां; अदिह्यहि, अधिग्भं, अदिहत्. *Pot.* दिष्यां. *Atom.* दिहीय. *Impv.* देहामि, दिग्भि, देग्भु; देहाय, दिग्भं, दिग्भां; देहाम, दिग्भ, दिहन्तु. *Atom.* देहे, धिष्य, दिग्भां; देहायहे, दिहायां, दिहातां; देहामहे, धिग्भं, दिहतां. *Perf.* दिदेह, दिदेह्य, दिदेह; दिदिह्य, दिदिह्युस्, दिदिह्युस्; दिदिह्य, दिदिह, दिदिह्युस्. *Atom.* दिदिहे, दिदिह्ये, दिदिहे; दिदिह्यहे, दिदिहाये, दिदिहाते; दिदिह्यहे, दिदिह्ये or -दे, दिदिहिरे. *1st Fut.* देग्भासि. *Atom.* देग्भाहे. *2d Fut.* धेक्ष्यामि. *Atom.* धेक्ष्ये. *Aor.* (439) अधिषं, अधिष्यस्, अधिष्यन्; अधिष्याय, अधिष्यातं, अधिष्यातां; अधिष्याम, अधिष्यात, अधिष्यन्. *Atom.* (439. b) अधिषि, अधिष्यास् or अदिग्भास्, अधिष्यात or अदिग्भ; अधिष्यावहि or अदिह्यहि, अधिष्यायां, अधिष्यातां; अधिष्यामहि, अधिष्यं or अधिग्भं, अधिष्यात्. *Prec.* दिष्यां. *Atom.* धिषीय. *Cond.* अपेक्ष्यं. *Atom.* अपेक्ष्ये. *Pass., Pres.* दिष्ये; *Aor.* 3d *sing.* अदेहि. *Caus., Pres.* देह्यामि; *Aor.* अदीदिहं. *Des.* दिधिष्यामि, -ष्ये. *Freq.* देदिष्ये, देदिष्यि (3d *sing.* देदिग्भि). *Part., Pres.* दिहन्; *Atom.* दिहान; *Past pass.* दिग्भ; *Past indecl.* दिग्भ्या, -दिह्य; *Fut. pass.* देग्भ्य, देहनीय, देक्ष.

660. Root दुह्. *Inf.* दोग्भु 'to milk.' *Par. and Atom.* *Pres.* दौषि, धौषि (306. a), दोग्भि (305); दुह्यस्, दुग्भस्, दुग्भस्; दुह्यस्, दुग्भ, दुहन्ति. *Atom.* दुहे, धुष्ये, दुग्भे; दुह्यहे, दुहाये, दुहाते; दुह्यहे, धुष्ये (306. d), दुहते. *Impf.* अदोहं, अपोक् or अपोग् (292. a), अपोक् or अपोग्; अदुह्य, अदुग्भं, अदुग्भां; अदुह्य, अदुग्भ, अदुहन्. *Atom.* अदुहि, अदुग्भास्, अदुग्भ; अदुह्यहि, अदुहायां, अदुहातां; अदुह्यहि, अधुग्भं, अदुहत्. *Pot.* दुष्यां. *Atom.* दुहीय. *Impv.* दोहामि, दुग्भि (306. c), दोग्भु; दोहाय, दुग्भं, दुग्भां; दोहाम, दुग्भ, दुहन्तु. *Atom.* दोहे, धुष्य, दुग्भां; दोहायहे, दुहायां, दुहातां; दोहामहे, धुग्भं (306. d), दुहतां. *Perf.* दुदोह, दुदोह्य, दुदोह; दुदुह्य, दुदुह्युस्, दुदुह्युस्; दुदुह्य, दुदुह, दुदुह्युस्. *Atom.* दुदुहे, दुदुह्ये, दुदुहे; दुदुह्यहे, दुदुहाये, दुदुहाते; दुदुह्यहे, दुदुह्ये or -दे, दुदुहिरे. *1st Fut.* दोग्भासि. *Atom.* दोग्भाहे. *2d Fut.* धौक्ष्यामि. *Atom.*

भोज्ये. *Aor.* (439) जपुषं, जपुषस्, जपुषत्; जपुषाव, जपुषन्, जपुषतां; जपुषाम, जपुषत, जपुषन्. *Ātm.* (439. b) जपुषि, जपुषयास् or जदुग्धास्, जपुषत or जदुग्ध; जपुषावहि or जदुग्दहि, जपुषावां, जपुषातां; जपुषामहि, जपुषध्वं or जपुग्ध्वं जपुषन्. *Prec.* दुष्ठासं. *Ātm.* पुषीय. *Cond.* जपुष्ये. *Ātm.* जपुष्ये. *Pass., Pres.* दुष्ये; *Aor.* 3d sing. जदोहि. *Caus., Pres.* दोहयामि; *Aor.* जदूहुई. *Des.* दुषुषामि, -ये. *Freq.* दोदुष्ये, दोदोषि (3d sing. दोदोषि). *Part., Pres.* दुहन्, दुहान्; *Past pass.* दुग्ध; *Past indecl.* दुग्धा, -दुग्ध; *Fut. pass.* दोग्धय, दोहनीय, दोष.

661. Root लिह्. *Inf.* लेढुं 'to lick.' *Par. and Ātm. Pres.* (329) लेषि, लेषि (306), लेषि (305. a); लिहस्, लीढस् (305. a), लीढस्; लिषस्, लीढ, लिहन्ति. *Ātm.* लिहे, लिषे, लीढे; लिहहे, लिहाये, लिहाते; लिषहे, लीढे, लिहते. *Impf.* जलेहं, जलेद् or जलेह् (292. a), जलेद् or जलेह्; जलिह, जलीढं, जलीढां; जलिष, जलीढ, जलिहन्. *Ātm.* जलिहि, जलीढास्, जलीढ; जलिहहि, जलिहावां, जलिहातां; जलिषहि, जलीढुं, जलिहन्. *Pot.* लिषां. *Ātm.* लिषीय. *Impv.* लेहानि, लीढि (306. c), लेहु; लेहाव, लीढं, लीढां; लेहाम, लीढ, लिहन्. *Ātm.* लेहै, लिष, लीढां; लेहावहै, लिहावां, लिहातां; लेहामहै, लीढुं (306. c), लिहतां. *Perf.* लिलेह, लिलेहिष, लिलेह; लिलिहिष, लिलिह्युस्, लिलिह्युस्; लिलिहिन, लिलिह, लिलिह्युस्. *Ātm.* लिलिहे, लिलिहिषे, &c. 1st *Fut.* लेढासि. *Ātm.* लेढारे. 2d *Fut.* लेढ्यामि. *Ātm.* लेढ्ये. *Aor.* (439) जलिषं, -षन्, -षत्; -षाव, -षन्, -षतां; -षाम, -षन्, -षन्. *Ātm.* (439. b) जलिषि, जलिषयास् or जलीढास्, जलिषत or जलीढ; जलिषावहि or जलिहहि, -षावां, -षातां; जलिषामहि, जलिषध्वं or जलीढुं, जलिषन्. *Prec.* लिषासं. *Ātm.* लिषीय, &c. *Cond.* जलेष्यं. *Ātm.* जलेष्ये, &c. *Pass., Pres.* लिष्ये; *Aor.* 3d sing. जलेहि. *Caus., Pres.* लेहयामि; *Aor.* जलीलिहई. *Des.* लिलिषामि, -ये. *Freq.* लेलिष्ये, लेलेषि (3d sing. लेलेषि). *Part., Pres.* लिहन्; *Ātm.* लिहान्; *Past pass.* लीढ; *Past indecl.* लीढा, -लिष; *Fut. pass.* लेढय, लेहनीय, लेष.

### EXAMPLES OF PRIMITIVE VERBS OF THE THIRD CONJUGATIONAL CLASS, EXPLAINED AT 330.

662. Root हु hu. *Inf.* होतुन् hotum, 'to sacrifice.'

PARASMAI-PADA. *Present tense*, 'I sacrifice.'

जुहोमि juhomi	जुहुवस् juhuvās or जुह्वस्	जुहुवस् juhuvās or जुह्वस्
जुहोमि juhoshi	जुहुवथस् juhuthas	जुहुवथस् juhuthas
जुहोमि juhoti	जुहुतस् juhutas	जुह्वति juhvati



*Imperfect or first preterite, 'I was sacrificing.'*

अजुहवम् <i>ajuhavam</i>	अजुहुव <i>ajuhuva</i>	अजुहुम <i>ajuhuma</i>
अजुहोस् <i>ajuhos</i>	अजुहुतम् <i>ajuhutam</i>	अजुहुत <i>ajuhuta</i>
अजुहोत् <i>ajuhot</i>	अजुहुताम् <i>ajuhutām</i>	अजुहवुस् <i>ajuhavus</i> (330)

*Potential, 'I may sacrifice.'*

जुहुयाम् <i>juhuyām</i>	जुहुयाव <i>juhuyāva</i>	जुहुयाम <i>juhuyāma</i>
जुहुयास् <i>juhuyās</i>	जुहुयातम् <i>juhuyātam</i>	जुहुयात <i>juhuyāta</i>
जुहुयात् <i>juhuyāt</i>	जुहुयाताम् <i>juhuyātm</i>	जुहुयुस् <i>juhuyus</i>

*Imperative, 'Let me sacrifice.'*

जुहवामि <i>juhavāmi</i>	जुहवाव <i>juhavāva</i>	जुहवाम <i>juhavāma</i>
जुहुधि <i>juhudhi</i> (291)	जुहुतम् <i>juhutam</i>	जुहुत <i>juhuta</i>
जुहोतु <i>juhotu</i>	जुहुताम् <i>jhutām</i>	जुहुतु <i>juhvatu</i>

*Perf.* (374. g) जुहाव, जुहयिष्य or जुहोष्य, जुहाव; जुहुविष्य, जुहुवपुस्, जुहुवतुस्; जुहुविम, जुहुव, जुहुवुस्. Or जुहवाञ्चकार, &c.; see 385. e. 1st *Fut.* होतास्मि. 2d *Fut.* होष्यामि. *Aor.* अहौष्यं, अहौषीस्, अहौषीत्; अहौष्य, अहौषं, अहौषां; अहोष्य, अहौष्य, अहोषुम्. *Prec.* हूयासं. *Cond.* अहोष्यं. *Pass.*, *Pres.* हूये; *Aor.* 3d sing. अहायि. *Caus.*, *Pres.* हावयामि; *Aor.* अजुहवं. *Des.* जुहूयामि. *Frcq.* जोहूये, जोहोमि or जोहवीमि. *Part.*, *Pres.* जुह्वत्; *Past pass.* हुत; *Past indecl.* हुत्वा, -हुत्स; *Fut. pass.* होतव्य, हवनीय, हव्य or हाव्य.

EXAMPLES OF OTHER VERBS OF THE THIRD CONJUGATIONAL CLASS IN THE ORDER OF THEIR FINAL LETTERS.

663. Root दा (335). *Inf.* दानुं 'to give.' *Par.* and *Ātm.* *Pres.* ददामि, ददासि, ददाति; दद्वस्, दन्त्यस्, दत्तस्; दत्तस्, दन्त्य, ददति. *Ātm.* ददे, दास्ते, दत्ते; दद्वहे, ददाथे, ददाते; दद्वहे, दद्वे, ददते. *Impf.* अददां, अददास्, अददात्; अदद्व, अदत्तं, अदत्तां; अददस्, अददस्, अददुस् (332). *Ātm.* अददि, अदत्थास्, अदत्त; अदद्वहि, अददाथां, अददातां; अदद्वहि, अदद्वं, अददत्त. *Pot.* दद्यां. *Ātm.* ददीय. *Impv.* ददानि, देहि, ददातु; ददाव, दत्तं, दत्तां; ददान, दत्त, ददतु. *Ātm.* ददे, दास्व, दत्तां; ददावहे, ददाथां, ददातां; ददामहे, दद्वं, ददतां. *Perf.* (373) ददी, ददिष्य or ददाष्य, ददी; ददिष्य, ददयुस्, ददतुस्; ददिम, दद, ददुस्. *Ātm.* ददे, ददिषे, ददे; ददिषहे, ददाथे, ददाते; ददिमहे, ददिष्ये, ददिरे. 1st *Fut.* दातास्मि. *Ātm.* दाताहे. 2d *Fut.* दास्यामि. *Ātm.* दास्ये. *Aor.* (438) अदां, अदास्, अदात्; अदाष्य, अदातं, अदातां; अदान, अदात, अदुस्. *Ātm.* (438. d) अदिषि, अदिषास्, अदिषत्; अदिष्वहि, अदिषाथां, अदिषातां; अदिष्वहि, अदिष्वं, अदिषत्. *Prec.* देयासं. *Ātm.* दासीय. *Cond.* अदास्यं. *Ātm.* अदास्ये. *Pass.*, *Pres.* दीये; *Aor.* 3d sing. अदायि, see 700. *Caus.*, *Pres.* दापयामि (483); *Aor.* अदीदयं.

Des. (503) दिक्खामि, दिस्से. Freq. देदीये, दादामि or दादेमि. Part., Pres. ददत् (141. a); *Ātm.* ददान; *Past pass.* दत्त; *Past indecl.* दत्त्वा, -दाय; *Fut. pass.* दातव्य, दानीय, देय.

664. Root धा (336). *Inf.* धातुं 'to place.' Par. and *Ātm.* Pres. दधामि, दधासि, दधाति; दध्यस्, धत्यस् (299. a), धत्सस् (299. a); दध्यस्, धत्य, दधाति. *Ātm.* दधे, धत्से, धत्ते; दध्यहे, दधाये, दधाते; दध्यहे, धत्ते (299. b), दधते. *Impf.* जदधां, जदधास्, जदधात्; जदध्य, जधत्सं, जधत्तां; जदध्य, जधत्स, जदधुस्. *Ātm.* जदधि, जधायास्, जधत्; जदध्यहि, जदधायां, जदधातां; जदध्यहि, जधत्सुं (299. b), जदधत्. *Pot.* दध्यां. *Ātm.* दधीय. *Impv.* दधामि, धेहि, दधातु; दधाव, धत्तं, धत्तां; दधान, धत्त, दधतु. *Ātm.* दधे, धत्से, धत्तां; दधावहे, दधायां, दधातां; दधानहे, धत्सुं, दधतां. *Perf.* (373) दधी, दधिय or दधाव, दधी; दधिय, दधयुस्, दधतुस्; दधिम, दध, दधुस्. *Ātm.* दधे, दधिषे, &c. *1st Fut.* धातास्मि. *Ātm.* धाताहे, &c. *2d Fut.* धास्यामि. *Ātm.* धास्ये. *Aor.* (438) जधां, जधास्, जधात्; जधाव, जधातं, जधातां; जधान, जधात, जधुस्. *Ātm.* (438. d) जधिमि, जधिषास्, जधित; जधिष्यहि, जधिषायां, जधिषातां; जधिष्यहि, जधिषुं, जधिषत्. *Prec.* धेयासं. *Ātm.* धासीय. *Cond.* जधास्यं. *Ātm.* जधास्ये. *Pass., Pres.* धीये; *1st Fut.* धायिताहे or धाताहे; *Aor.* *3d sing.* जधायि. *Caus.* धाययामि; *Aor.* जदीधयं. Des. धिक्खामि (503). Freq. देधीये, दाधामि or दाधेमि. Part., Pres. दधत् (141. a); *Ātm.* दधान; *Past pass.* हित; *Past indecl.* हित्वा, -धाय; *Fut. pass.* धातव्य, धानीय, धेय.

a. Root मा (338). *Inf.* मातुं 'to measure.' *Ātm.* Pres. मिमे, मिमीचे, मिमीते; मिमीचहे, मिमाये, मिमाते; मिमीनहे, मिमीध्मे, मिमते. *Impf.* जमिमि, जमिमीचास्, जमिमीत; जमिमीचहि, जमिमायां, जमिमातां; जमिमीनहि, जमिमीध्मं, जमिमत्. *Pot.* मिमीय, मिमीचास्, मिमीत, &c. *Impv.* मिमे, मिमीष्य, मिमीतां; मिमाचहे, मिमायां, मिमातां; मिमानहे, मिमीध्मं, मिमतां. *Perf.* ममे, ममिषे, ममे; ममिचहे, ममाये, ममाते; ममिमहे, ममिध्मे, ममिरे. *1st Fut.* माताहे. *2d Fut.* मास्ये. *Aor.* (433. a) जमासि, जमास्यास्, जमासत्; जमासहि, जमासायां, जमासातां; जमासहि, जमाध्मं, जमासत्. *Prec.* मासीय. *Cond.* जमास्ये. *Pass., Pres.* मीये; *Aor.* *3d sing.* जमायि. *Caus.* मापयामि; *Aor.* जमीनयं. Des. मिक्खामि, -स्से (503). Freq. मेमीये, मामामि or मामेमि. Part., Pres. मिमान; *Past pass.* मित; *Past indecl.* मित्वा, -माव, -मीय; *Fut. pass.* मातव्य, मानीय, मेय.

665. Root हा (337). *Inf.* हातुं 'to quit.' Par. Pres. जहामि, जहासि, जहाति; जहीचस् (or जहियस्\*), जहीचस् (or जहियस्\*), जहीतस् (or जहितस्\*); जहीनस् (or जहिनस्\*), जहीच (or जहिय\*), जहति. *Impf.* जजहां, जजहास्, जजहात्; जजहीच (or जजहिय\*), जजहीत (or जजहित\*),

\* According to Foster; but these alternatives are doubtful.

अजहीतां (or अजहितां\*); अजहीन (or अजहिन\*), अजहीत (or अजहित\*), अजहुस्. *Pot.* जहात्, जहास्, &c. *Impv.* जहाहि, जहीहि or जहिहि or जहाहि, जहातु; जहाय, जहीतं (or जहितं\*), जहीतां (or जहितां\*); जहान, जहीत (or जहित\*), जहतु. *Perf.* जहौ, जहिय or जहाय, जहौ; जहिय, जहयुस्, जहयुस्; जहिन, जह, जहुस्. *1st Fut.* हातासि. *2d Fut.* हास्यामि. *Aor.* (433) अहासिषं, अहासीत्, अहासीत्; अहासिष्य, अहासिषं, अहासिषां; अहासिष्य, अहासिष्य, अहासिषुस्. *Prec.* हेयात्. *Cond.* अहास्ये. *Pass., Pres.* हीये; *Aor. 3d sing.* अहायि. *Caus., Pres.* हापयामि; *Aor.* अजीहयं. *Des.* जिहासामि. *Freq.* जेहीये, जाहामि or जाहेमि. *Part., Pres.* जहत् (141. a); *Past pass.* हीन; *Past indecl.* हित्वा, -हाय; *Fut. pass.* हातव्य, हानीय, हेय.

666. Root भी (333). *Inf.* भेत्तुं 'to fear.' *Par. Pres.* बिभेमि, बिभेमि, बिभेति; बिभीवस् or बिभिषस्, बिभीषस् or बिभिषस् बिभीतस् or बिभितस्; बिभीमस् or बिभिमस्, बिभीष or बिभिष, बिभ्यति (34). *Impf.* अबिभयं, अबिभेत्, अबिभेत्; अबिभीष or अबिभिष, अबिभीतं or अबिभितं, अबिभीतां or अबिभितां; अबिभीम or अबिभिम, अबिभीत or अबिभित, अबिभयुस् (330). *Pot.* बिभीयां or बिभियां, &c. *Impv.* बिभयामि, बिभीहि or बिभिहि, बिभेतु; बिभयाय, बिभीतं or बिभितं, बिभीतां or बिभितां; बिभयाम, बिभीत or बिभित, बिभ्यतु (34). *Perf.* (374) बिभाय, बिभयिष or बिभेय, बिभाय; बिभिय, बिभयुस्, बिभ्यतुस्; बिभ्यम, बिभ्य, बिभ्युस्. Or बिभयाचकार (385. c). *1st Fut.* भेतासि. *2d Fut.* भेष्यामि. *Aor.* अभेयं, अभेयीत्, अभेयीत्; अभेय्य, अभेयं, अभेयं; अभेय, अभेय, अभेयुस्. *Prec.* भीयात्. *Cond.* अभेयं. *Pass., Pres.* भीये; *Aor. 3d sing.* अभायि. *Caus., Pres.* भाययामि or -ये, or भायये or भीयये; *Aor.* अचीभयं or अचीभयं or अचीभयं. *Des.* बिभीषामि. *Freq.* चेभीये or चेभेमि or चेभयीमि. *Part., Pres.* बिभ्यत् (141. a); *Past pass.* भीत; *Past indecl.* भीत्वा, -भीय; *Fut. pass.* भेताव्य, भवनीय, भेय.

a. Root ह्री. *Inf.* ह्रेत्तुं 'to be ashamed.' *Par. Pres.* जिह्रेमि, जिह्रेमि, जिह्रेति; जिह्रीवस्, जिह्रीवस्, जिह्रीतस्; जिह्रीनस्, जिह्रीष, जिह्रियति (123. a). *Impf.* अजिह्रयं, अजिह्रेत्, अजिह्रेत्; अजिह्रीष, अजिह्रीतं, अजिह्रीतां; अजिह्रीन, अजिह्रीत, अजिह्रयुस् (332). *Pot.* जिह्रीयां. *Impv.* जिह्रयाहि, जिह्रीहि, जिह्रेतु; जिह्रयाय, जिह्रीतं, जिह्रीतां; जिह्रयाम, जिह्रीत, जिह्रियतु. *Perf.* जिह्राय, जिह्रिय or जिह्रेय, जिह्राय; जिह्रियिष (374. c), जिह्रिययुस्, जिह्रियतुस्; जिह्रियिम, जिह्रिय, जिह्रियुस्. *1st Fut.* ह्रेतासि. *2d Fut.* ह्रेष्यामि. *Aor.* जह्रेयं, जह्रेयीत्, जह्रेयीत्; जह्रेय्य, -यं, -यं; जह्रेय, -य, -युस्. *Prec.* ह्रीयात्. *Cond.* जह्रेयं. *Pass., Pres.* ह्रीये; *Aor. 3d sing.* अह्रायि. *Caus., Pres.* ह्रेषयामि; *Aor.* अजिह्रियं†. *Des.* जिह्रीषामि. *Freq.* जेह्रीये, जेह्रेमि or

\* According to Foster; but these alternatives are doubtful.

† So Foster. Westergaard gives अजिह्रीयं.

जेहवीनि. Part., Pres. जिह्वित् (141. a); Past pass. ह्रीत् or ह्रीत्; Past indecl. ह्रीत्वा; Fut. pass. हेतव्य, ह्यणीय, हेय.

b. Root जन्. Inf. जनितुं 'to produce.' Par. Pres. जजन्ति, जजंति, जजति; जजन्वस्, जजाचस्, जजातस्; जजन्वस्, जजाच, जजति. Impf. अजजनन्, अजजनन् (292. a), अजजनन्; अजजनन्, अजजातं, अजजातां; अजजन्वस्, अजजात, अजजुस्. Pot. जजन्वां or जजायां. Impv. जजमानि, जजाहि, जजन्तु; जजनाय, जजातं, जजातां; जजनान, जजात, जजतु. Perf. जजान or जजन, जजनिच, जजान; जजिच, जजुस्, जजतुस्; जजिन, जज, जजुस्. 1st Fut. जनितास्ति. 2d Fut. जनिष्यामि. Aor. अजानिषं, अजानीत्, अजानीत्; अजानिष्य, &c. Or अजनिषं, &c.; see 427. Prec. जन्यासं or जायासं. Cond. अजनिष्यं. Pass., Pres. जाये (compare 617. a) or जन्ये; Aor. 3d sing. अजनि. Caus., Pres. जनयामि; Aor. अजीजनं. Des. जिजनिषे. Freq. जाजाये or जजन्ये, जजन्ति. Part., Pres. जहत् (141. a); Past pass. जात, जनित; Past indecl. जनित्वा, -जन्, -जाय; Fut. pass. जनितव्य, जननीय, जन्य.

#### EXAMPLES OF PRIMITIVE VERBS OF THE SEVENTH CONJUGATIONAL CLASS, EXPLAINED AT 342.

667. Root छिद् *chid*. Infin. छेतुम् *chettum*, 'to cut.'

PARASMAI-PADA. Present tense, 'I cut.'

छिनन्ति <i>chinadmi</i>	छिन्दस् <i>chindvas</i>	छिन्दस् <i>chindnas</i>
छिनिषि <i>chinatsi</i>	छिन्थस् <i>chinthas</i> (345)	छिन्थ <i>chinthā</i> (345)
छिनति <i>chinatti</i>	छिन्तस् <i>chintas</i> (345)	छिन्दन्ति <i>chindanti</i>

Imperfect or first preterite, 'I was cutting,' or 'I cut.'

अछिनदम् <i>achinadam</i>	अछिन्द <i>achindva</i>	अछिन्द <i>achindma</i>
अछिनत् <i>achinat</i> (292)	अछिनन् <i>achintam</i>	अछिन्त <i>achinta</i>
अछिनत् <i>achinat</i> (292)	अछिनान् <i>achintām</i>	अछिन्दन् <i>achindan</i>

Potential, 'I may cut.'

छिन्द्याम् <i>chindyām</i>	छिन्द्याय <i>chindyāva</i>	छिन्द्याम् <i>chindyāma</i>
छिन्द्यास् <i>chindyās</i>	छिन्द्यातम् <i>chindyātam</i>	छिन्द्यात् <i>chindyāta</i>
छिन्द्यात् <i>chindyāti</i>	छिन्द्याताम् <i>chindyātām</i>	छिन्द्युस् <i>chindyus</i>

Imperative, 'Let me cut.'

छिनदाणि <i>chinadāni</i>	छिनदाय <i>chinadāva</i>	छिनदाय <i>chinadāma</i>
छिन्धि <i>chindhi</i> *	छिनन् <i>chintam</i> (345)	छिन्त <i>chinta</i> (345)
छिनतु <i>chinattu</i>	छिनान् <i>chintām</i> (345)	छिन्दन्तु <i>chindantu</i>

\* Or छिन्धि *chindhi*, see 345.

*Perf.* चिच्छेद, चिच्छेदिय, चिच्छेद; चिच्छिदिष्य, चिच्छिदयुष, चिच्छिदतुष; चिच्छिदिम, चिच्छिद, चिच्छिदुष. *1st Fut.* छेत्तामि. *2d Fut.* छेत्स्यामि. *Aor.* अछिदं, अछिदस्, अछिदन्; अछिदाव, अछिदन्तं, अछिदन्तां; अछिदान, अछिदन्त, अछिदन्. Or अछेत्तं, अछेत्तीस्, अछेत्तीन्; अछेत्स, अछेत्तं, अछेत्तां; अछेत्स, अछेत्तन्. *Prec.* छिच्छासं. *Cond.* अछेत्सं.

ĀTMANE-PADA. *Present tense* 'I cut.'

चिन्दे <i>chinde</i>	चिन्दहे <i>chindvahi</i>	चिन्दामहे <i>chindmahai</i>
चिन्से <i>chintse</i>	चिन्दापे <i>chindāthpe</i>	चिन्दाम्हे <i>chinddhvpe</i>
चिन्ते <i>chinte</i> (345)	चिन्दाते <i>chindātpe</i>	चिन्दामते <i>chindatpe</i>

*Imperfect or first preterite, 'I was cutting,' or 'I cut.'*

अछिन्दि <i>achindi</i>	अछिन्दहि <i>achindvahi</i>	अछिन्महि <i>achindmahai</i>
अछिन्दास् <i>achinthās</i>	अछिन्दायाम् <i>achindāthām</i>	अछिन्माम् <i>achinddhvām</i>
अछिन्त <i>achinta</i>	अछिन्दाताम् <i>achindātām</i>	अछिन्मत <i>achindatā</i>

*Potential, 'I may cut.'*

चिन्दीय <i>chindīya</i>	चिन्दीयहि <i>chindīvahi</i>	चिन्दीमहि <i>chindīmahi</i>
चिन्दीयास् <i>chindīthās</i>	चिन्दीयायाम् <i>chindīyāthām</i>	चिन्दीयाम् <i>chindīdhvām</i>
चिन्दीत <i>chindīta</i>	चिन्दीयाताम् <i>chindīyātām</i>	चिन्दीरन् <i>chindīran</i>

*Imperative, 'Let me cut.'*

चिन्दे <i>chinadai</i>	चिन्दावहे <i>chinadvahai</i>	चिन्दामहे <i>chinadmahai</i>
चिन्से <i>chintsoa</i>	चिन्दायाम् <i>chindāthām</i>	चिन्माम् <i>chinddhvām</i>
चिन्ताम् <i>chintām</i>	चिन्दाताम् <i>chindātām</i>	चिन्ताम् <i>chindatām</i>

*Perf.* चिच्छिदे, चिच्छिदिने, चिच्छिदे; चिच्छिदिषहे, चिच्छिदापे, चिच्छिदाते; चिच्छिदिमहे, चिच्छिदिष्ये, चिच्छिदिरे. *1st Fut.* छेत्ताहे. *2d Fut.* छेत्से. *Aor.* अछिषि, अछिष्यास्, अछिष; अछिष्यहि, अछिष्यायां, अछिष्यातां; अछिष्यहि, अछिष्युं, अछिष्यत. *Prec.* छिच्छीय. *Cond.* अछेत्से. *Pass., Pres.* छिच्छे; *Aor.* 3d sing. अछेदि. *Caus., Pres.* छेदयामि; *Aor.* अचिच्छिदं. *Des.* चिच्छिस्तानि, -स्ते. *Freq.* चेच्छिषे, चेच्छेमि. *Part., Pres.* चिन्दन्; *Ātm.* चिन्दान्; *Past pass.* चिन्त; *Past indecl.* चिन्ता, -चिन्त; *Fut. pass.* छेत्तव्य, छेदनीय, छेत्त.

EXAMPLES OF OTHER VERBS OF THE SEVENTH CONJUGATIONAL CLASS IN THE ORDER OF THEIR FINAL LETTERS.

668. Root अङ्. *Inf.* अङ्कु 'to anoint,' 'to make clear.' *Par. Pres.* अनङ्मि, अनङ्मि (296), अनङ्मि; अङ्कस्, अङ्कयस्, अङ्कस्; अङ्कम्, अङ्कय, अनङ्मि. *Impf.* अनङ्मन्, अनङ्म् (292), अनङ्म्; अङ्क, अङ्कं, अङ्कं; अङ्क, अङ्क, अनङ्मन्. *Pot.* अङ्क्या. *Impv.* अनङ्मामि, अङ्गि, अनङ्कु; अनङ्माय, अङ्कं, अङ्कं;

चनचान, चंक्त, चञ्चन्. *Perf.* चानञ्च, चानञ्चिच or चानंक्च, चानञ्च; चानञ्चिच, चानञ्चपुत्, चानञ्चतुत्; चानञ्चिन, चानञ्च, चानञ्चुत्. *1st Fut.* चंक्तासि or चञ्चितासि. *2d Fut.* चंक्स्यामि or चञ्चिष्यामि. *Aor.* चाञ्चिचं, चाञ्चीत्, चाञ्चीत्; चाञ्चिष्य, &c., see 427. *Prec.* चञ्चासं (453). *Cond.* चांक्षं or चाञ्चिचं. *Pass., Pres.* चञ्जे (469); *Aor. 3d sing.* चाञ्जि. *Caus., Pres.* चञ्चयामि; *Aor.* चाञ्जिचं. *Des.* चञ्जिजिवाणि. *Part., Pres.* चञ्चत्; *Past pass.* चञ्क; *Past indecl.* चञ्जिता or चंक्ता or चक्ता, -चञ्ज; *Fut. pass.* चंक्त्व्य or चञ्जितव्य, चञ्चनीय, चंज or चंग्य.

a. Root भुज् (346). *Inf.* भोक्तुं 'to eat,' 'to enjoy.' *Par. and Åtm.* *Pres.* भुनक्ति, भुनक्ति, भुनक्ति; भुंजस्, भुंक्चस्, भुंक्तस्; भुंजस्, भुंक्च, भुञ्जति. *Åtm.* भुञ्जे, भुंजे, भुंजे; भुंजहे, भुञ्जाये, भुञ्जाते; भुंजहे, भुंज्ये, भुञ्जते. *Impf.* अभुनजं, अभुनक् (292), अभुनक्; अभुञ्ज, अभुंक्तं, अभुंक्तां; अभुञ्ज, अभुंक्त, अभुञ्जन्. *Åtm.* अभुञ्जि, अभुंक्चास्, अभुंक्त; अभुंजहि, अभुञ्जायां, अभुञ्जातां; अभुंजहि, अभुंज्यं, अभुञ्जत. *Pot.* भुंज्यां. *Åtm.* भुञ्जीय. *Impv.* भुनजानि, भुंजि, भुनक्तु; भुनजाच, भुंक्तं, भुंक्तां; भुनजान, भुंक्त, भुञ्जन्तु. *Åtm.* भुनजे, भुंजस्, भुंक्तां; भुनजावहे, भुञ्जायां, भुञ्जातां; भुनजामहे, भुंज्यं, भुञ्जातां. *Perf.* वुभोज, वुभोजिच, वुभोज; वुभुजिच, वुभुजपुत्, वुभुजतुत्; वुभुजिन, वुभुज, वुभुजुत्. *Åtm.* वुभुजे, वुभुजिचे, वुभुजे; -जिचहे, -जाये, -जाते; -जिमहे, -जिज्ये, -जिरे. *1st Fut.* भोक्तासि. *Åtm.* भोक्ताहे. *2d Fut.* भोक्स्यामि. *Åtm.* भोक्ष्ये. *Aor.* अभौक्षं, -क्षीत्, -क्षीत्; अभौक्ष, अभौक्षं, -क्षां; अभौक्ष, अभौक्ष, अभौक्षुत्. *Åtm.* अभुक्षि, अभुक्चास्, अभुक्त; अभुक्षहि, अभुक्षायां, अभुक्षातां; अभुक्षहि, अभुक्ष्यं, अभुक्षत. *Prec.* भुज्यासं. *Åtm.* भुञ्जीय. *Cond.* अभोक्ष्यं. *Åtm.* अभोक्ष्ये. *Pass., Pres.* भुज्ये; *Aor. 3d sing.* अभोजि. *Caus., Pres.* भोजयामि, -ये; *Aor.* अबुभुजं. *Des.* वुभुजामि, -जे. *Freq.* वोभुज्ये, वोभोजि. *Part., Pres.* भुञ्जत्; *Åtm.* भुञ्जान; *Past pass.* भुक्त; *Past indecl.* भुक्ता, -भुज्य; *Fut. pass.* भोक्तव्य, भोजनीय, भोज्य or भोग्य.

669. Root भञ्ज (347). *Inf.* भंक्तुं 'to break.' *Par. Pres.* भनक्ति, भनक्ति, भनक्ति; भंजस्, भंक्चस्, भंक्तस्; भंजस्, भंक्च, भञ्जति. *Impf.* अभनजं, अभनक् (292), अभनक्; अभंज, अभंक्तं, अभंक्तां; अभंज, अभंक्त, अभञ्जन्. *Pot.* भंज्यां. *Impv.* भनजानि, भंजि, भनक्तु; भनजाच, भंक्तं, भंक्तां; भनजान, भंक्त, भञ्जन्तु. *Perf.* वभञ्ज, वभञ्जिच or वभंक्च, वभञ्ज; वभञ्जिच, वभञ्जपुत्, वभञ्जतुत्; वभञ्जिन, वभञ्ज, वभञ्जुत्. *1st Fut.* भंक्तासि. *2d Fut.* भंक्स्यामि. *Aor.* वभांक्षं, -क्षीत्, -क्षीत्; -क्षीत्; वभांक्ष, वभांक्षं, -क्षां; वभांक्ष, वभांक्ष, वभांक्षुत्. *Prec.* भज्यासं (453). *Cond.* वभंक्षं. *Pass., Pres.* भज्ये (469); *Aor. 3d sing.* वभाजि. *Caus., Pres.* भजयामि; *Aor.* ववभञ्जं. *Des.* विभंजामि. *Freq.* वंभज्ये, वंभजि. *Part., Pres.* भज्जत्; *Past pass.* भज्ज; *Past indecl.* भंक्ता or भक्ता, -भज्य; *Fut. pass.* भंक्तव्य, भजनीय, भंज.

670. Root युज्. *Inf.* योक्तुं 'to join,' 'to unite.' *Par. and Åtm.*

*Pres.* युनञि, युनञि, &c.; like भुञ् 668. a. *Atm.* युञ्जे, युञ्जे, &c. *Impf.* अयुनञं, अयुनञ् (292), अयुनञ्; अयुञ्ज, &c. *Atm.* अयुञ्जि, अयुञ्ज्यात्, &c. *Pot.* युञ्जी. *Atm.* युञ्जीय. *Impv.* युनञानि, युञ्जि, युनञ्; युनञाय, &c. *Atm.* युनञे, युञ्ज, युञ्ज, &c. *Perf.* युयोज, युयोजिष, युयोज; युयुञिष, &c.; like भुञ् 668. a. *Atm.* युयुञे. *1st Fut.* योज्यामि. *Atm.* योज्याहे. *2d Fut.* योज्यामि. *Atm.* योज्ये. *Aor.* अयुनं, -नञ्, -नञ्; -नाय, -नञं, -नञां; -नान, -नान, -नन्. Or अयौञं, -ञीत्, -ञीत्; अयौञ, &c. *Atm.* अयुञि, अयुञ्यात्, अयुञ्ज; अयुञ्जहि, &c. *Prec.* युञ्ज्यात्. *Atm.* युञ्जीय. *Cond.* अयोज्यात्. *Atm.* अयोज्ये. *Pass., Pres.* युञ्जे; *Aor.* 3d sing. अयोजि, see 702. *Caus., Pres.* योजयामि; *Aor.* अयुनं. *Des.* युयुञामि, -ञे. *Freq.* योयुञ्जे, योयोञ्जि. *Part., Pres.* युञ्जन्; *Atm.* युञ्जान; *Past pass.* युञ्ज; *Past indecl.* युञ्जा, -युञ्य; *Fut. pass.* योज्य, योजनीय, योज्य or योज्य.

671. Root रुध्. *Inf.* रोधुं 'to hinder.' *Par. and Atm.* *Pres.* रुधमि, रुधमि, रुधमि; रुन्धस्, रुन्धस्\*, रुन्धस्\*; रुन्धस्, रुन्ध\*, रुन्धमि. *Atm.* रुन्धे, रुन्धे, रुन्धे\*; रुन्धहे, रुन्धाये, रुन्धाते; रुन्धहे, रुन्धे, रुन्धाते. *Impf.* अरुधं, अरुधात् or अरुधाद् or अरुधात् (292), अरुधात् or अरुधाद्; अरुन्ध, अरुन्धं, अरुन्धां; अरुन्ध, अरुन्ध, अरुन्धन्. *Atm.* अरुन्धि, अरुन्धात्, अरुन्ध; अरुन्धहि, अरुन्धायां, अरुन्धातां; अरुन्धहि, अरुन्धं, अरुन्धत. *Pot.* रुन्धां. *Atm.* रुन्धीय. *Impv.* रुधमि, रुन्धि, रुन्धु; रुधाय, रुन्ध\*, रुन्धां\*; रुधाम, रुन्ध\*, रुन्धन्. *Atm.* रुन्धे, रुन्ध, रुन्धां; रुधायहे, रुन्धायां, रुन्धातां; रुधामहे, रुन्धं, रुन्धातां. *Perf.* रुरोध, रुरोधिष, रुरोध; रुरुधिष, रुरुधयुत्, रुरुधुत्; रुरुधिम, रुरुध, रुरुधुत्. *Atm.* रुरुधे, रुरुधिषे, रुरुधे; रुरुधिषहे, रुरुधाये, रुरुधाते; रुरुधिमहे, रुरुधिष्ये, रुरुधिरे. *1st Fut.* रोद्ध्यामि. *Atm.* रोद्ध्याहे. *2d Fut.* रोद्ध्यामि. *Atm.* रोद्ध्ये. *Aor.* अरुधं, -धत्, -धत्; -धाय, -धत्, -धत्; -धाम, -धत्, -धन्. Or अरोधं, अरोधीत्, अरोधीत्; अरोध, अरोधं, अरोधां; अरोध, अरोध, अरोधन्. *Atm.* अरुधि, अरुधात्, अरुध; अरुधहि, अरुधायां, अरुधातां; अरुधहि, अरुधं, अरुधत. *Prec.* रुन्धात्. *Atm.* रुन्धीय. *Cond.* अरोधं. *Atm.* अरोधे. *Pass., Pres.* रुधे; *Aor.* 3d sing. अरोधि. *Caus., Pres.* रोधयामि; *Aor.* अरुधं. *Des.* रुरुध्यामि, -न्धे. *Freq.* रोरुधे, रोरोधि. *Part., Pres.* रुन्धन्; *Atm.* रुन्धान; *Past pass.* रुध; *Past indecl.* रुधा, -रुध; *Fut. pass.* रोद्ध्य, रोधनीय, रोध.

672. Root क्षिप्. *Inf.* क्षेपुं 'to distinguish,' 'to separate,' 'to leave remaining.' *Par. Pres.* क्षिपमि, क्षिपमि, क्षिपमि; क्षिप्यस्, क्षिप्यस्, क्षिप्यस्; क्षिप्यस्, क्षिप्य, क्षिप्यमि. *Impf.* अक्षिपं, अक्षिपद् (292), अक्षिपद्; अक्षिप्य, अक्षिपं, अक्षिपं; अक्षिप, अक्षिप, अक्षिपन्. *Pot.* क्षिप्यां. *Impv.* क्षिपयामि,

\* रुन्धस् may be written for रुन्धस्. Similarly, रुन्धस् for रुन्धस्, रुन्धे for रुन्धे, &c. See 298. a.

शिक्षि or शिक्षि (303, compare 345), शिक्षु; शिक्षाय, शिक्षं, शिक्षां; शिक्षाम, शिक्ष, शिक्षन्. *Perf.* शिक्षेय, शिक्षेयिष्य, शिक्षेय; शिक्षिषिष्य, शिक्षिष्युस्, शिक्षिष्युस्; शिक्षिषिष्य, शिक्षिष्य, शिक्षिष्युस्. *1st Fut.* शिक्षेत्सि. *2d Fut.* शिक्षेत्सामि. *Aor.* अशिक्षं, -यस्, -यत्; -याय, -यत्, -यतां; -याम, -यत्, -यन्. *Prec.* शिक्ष्यासं. *Cond.* अशिक्ष्यं. *Pass., Pres.* शिक्षे; *Aor.* 3d sing. अशिक्षेयि. *Caus., Pres.* अशिक्षयामि; *Aor.* अशिक्षयिष्यं. *Des.* शिक्षिष्यामि. *Freq.* शिक्षेय्ये, शिक्षेयि. *Part., Pres.* शिक्षत्; *Past pass.* शिक्ष; *Past indecl.* शिक्षा, -शिक्ष्य; *Fut. pass.* शिक्ष्य, अशिक्षीय, अशिक्षेय.

673. Root हिंस्. *Inf.* हिंसितुं 'to injure.' *Par.* *Pres.* हिनस्मि, हिनस्मि\*, हिनस्मि; हिंस्वस्, हिंस्वस्, हिंस्वस्; हिंस्वन्, हिंस्व, हिंस्मि. *Impf.* अहिनसं, अहिनत् or अहिनस् (292. a, 304. a), अहिनत्; अहिंस, अहिंसं, अहिंसां; अहिंस, अहिंस, अहिंसन्. *Pot.* हिंस्यां. *Impv.* हिनसामि, हिंस्व or हिंस्व (304), हिनस्व; हिनसाय, हिंसं, हिंसां; हिनसाम, हिंस, हिंसन्. *Perf.* अहिंस, अहिंसिष्य, अहिंस; अहिंसिष्य, अहिंसिष्युस्, अहिंसिष्युस्; अहिंसिष्य, अहिंस, अहिंसुस्. *1st Fut.* हिंसिष्यामि. *2d Fut.* हिंसिष्यामि. *Aor.* अहिंसिष्यं, अहिंसीस्, अहिंसीत्; अहिंसिष्य, अहिंसिष्यं, अहिंसिष्यां; अहिंसिष्य, अहिंसिष्य, अहिंसिष्युस्. *Prec.* हिंस्यासं. *Cond.* अहिंसिष्यं. *Pass., Pres.* हिंस्ये; *Aor.* 3d sing. अहिंसि. *Caus., Pres.* हिंसयामि; *Aor.* अहिंसिष्यं. *Des.* अहिंसिष्यामि. *Freq.* अहिंस्ये, अहिंसि. *Part., Pres.* हिंसत्; *Past pass.* हिंसित; *Past indecl.* हिंसिता, -हिंस्य; *Fut. pass.* हिंसितव्य, हिंसनीय, हिंस्य.

674. Root मृह्. *Inf.* मृह्णु or मृह्णु 'to injure,' 'to kill.' *Par.* *Pres.* मृहोमि, मृहोमि (306), मृहोमि (305. a); मृहस्, मृहस् (345), मृहस्; मृहस्, मृह, मृहन्. *Impf.* अमृहयं, अमृहय or अमृहय (292), अमृहय or अमृहय; अमृह, अमृह, अमृहन्. *Pot.* मृह्यां. *Impv.* मृहयामि, मृह (see 306. c), मृहय; मृहयाय, मृह्यं, मृह्यां; मृहयाम, मृह, मृहन्. *Perf.* मृहय, मृहयिष्य or मृहय, मृहय; मृहयिष्य, मृहयिष्युस्, मृहयिष्युस्; मृहयिष्य, मृहय, मृहयुस्. *1st Fut.* मृहयिष्यामि or मृहयिष्यामि. *2d Fut.* मृहयिष्यामि or मृहयिष्यामि. *Aor.* अमृहयं, -ह्यस्, -ह्यत्; -ह्यिष्य, -ह्यिष्यं, -ह्यिष्यां; -ह्यिष्य, -ह्यिष्य, -ह्यिष्युस्. Or अमृहयं, -ह्यस्, -ह्यत्; -ह्यिष्य, -ह्यिष्यं, -ह्यिष्यां; -ह्यिष्य, -ह्यिष्य, -ह्यिष्युस्. *Prec.* मृह्यासं. *Cond.* अमृहयं or अमृहयं. *Pass., Pres.* मृह्ये; *Aor.* 3d sing. अमृहयि. *Caus., Pres.* मृहयामि; *Aor.* अमृहयं or अमृहयं. *Des.* मृहयिष्यामि or मृहयिष्यामि. *Freq.* मृहयिष्ये, मृहयिष्यि (3d sing. मृहयिष्यि). *Part., Pres.* मृहत्; *Past pass.* (305. a) मृह; *Past indecl.* मृहिता or मृह्या, -मृह्य; *Fut. pass.* मृहितव्य or मृहय, मृहनीय, मृह्य.

\* Final स् preceded by a or द remains unchanged before the terminations सि and से; see 62. b.



EXAMPLES OF PRIMITIVE VERBS OF THE FIFTH CONJUGATIONAL CLASS, EXPLAINED AT 349.

675. Root वृ *vrī*. Infin. वरितुम् *varitum* or वरीतुम् *varītum*, 'to cover,' 'to enclose,' 'to surround,' 'to choose\*.'

Note, that the conjugational नु *nu* becomes वृ *vr* after वृ *vrī* by 58.

PARASMAI-PADA. *Present tense*, 'I cover.'

वृणोमि <i>vrīṇomi</i>	वृणुषस् <i>vrīṇuvas</i> †	वृणुमस् <i>vrīṇumas</i> ‡
वृणोषि <i>vrīṇoṣhi</i>	वृणुषथस् <i>vrīṇuṣṭhas</i>	वृणुथ <i>vrīṇuṣṭha</i>
वृणोति <i>vrīṇoti</i>	वृणुतस् <i>vrīṇutas</i>	वृण्वन्ति <i>vrīṇvanti</i>

*Imperfect or first preterite*, 'I was covering,' or 'I covered.'

अवृणवन् <i>avṛiṇavan</i>	अवृणुव <i>avṛiṇuva</i> §	अवृणुम <i>avṛiṇuma</i>
अवृणोत् <i>avṛiṇots</i>	अवृणुतम् <i>avṛiṇutam</i>	अवृणुत <i>avṛiṇuta</i>
अवृणोत <i>avṛiṇot</i>	अवृणुताम् <i>avṛiṇutām</i>	अवृण्वन् <i>avṛiṇvan</i>

*Potential*, 'I may cover.'

वृणुयान् <i>vrīṇuyān</i>	वृणुयाव <i>vrīṇuyāva</i>	वृणुयान् <i>vrīṇuyāma</i>
वृणुयात् <i>vrīṇuyāt</i>	वृणुयातम् <i>vrīṇuyātam</i>	वृणुयात <i>vrīṇuyāta</i>
वृणुयान् <i>vrīṇuyāt</i>	वृणुयाताम् <i>vrīṇuyātam</i>	वृणुयुस् <i>vrīṇuyas</i>

*Imperative*, 'Let me cover.'

वृण्वानि <i>vrīṇvāni</i>	वृणुवाव <i>vrīṇvāva</i>	वृणुवान् <i>vrīṇvāma</i>
वृणु <i>vrīṇu</i>	वृणुतम् <i>vrīṇutam</i>	वृणुत <i>vrīṇuta</i>
वृणोतु <i>vrīṇotu</i>	वृणुताम् <i>vrīṇutām</i>	वृण्वन्तु <i>vrīṇvantu</i>

*Perf.* (369) ववार, ववर्थ or ववरिष (see 370), ववार; ववृष, ववृषुत्, ववृषुत्; ववृम, ववृ, ववृत् or ववरुत् †. *1st Fut.* (393) वरितासि or वरीतासि. *2d Fut.* (393) वरिष्यामि or वरीष्यामि. *Aor.* अवारिष, अवारीत्, अवारीह; अवारिष्य, अवारिष्य, अवारिष्य, अवारिष्य; अवारिष्य, अवारिष्य, अवारिष्युत्. *Prec.* त्रिवारं or वृवार्त्तं (448. b). *Cond.* अवरिष्यं or अवरीष्यं.

ĀTMANE-PADA. *Present tense*, 'I cover.'

वृण्वे <i>vrīṇve</i>	वृणुवहे <i>vrīṇvāhe</i> **	वृणुमहे <i>vrīṇmāhe</i> ††
वृणुवे <i>vrīṇuṣhe</i>	वृणुवाहे <i>vrīṇvāḥe</i>	वृणुमहे <i>vrīṇmāḥe</i>
वृणुते <i>vrīṇute</i>	वृणुवाते <i>vrīṇvāḥe</i>	वृणुमहे <i>vrīṇmāḥe</i>

\* In the sense of 'to choose,' this root generally follows the 9th conjugation; thus, Pres. वृणामि, वृणामि, वृणामि; वृणीषस्, &c. See 686.

† Or वृणवस् *vrīṇavas*.

‡ Or वृणमस् *vrīṇamas*.

§ Or अवृणवस् *avṛiṇavas*.

|| Or अवृणमस् *avṛiṇamas*.

¶ वृ is sometimes written with long *rī*, in which case 374. k. may be applied.

\*\* Or वृणुवहे *vrīṇvāhe*.

†† Or वृणमहे *vrīṇmāhe*.

*Imperfect or first preterite, 'I was covering,' or 'I covered.'*

अवृक्षि <i>avṛkṣi</i>	अवृक्षुवहि <i>avṛkṣuvahi*</i>	अवृक्षुमहि <i>avṛkṣumahi†</i>
अवृक्षुवास् <i>avṛkṣuvāḥ</i>	अवृक्षुवायाम् <i>avṛkṣuvādhām</i>	अवृक्षुध्वम् <i>avṛkṣudhvam</i>
अवृक्षुत <i>avṛkṣuta</i>	अवृक्षुतातम् <i>avṛkṣutām</i>	अवृक्षुत <i>avṛkṣvata</i>

*Potential, 'I may cover.'*

वृक्षीय <i>vṛkṣīya</i>	वृक्षीवहि <i>vṛkṣīvahi</i>	वृक्षीमहि <i>vṛkṣīmahi</i>
वृक्षीवास् <i>vṛkṣīvāḥ</i>	वृक्षीवायाम् <i>vṛkṣīvādhām</i>	वृक्षीध्वम् <i>vṛkṣīdhvam</i>
वृक्षीत <i>vṛkṣīta</i>	वृक्षीयातम् <i>vṛkṣīyātām</i>	वृक्षीरन् <i>vṛkṣīran</i>

*Imperative, 'Let me cover.'*

वृक्षये <i>vṛkṣavai</i>	वृक्षवावहे <i>vṛkṣavāvahai</i>	वृक्षवामहे <i>vṛkṣavāmahai</i>
वृक्षुष्व <i>vṛkṣuṣva</i>	वृक्षवायाम् <i>vṛkṣvādhām</i>	वृक्षुध्वम् <i>vṛkṣudhvam</i>
वृक्षुताम् <i>vṛkṣutām</i>	वृक्षतातम् <i>vṛkṣutām</i>	वृक्षताम् <i>vṛkṣvātām</i>

*Perf.* वव्रे (369) or ववरे‡, ववृषे, वव्रे or ववरे; ववृषहे, वव्राषे, वव्राते; ववृमहे, ववृषे, वव्रिरे. *1st Fut.* वरिताहे or वरीताहे. *2d Fut.* वरिषे or वरीषे. *Aor.* अवरिषि, अवरिषास्, अवरिष्ट; अवरिष्यहि, अवरिष्याषां, अवरिष्यातां; अवरिष्यहि, अवरिष्यं or -रिष्यं, अवरिष्यत. Or अवरीषि, अवरीषास्, &c. Or अवृषि, अवृषास्, अवृषत; अवृष्यहि, अवृष्याषां, अवृष्यातां; अवृष्यहि, अवृष्यं, अवृष्यत. Or अवृषि, अवृषास्, अवृषे; अवृष्यहि, अवृष्याषां, अवृष्यातां; अवृष्यहि, अवृष्यं, अवृष्यत. *Prec.* वरिषीय or वृषीय or वृषीय (448. b). *Cond.* अवरिषे or अवरीषे. *Pass.* व्रिषे; *Aor.* 3d sing. अवारि. *Caus., Pres.* वरयामि or -ये, or वारयामि or -ये; *Aor.* अवरीवरं. *Des.* विवरिषामि or -ये, विवरीषामि or -ये, वृषीषामि or -ये (502). *Freq.* वेव्रीषे (511) or वोवृषे, वव्रीषि. *Part., Pres.* वृक्षन्; *Atom.* वृक्षान्; *Past pass.* वृत्; *Past indecl.* वृत्वा, -वृत्; *Fut. pass.* वरितव्य or वरीतव्य, वरणीय, वाये.

#### EXAMPLES OF OTHER VERBS OF THE FIFTH CONJUGATIONAL CLASS IN THE ORDER OF THEIR FINAL LETTERS.

676. Root वृष्. *Inf.* वृषुं 'to hear.' *Par.* *Pres.* वृक्षोमि, वृक्षोषि, वृक्षोति; वृक्षुवस् or वृक्षवस्, वृक्षुवत्, वृक्षुतस्; वृक्षुमस् or वृक्षमस्, वृक्षुष, वृक्षति. *Impf.* अवृक्षवस्, अवृक्षोस्, अवृक्षोत्; अवृक्षुवस् or अवृक्षवस्, अवृक्षुतस्, अवृक्षुतां; अवृक्षुमस् or अवृक्षमस्, अवृक्षुत, अवृक्षन्. *Pot.* वृक्षुवां. *Impv.* वृक्षवामि, वृक्षु, वृक्षोषु; वृक्षवाव, वृक्षुतं, वृक्षुतां; वृक्षवान्, वृक्षुत, वृक्षन्. *Perf.* (369) वृक्षव, वृक्षोष, वृक्षव; वृक्षुव, वृक्षुववृष, वृक्षुवतुव; वृक्षुम, वृक्षुष, वृक्षुवृष. *1st Fut.* वृक्षोषि. *2d Fut.* वृक्षामि. *Aor.* अवृक्षे, अवृक्षीषे,

\* Or अवृक्षवहि *avṛkṣuvahi*.

† Or अवृक्षमहि *avṛkṣumahi*.

‡ वृ is sometimes written with long ṛ, in which case 374. k. may be applied.

§ This root is placed by Indian grammarians under the 1st class.

अञ्जीवीत्; अञ्जीष्य, अञ्जीष्ट, -ष्टां; अञ्जीष, अञ्जीष्ट, अञ्जीषुत्. *Prec.* अञ्जीष्व. *Cond.* अञ्जीष्य. *Pass., Pres.* अञ्ज्ये; *Aor. 3d sing.* अञ्जीषि. *Caus., Pres.* अञ्जयामि; *Aor.* अञ्जिष्वं or अञ्जुष्वं. *Des.* अञ्ज्ये. *Freq.* अञ्ज्ये, अञ्जोमि or अञ्जोमीमि. *Part., Pres.* अञ्जयत्; *Past pass.* अञ्ज; *Past indecl.* अञ्जा, -अञ्ज; *Fut. pass.* अञ्जिष्य, अञ्जयीष्य, अञ्ज्य.

677. Root धृ\*. *Inf.* धरितुं or धोतुं 'to shake,' 'to agitate.' *Par.* and *Atm.* *Pres.* धूनोमि, धूनोषि, धूनोति; धूनुवस् or धून्वस्, धूनुवत्, धूनुतस्; धूनुमस् or धून्मस्, धूनुष, धून्वमि. *Atm.* धून्वे, धूनुवे, धूनुते; धूनुवहे or धून्वहे, धून्वाये, धून्वाते; धूनुमहे or धून्महे, धूनुध्मे, धून्वाते. *Impf.* अधूनव, अधूनोत्, अधूनोत्; अधुनुव or अधून्व, अधूनुतं, अधूनुतां; अधूनुम or अधून्म, अधूनुत, अधून्वन्. *Atm.* अधून्वि, अधूनुषात्, अधूनुत; अधूनुवहि or अधून्वहि, अधून्वापां, अधून्वातां; अधूनुमहि, अधूनुध्मं, अधून्वत. *Pot.* धूनुयां. *Atm.* धून्वीय. *Impv.* धूनवानि, धूनु, धूनोतु; धूनवाव, धूनुतं, धूनुतां; धूनवाम, धूनुत, धून्वन्तु. *Atm.* धूनवे, धूनुष्य, धूनुतां; धूनवावहे, धून्वापां, धून्वातां; धूनवानहे, धूनुध्मं, धून्वातां. *Perf.* (374. g) दुधाव, दुधविष or दुधोष, दुधाव; दुधुविष, दुधुवपुत्, दुधुवतुत्; दुधुविम, दुधुव, दुधुवुत्. *Atm.* दुधुवे, दुधुविषे, दुधुवे; दुधुविषहे, दुधुवाये, दुधुवाते; दुधुविमहे, दुधुविष्ये or -हे, दुधुविरे. *1st Fut.* धवितासि or धोतासि. *Atm.* धविताहे or धोताहे. *2d Fut.* धविष्यामि or धोष्यामि. *Atm.* धविष्ये or धोष्ये. *Aor.\** अधाविषं, अधावीत्, अधावीत्; अधाविष्य, अधाविष्ट, अधाविष्टां; अधाविष्य, अधाविष्ट, अधाविषुत्. Or अधोषं, -वीत्, -वीत्; अधोष्य, अधोष्ट, -ष्टां; अधोष्य, अधोष्ट, अधोषुत्. *Atm.* अधविषि, अधविषात्, अधविष्ट; अधविष्यहि, अधविषापां, -वातां; अधविष्यहि, अधविध्मं (-द्धं), अधविषत. Or अधोषि, अधोषात्, अधोष्ट; अधोष्यहि, अधोषापां, -वातां; अधोष्यहि, अधोद्धं, अधोषत. *Prec.* धूयाव. *Atm.* धविषीय or धोषीय. *Cond.* अधविष्यं or अधोष्यं. *Atm.* अधविष्ये or अधोष्ये. *Pass., Pres.* धूये; *Aor. 3d sing.* अधावि. *Caus., Pres.* धूनयामि or धावयामि; *Aor.* अदूधुनं or अदूधव. *Des.* दुधूयामि, -ये. *Freq.* दोधूये, दोधोमि or दोधमीमि. *Part., Pres.* धूयत्; *Atm.* धूयान; *Past pass.* धूत or धून; *Past indecl.* धूया, -धूय; *Fut. pass.* धविताष्य or धोताष्य, धवनीय, धाष्य or धव्य.

a. Like धृ may be conjugated कृ 'to press out Soma juice,' which in native grammars is the model of the 5th class; thus, *Pres.* कुनोमि, &c. The two futures reject i; *1st Fut.* सोतासि, &c.

678. Root क्ष or क्ष†. *Inf.* क्षरितुं or क्षरीतुं or क्षर्तुं 'to spread,' 'to

\* This root may also be पुनोमि &c., and also in the 6th class; *Pres.* पुनयामि, पुनयामि, पुनयामि; पुनीवस्, &c.; see 686; and in the 6th (पुयामि 280). In the latter case the *Aor.* is अपुविषं. &c.; see 430.

† This root may also be conjugated as a verb of the 9th class; thus, *Pres.* क्षयामि, क्षयामि, क्षयामि; क्षयीवस्, &c. See 686.

cover.' Par. and *Ātm.* *Pres.* कृषोमि, &c.; like वृ at 675. *Ātm.* कृष्ये, कृष्ये, &c. *Impf.* अकृष्यं. *Ātm.* अकृषि. *Pot.* कृष्यां. *Ātm.* कृषीय. *Impv.* कृषयानि. *Ātm.* कृष्ये. *Perf.* (331. c, 374. k) तस्तार, तस्तार्ये, तस्तार; तस्तारिष, तस्तारयुस्, तस्तारयुस्; तस्तारिम, तस्तार, तस्तारहस्. *Ātm.* तस्तारे, तस्तारिषे, तस्तारे; तस्तारिषहे, तस्ताराथे, तस्ताराते; तस्तारिषहे, तस्तारिष्ये or -ये, तस्तारिरे. *1st Fut.* स्तरितामि or स्तरीतामि or स्तरौतामि. *Ātm.* स्तरिताहे or स्तरीताहे or स्तरौताहे. *2d Fut.* स्तरिष्यामि or स्तरीष्यामि. *Ātm.* स्तरिष्ये or स्तरीष्ये. *Aor.* अस्तारिष्यं, -रीत्, -रीत्; अस्तारिष्य, &c.; see 675. Or अस्तार्यं, -रीत्, -रीत्; अस्तार्य्य, -हे, -हे; अस्तार्य्य, -हे, -हे. *Ātm.* अस्तारिषि or अस्तारीषि or अकृषि or अकृषीषि. *Prec.* स्तार्यसं or स्तार्यसं. *Ātm.* कृषीय or स्तरिषीय or स्तारिषीय. *Cond.* अस्तारिष्यं or अस्तारीष्यं. *Ātm.* अस्तारिष्ये or अस्तारीष्ये. *Pass., Pres.* (467) स्तार्ये; *Aor. 3d sing.* अस्तारि. *Caus., Pres.* स्तारयामि; *Aor.* अस्तारयं or अस्तारयं. *Des.* तित्तारिष्यामि, -ये; or तित्तारिष्यामि, -ये; or तित्तारिष्यामि, -ये. *Freq.* तस्तार्ये or तस्तार्ये, तस्तारि or तस्तारि. *Part., Pres.* कृष्यत्; *Ātm.* कृष्यन्; *Past pass.* कृत or स्तार्ये (534); *Past indecl.* कृत्वा, -स्तार्य, -कृत; *Fut. pass.* स्तरितव्य or स्तरीतव्य or स्तार्यव्य, स्तार्यीय, स्तार्ये.

679. Root शक् \*. *Inf.* शक्नुं 'to be able.' Par. *Pres.* शक्नोमि, शक्नोमि, शक्नोति; शक्नुवस्, शक्नुयस्, शक्नुतस्; शक्नुमस्, शक्नुय, शक्नुयानि. *Impf.* अशक्नवं, अशक्नोत्, अशक्नोत्; अशक्नुव, अशक्नुतं, अशक्नुतां; अशक्नुम, अशक्नुत, अशक्नुवन्. *Pot.* शक्न्यां. *Impv.* शक्नवानि, शक्नुहि (291), शक्नोतु; शक्नवाय, शक्नुतं, शक्नुतां; शक्नवान, शक्नुत, शक्नुवन्. *Perf.* शशाक, शेकिय or शशकय, शशाक; शेकिय, शेकयुस्, शेकयुस्; शेकिम, शेक, शेकुस्. *1st Fut.* शक्तामि. *2d Fut.* शक्तामि. *Aor.* अशकं, -कस्, -कत्; -काय, -कतं, -कतां; -काम, -कत, -कन्. Or अशकिषं, -कीत्, -कीत्; अशकिष्य, -किष्टं, -ष्टां; अशकिष्य, -किष्ट, -किष्टुस्. *Prec.* शक्यसं. *Cond.* अशक्यं. *Pass., Pres.* शक्ये; *Aor. 3d sing.* अशकिषि. *Caus., Pres.* शकयामि; *Aor.* अशीशकं. *Des.* शिशकिष्यामि or शिश्यामि, -चे† (503). *Freq.* शशक्ये, शशक्यि or शशकीमि. *Part., Pres.* शक्नुवत्; *Ātm.* शक्नुवान; *Past pass.* शक्त; *Past indecl.* शक्त, -शक्य; *Fut. pass.* शक्यव्य, शकनीय, शक्य.

680. Root चृष्. *Inf.* चर्षितुं 'to prosper,' 'to flourish,' 'to increase.' Par. *Pres.* चर्षोमि, चर्षोमि, चर्षोति; चर्षुवस्, चर्षुयस्, चर्षुतस्; चर्षुमस्, चर्षुय, चर्षुयानि. *Impf.* (260. a) चर्ष्यं, चर्षीत्, चर्षीत्; चर्ष्य, चर्षीत्,

\* शक् is also conjugated in the 4th class, Parasmai and Ātmane (*Pres.* शक्याम &c., शक्ये); but it may then be regarded as a passive verb. See 253. b.

† This form of the *Des.* generally means 'to learn,' and is said by some to come from a root शिच्.

आप्नुतां; आप्नुत, आप्नुत, आप्नुवन्. *Pot.* आप्नुयां. *Impv.* आप्नुवानि, आप्नुहि, आप्नुतु; आप्नुवाय, आप्नुतं.-तां; आप्नुवान, आप्नुत, आप्नुवन्तु. *Perf.* आनये, आनयिष्य, आनये; आनयिष्य, आनयिष्युस्, आनयिष्युस्; आनयिष्य, आनय, आनयुस्. *1st Fut.* अर्पितासि. *2d Fut.* अर्पिष्यामि. *Aor.* अर्पिष्यं, अर्पेयस्, अर्पेयन्; अर्पिष्य, अर्पिष्ये, -हां; अर्पिष्य, अर्पिष्य, अर्पिष्युस्. Or अर्पे, -येस्, -येन्; -येय, &c. *Prec.* आप्नुयासं. *Cond.* अर्पिष्यं. *Pass., Pres.* अर्प्ये; *Aor. 3d sing.* अर्पि. *Caus.* अर्पेयामि; *Aor.* अर्पिष्यं. *Des.* अर्पिष्यामि or ईक्षामि (503). *Part., Pres.* आप्नुवत्; *Past pass.* आप्नुत; *Past indecl.* अर्पिता or अर्पुता, -अर्प्य; *Fut. pass.* अर्पितव्य, अर्पेनीय, अर्प्य.

681. Root आप्. *Inf.* आप्तुं 'to obtain.' *Par. Pres.* आप्नोमि, आप्नोमि, आप्नोमि; आप्नोमस्, आप्नोमस्, आप्नोमस्; आप्नोमस्, आप्नोमस्, आप्नोमस्. *Impf.* आप्नयं, आप्नोस्, आप्नोतु; आप्नय, आप्नोतं.-तां; आप्नय, आप्नोत, आप्नोवन्. *Pot.* आप्नोयां. *Impv.* आप्नवानि, आप्नहि, आप्नोतु; आप्नवाय, आप्नोतं.-तां; आप्नवान, आप्नोत, आप्नोवन्तु. *Perf.* आप, आपिष्य, आप; आपिष्य, आपयुस्, आपयुस्; आपिष्य, आप, आपुस्. *1st Fut.* आप्तासि. *2d Fut.* आप्स्यामि. *Aor.* आप्यं, आप्यस्, आप्यतु; आप्याय, आप्यतं.-तां; आप्यान, आप्यत, आप्यन्. *Prec.* आप्यासं. *Cond.* आप्स्यं. *Pass., Pres.* आप्ये; *Aor. 3d sing.* आपि. *Caus., Pres.* आपयामि; *Aor.* आपिष्यं. *Des.* (503) ईक्षामि. *Part., Pres.* आप्नवत्; *Past pass.* आप्त; *Past indecl.* आप्ता, -आप्य; *Fut. pass.* आप्तव्य, आपनीय, आप्य.

a. Root अज्. *Inf.* अजितुं or अजुं 'to obtain,' 'to enjoy,' 'to pervade.' *Atm. Pres.* अजुये, अजुये, अजुते; अजुवहे, अजुवाये, अजुवाते; अजुनहे, अजुध्ये, अजुवते. *Impf.* अजुमि, अजुयास्, अजुत; अजुवहि, अजुवायां, अजुवातां; अजुनहि, अजुध्यं, अजुवत. *Pot.* अजुवीय. *Impv.* अजुये, अजुव्य, अजुतां; अजुवावहे, अजुवायां, अजुवातां; अजुवानहे, अजुध्यं, अजुवतां. *Perf.* (367. c) जानसे, जानसिष्ये or जानसे, जानसे; जानसिष्ये or जानस्ये (371), जानसाये, जानसाते; जानसिनहे or जानस्ये, जानसिष्ये or जानस्ये, जानसिष्ये. *1st Fut.* अजिताहे or अजहाहे. *2d Fut.* अजिष्ये or अज्ये. *Aor.* अजि, अजहास्, अजह; अजहहि, अजहायां, अजहातां; अजहहि, अजध्यं, अजहत. Or अजिष्यि, अजिष्यस्, अजिष्य; अजिष्यहि, अजिष्यायां, अजिष्यतां; अजिष्यहि, अजिष्यं, अजिष्यत. *Prec.* अजिष्यीय or अज्यीय. *Cond.* अजिष्ये or अज्ये. *Pass., Pres.* अज्ये; *Aor. 3d sing.* अजि. *Caus., Pres.* अजिष्यामि; *Aor.* अजिष्यं. *Des.* अजिष्ये. *Freq.* अजिष्ये (511. a). *Part., Pres.* अजुवान; *Past pass.* अजित or अजह; *Past indecl.* अजिता or अज्हा, -अज्य; *Fut. pass.* अजितव्य or अज्यव्य, अजनीय, अज्य.

EXAMPLES OF PRIMITIVE VERBS OF THE EIGHTH CONJUGATIONAL CLASS, EXPLAINED AT 353.

682. Root कृ *kṛi*. Infin. कर्तुम् *kartum*, 'to do' (355).

PARASMAI-PADA. *Present tense*, 'I do.'

करोमि <i>karomi</i>	कुर्वेत्* <i>kurvas</i>	कुर्वेत्* <i>kurmas</i>
करोषि <i>karoshi</i>	कुरुष्व <i>kuruthas</i>	कुरुष्व <i>kurutha</i>
करोति <i>karoti</i>	कुरुतस् <i>kurutas</i>	कुर्वन्ति* <i>kurvanti</i>

*Imperfect or first preterite*, 'I was doing,' or 'I did.'

अकरवम् <i>akaravam</i>	अकुर्वे <i>akurva</i> (73)	अकुर्वे <i>akurma</i> (73)
अकरोस् <i>akaros</i>	अकुरुतम् <i>akurutam</i>	अकुरुत <i>akuruta</i>
अकरोत् <i>akarot</i>	अकुरुतान् <i>akurutām</i>	अकुर्वन् <i>akurvan</i>

*Potential*, 'I may do,' &c.

कुर्याम्* <i>kuryām</i>	कुर्याव <i>kuryāva</i>	कुर्याम् <i>kuryāma</i>
कुर्यास् <i>kuryās</i>	कुर्यातम् <i>kuryātam</i>	कुर्यात् <i>kuryāta</i>
कुर्यात् <i>kuryāt</i>	कुर्यातान् <i>kuryātām</i>	कुर्युस् <i>kuryus</i>

*Imperative*, 'Let me do,' &c.

करवायि <i>karavāpi</i>	करवाव <i>karavāva</i>	करवान् <i>karavāma</i>
कुरु <i>kurv</i>	कुरुतम् <i>kurutam</i>	कुरुत <i>kuruta</i>
करोतु <i>karotu</i>	कुरुतान् <i>kurutām</i>	कुर्वन्तु* <i>kurvantu</i>

*Perfect or second preterite*, 'I did,' or 'I have done.'

अकार <i>ākāra</i> (368)	अकृष <i>ākṛiva</i>	अकृम् <i>ākṛima</i>
अकर्ष <i>ākārtha</i>	अक्रथुस् <i>ākṛathus</i>	अक्र <i>ākra</i>
अकार <i>ākāra</i>	अक्रतुस् <i>ākṛatus</i>	अक्रुस् <i>ākṛus</i>

*First future*, 'I will do.'

कर्तासि <i>kartāsi</i>	कर्तास्यस् <i>kartāsyas</i>	कर्तास्यस् <i>kartāsyas</i>
कर्तासि <i>kartāsi</i>	कर्तास्यथस् <i>kartāsthas</i>	कर्तास्य <i>kartāstha</i>
कर्ता <i>kartā</i>	कर्ताते <i>kartātan</i>	कर्तास् <i>kartāras</i>

*Second future*, 'I shall do.'

करिष्यामि <i>karishyāmi</i>	करिष्यावस् <i>karishyāvas</i>	करिष्यामस् <i>karishyāmas</i>
करिष्यासि <i>karishyasi</i>	करिष्याथस् <i>karishyathas</i>	करिष्याथ <i>karishyatha</i>
करिष्याति <i>karishyati</i>	करिष्यातस् <i>karishyatas</i>	करिष्यान्ति <i>karishyanti</i>

\* कुर्यात्, कुर्वेत्, कुर्वी, &c., would be equally correct; see 73. An obsolete form कुरि for करोमि is found in Epic poetry.

*Aorist or third preterite, 'I did.'*

अकार्षेम् <i>akārṣham</i>	अकार्षे <i>akārṣha</i>	अकार्षाम् <i>akārṣhma</i>
अकार्षीत् <i>akārṣhāt</i>	अकार्षेन् <i>akārṣhām</i>	अकार्षी <i>akārṣhā</i>
अकार्षीत् <i>akārṣhāt</i>	अकार्षीन् <i>akārṣhātām</i>	अकार्षीत् <i>akārṣhus</i>

*Precative or benedictive, 'May I do.'*

क्रियासम् <i>kriyāsam</i>	क्रियास्य <i>kriyāsva</i>	क्रियास्यम् <i>kriyāsmā</i>
क्रियास् <i>kriyās</i>	क्रियास्तम् <i>kriyāstam</i>	क्रियास्त <i>kriyāsta</i>
क्रियात् <i>kriyāt</i>	क्रियास्तान् <i>kriyāstām</i>	क्रियास्तुस् <i>kriyāstus</i>

*Conditional, 'I should do.'*

अकरिष्यम् <i>akarishyam</i>	अकरिष्याव <i>akarishyāva</i>	अकरिष्याम <i>akarishyāma</i>
अकरिष्यात् <i>akarishyāt</i>	अकरिष्यान् <i>akarishyatām</i>	अकरिष्यात् <i>akarishyata</i>
अकरिष्यात् <i>akarishyāt</i>	अकरिष्यान् <i>akarishyatām</i>	अकरिष्यात् <i>akarishyan</i>

683.

*ATMANE-PADA. Present tense, 'I do.'*

कुर्वे <i>kurve</i> (73)	कुर्वहे <i>kurvahe</i>	कुर्वहे <i>kurmahe</i>
कुरुषे <i>kurushē</i>	कुरुषे <i>kurvāthe</i>	कुरुष्वहे <i>kurudhve</i>
कुरुते <i>kurute</i>	कुरुते <i>kurvāte</i>	कुरुते <i>kurvate</i>

*Imperfect or first preterite, 'I was doing,' or 'I did.'*

अकुरुषि <i>akuroṣi</i> (73)	अकुरुषिहि <i>akuroṣahi</i>	अकुरुषिहि <i>akurmahi</i>
अकुरुष्यात् <i>akuruthās</i>	अकुरुष्यान् <i>akurvāthām</i>	अकुरुष्वन् <i>akurvadhvam</i>
अकुरुते <i>akuruta</i>	अकुरुते <i>akurvātām</i>	अकुरुते <i>akurvata</i>

*Potential, 'I may do.'*

कुरीय <i>kurīya</i>	कुरीयहि <i>kurīvahi</i>	कुरीयहि <i>kurīmahi</i>
कुरीयात् <i>kurīvāthās</i>	कुरीयान् <i>kurīvāthām</i>	कुरीयन् <i>kurīvadhvam</i>
कुरीते <i>kurīvta</i>	कुरीयात् <i>kurīvātām</i>	कुरीयन् <i>kurīvān</i>

*Imperative, 'Let me do.'*

करवे <i>karavai</i>	करवावहे <i>karavāvahi</i>	करवामहे <i>karavāmahi</i>
कुरुष्व <i>kurushva</i>	कुरीयान् <i>kurīvāthām</i>	कुरुष्वन् <i>kurudhvam</i>
कुरुतान् <i>kurutām</i>	कुरीयान् <i>kurīvātām</i>	कुरीयान् <i>kurīvātām</i>

*Perfect or second preterite, 'I did,' or 'I have done.'*

अक्रे <i>akre</i>	अकृषहे <i>akṛiṣahe</i>	अकृमहे <i>akṛimahi</i>
अकृषे <i>akṛiṣhe</i>	अकृषे <i>akṛāthe</i>	अकृष्वहे <i>akṛidhve</i>
अक्रे <i>akre</i>	अकृषते <i>akṛāte</i>	अकृषते <i>akṛiṣte</i>

*First future, 'I will do.'*

कर्ताहे <i>kartáhe</i>	कर्तास्वहे <i>kartásvahe</i>	कर्तास्महे <i>kartásmahē</i>
कर्तासे <i>kartáse</i>	कर्तासाथे <i>kartásáthe</i>	कर्ताध्वे <i>kartádhve</i>
कर्ता <i>kartá</i>	कर्ताऐ <i>kartárai</i>	कर्तास् <i>kartáas</i>

*Second future, 'I shall do.'*

करिष्ये <i>karishye</i>	करिष्यावहे <i>karishyávahe</i>	करिष्यामहे <i>karishyámahē</i>
करिष्यसे <i>karishyase</i>	करिष्येथे <i>karishyethe</i>	करिष्यध्वे <i>karishyadhve</i>
करिष्यते <i>karishyate</i>	करिष्येते <i>karishyete</i>	करिष्यन्ते <i>karishyante</i>

*Aorist or third preterite, 'I did.'*

अकृषि <i>akṛishi</i>	अकृष्वहि <i>akṛishvahi</i>	अकृष्वमहि <i>akṛishmahi</i>
अकृषात् <i>akṛisháts</i>	अकृषायाम् <i>akṛishásthám</i>	अकृद्मन् <i>akṛidhmam</i>
अकृत <i>akṛita</i>	अकृषाताम् <i>akṛishátám</i>	अकृषत <i>akṛishata</i>

*Precative or benedictive, 'May I do.'*

कृषीय <i>kṛishíya</i>	कृषीवहि <i>kṛishívahi</i>	कृषीमहि <i>kṛishímahi</i>
कृषीष्टात् <i>kṛishíshtháts</i>	कृषीयास्याम् <i>kṛishíyástthám</i>	कृषीध्वन् <i>kṛishídhvam</i>
कृषीष्ट <i>kṛishíshṭa</i>	कृषीयास्ताम् <i>kṛishíyástthám</i>	कृषीरन् <i>kṛishíran</i>

*Conditional, 'I should do.'*

अकरिष्ये <i>akarishye</i>	अकरिष्यावहि <i>akarishyávaahi</i>	अकरिष्यामहि <i>akarishyámahi</i>
अकरिष्यात् <i>akarishyáts</i>	अकरिष्येथाम् <i>akarishyethám</i>	अकरिष्यध्वम् <i>akarishyadhvam</i>
अकरिष्यत <i>akarishyata</i>	अकरिष्येताम् <i>akarishyethám</i>	अकरिष्यन्त <i>akarishyanta</i>

Pass., Pres. क्रिये; Aor. 3d sing. अकारि (701). Caus., Pres. कारयामि; Aor. अशीकृत. Des. पिबिषीमि, -वे (502). Freq. चेन्नीये, चर्कमि or चरिकमि or चरीकमि or चर्करीमि or चरिकरीमि or चरीकरीमि. Part., Pres. कुर्वत्; Atm. कुर्वीय; Past pass. कृत; Past indecl. कृत्वा, -कृत; Fut. pass. कर्तव्य, करणीय, कार्य.

684. Only nine other roots are generally given in this class. Of these the commonest is कृन् 'to stretch,' conjugated at 583. The others are, ज्ञृष् 'to go,' ज्ञृष् and क्षृष् 'to kill' or 'to hurt,' वृष् 'to shine,' गृष् 'to eat grass,' मृन् 'to imagine,' Atm.; वृन् 'to ask,' सृन् 'to give.' As these end in nasals, their conjugation resembles that of verbs of the 5th class at 675; thus—

685. Root ज्ञृष्. Inf. ज्ञृषिषु 'to kill,' 'to hurt.' Par. and Atm. Pres. ज्ञृषामि, ज्ञृषोषि, ज्ञृषोषि; ज्ञृषुवन्, &c. Atm. ज्ञृषे, ज्ञृषुवे, &c. Impf. ज्ञृषाम, ज्ञृषोष, &c. Atm. ज्ञृषामि. Pot. ज्ञृष्या. Atm. ज्ञृषीय. Impv. ज्ञृषवामि. Atm. ज्ञृषवे. Perf. ज्ञृषाव, ज्ञृषाविस, ज्ञृषाव; ज्ञृषाविस, ज्ञृषावुव, ज्ञृषावुव; ज्ञृषामि, ज्ञृषाव, ज्ञृषावुव. Atm. ज्ञृषे,



चक्षुषिणे, चक्षुषे; चक्षुषिषे, चक्षुषाषे, चक्षुषाते; चक्षुषिणहे, चक्षुषिष्णे, चक्षुषिरे.  
 1st Fut. चक्षितासि. Åtm. चक्षिताहे. 2d Fut. चक्षिष्यामि. Åtm. चक्षिष्ये.  
 Aor. चक्षुषिषं, -क्षिप्, -क्षिप्; चक्षुषिष्य, -क्षिषं, -क्षि; चक्षुषिष्य, -क्षिष, -क्षिषुक्  
 Åtm. चक्षुषिषि, चक्षुषिषात् or चक्षुषात् (424. c), चक्षुषिष or चक्षत्;  
 चक्षुषिष्यहि, -क्षिषायां, -क्षिषातां; चक्षुषिष्यहि, -क्षिष्यं, -क्षिषत्. Prec. चक्षुषासं.  
 Åtm. चक्षिषीय. Cond. चक्षुषिष्यं, Åtm. चक्षुषिष्ये. Pass., Pres. चक्ष्ये;  
 Aor. 3d sing. चक्ष्याणि. Caus., Pres. चक्षयामि; Aor. चक्षिष्यसे. Des.  
 चक्षुषिष्यामि, -ये. Freq. चक्ष्यसे, चक्षयिषि. Part., Pres. चक्षन्; Åtm.  
 चक्षमान; Past pass. चक्ष; Past indecl. चक्ष्वा or चक्षिष्वा, -चक्ष; Fut.  
 pass. चक्षितव्य, चक्षनीय, चक्ष्य.

EXAMPLES OF PRIMITIVE VERBS OF THE NINTH CONJUGATIONAL CLASS, EXPLAINED AT 356.

686. Root यु यु. Infin. यवितुम् *yavitum*, 'to join,' 'to mix.'

PARASMAI-PADA. *Present tense*, 'I join.'

युनामि <i>yundāmi</i>	युनीयस् <i>yundāas</i>	युनीयस् <i>yundāas</i>
युनासि <i>yundāsi</i>	युनीयस् <i>yundāthas</i>	युनीय <i>yundātha</i>
युनाति <i>yundāti</i>	युनीयस् <i>yundāthas</i>	युनन्ति <i>yundānti</i>

*Imperfect or first preterite*, 'I was joining,' or 'I joined.'

अयुनाम् <i>ayundām</i>	अयुनीय <i>ayundāa</i>	अयुनीय <i>ayundāa</i>
अयुनास् <i>ayundās</i>	अयुनीयन् <i>ayundātam</i>	अयुनीय <i>ayundātha</i>
अयुनात् <i>ayundāt</i>	अयुनीयान् <i>ayundātam</i>	अयुनन् <i>ayundān</i>

*Potential*, 'I may join.'

युनीयान् <i>yundāyam</i>	युनीयाय <i>yundāya</i>	युनीयान् <i>yundāyāma</i>
युनीयास् <i>yundāyas</i>	युनीयातन् <i>yundāyātām</i>	युनीयात् <i>yundāyātha</i>
युनीयात् <i>yundāyāt</i>	युनीयातान् <i>yundāyātām</i>	युनीयुस् <i>yundāyus</i>

*Imperative*, 'Let me join.'

युनामि <i>yundāmi</i>	युनाय <i>yundāya</i>	युनाय <i>yundāya</i>
युनीहि <i>yundāhi</i>	युनीयन् <i>yundātam</i>	युनीय <i>yundātha</i>
युनातु <i>yundātu</i>	युनीयान् <i>yundātam</i>	युनन्तु <i>yundāntu</i>

*Perf.* युवाय, युवयिष or युवोष, युवाय; युवयिष, युवययुक्, -यवुक्; युवयिषि, युवय, युवयुक्. 1st Fut. यवित्तासि or योत्तासि \*. 2d Fut. यविष्यामि. Aor.

\* Some authorities give योत्तासि &c. as the only form. See Laghu Kaum. 724.

अयाविष्य, -वीस्, -वीत्; अयाविष्य, -विष्टं, -विष्टां; अयाविष्य, -विह, -विभुस्.  
*Prec.* यूयासं. *Cond.* अयाविष्यं.

687. **ĀTMANE-PADA.** *Present tense, 'I join.'*

युने <i>yune</i>	युनीवहे <i>yunivāhe</i>	युनीमहे <i>yunīmahe</i>
युनीचे <i>yunīche</i>	युनाथे <i>yundāthe</i>	युनीध्ये <i>yunīdhr̥e</i>
युनीते <i>yunīte</i>	युनाते <i>yundāte</i>	यनाते <i>yunate</i>

***Imperfect or first preterite, 'I was joining,' or 'I joined.'***

अयुनि <i>ayuni</i>	अयुनीवहि <i>ayunivahi</i>	अयुनीमहि <i>ayunimahi</i>
अयुनीधास् <i>ayunīdhās</i>	अयुनायाम् <i>ayunāthām</i>	अयुनीध्वम् <i>ayunīdhvam</i>
अयुनीत <i>ayunīta</i>	अयुनातम् <i>ayunātām</i>	अयुनत <i>ayunata</i>

**Potential, 'I may join.'**

युनीय <i>yunīya</i>	युनीवहि <i>yunīvahi</i>	युनीमहि <i>yunīmahi</i>
युनीयास् <i>yunīthās</i>	युनीयाषाम् <i>yunīyāthām</i>	युनीभ्वम् <i>yunībhvam</i>
युनीत <i>yunīta</i>	युनीयाताम् <i>yunīyātām</i>	युनीरन् <i>yunīran</i>

***Imperative, 'Let me join.'***

युने <i>yunai</i>	युनावहै <i>yundavahai</i>	युनामहै <i>yundamahai</i>
युनीञ्च <i>yunāchra</i>	युनाषाम् <i>yunāthām</i>	युनीञ्चम् <i>yunāchram</i>
युनीताम् <i>yunātām</i>	युनाताम् <i>yunātām</i>	युनाताम् <i>yunātām</i>

*Perf.* युयुचे, युयुचिचे, युयुचे; युयुचिचहे, युयुचाचे, युयुचाते; युयुचिचहे, युयुचिच्चे or -हे, युयुचिरे. *1st Fut.* यचिताहे. *2d Fut.* यचिष्ये. *Aor.* अयचिचि, -चिच्चास्, -चिच; अयचिचिचहि, अयचिचायां, -चातां; अयचिचिचहि, -चिच्यं or -चिचुं, -चिचत्. *Prec.* यचिचीय. *Cond.* अयचिष्ये. *Pass., Pres.* यूये; *1st Fut.* याचिताहे; *Aor.* 3d *sing.* अयाचि. *Caus., Pres.* याचयानि; *Aor.* अयीयचं. *Des.* युयूचानि or यियचिचानि. *Freq.* योयूये, योयोनि or योययीनि. *Part., Pres.* युनत्; *Átm.* युनान; *Past pass.* युत; *Past indecl.* युत्वा, -युत्; *Fut. pass.* यचितव्य, यचनीय, याच्य or यच्य.

688, Root झ (361). *Inf.* जानुं 'to know.' *Par. and Atm. Pres.* जानामि. जानासि, जानाति; जानीवस्, जानीषस्, जानीतस्; जानीमस्, जानीथ, जानन्ति. *Atm.* जाने, जानीथे, जानीते; जानीषहे, जानाथे, जानाते; जानीमहे, जानीम्ये, जानते. *Impf.* अजानां अजानास्, अजानात्; अजानीष, अजानीतं, अजानीतां; अजानीम, अजानीत, अजानन्. *Atm.* अजानि, अजानीषास्, अजानीत; अजानीषहि, अजानाथां, अजानातां; अजानीमहि, अजानीम्यं, अजानत. *Pot.* जानीयां. *Atm.* जानीय. *Impv.* जानामि, जानीहि, जानातु; जानाव, जानीतं, जानीतां; जानाम, जानीत, जानन्तु. *Atm.* जानै, जानीष्व, जानीतां; जानावहे, जानाथां, जानातां; जानामहे, जानीम्यं, जानतां. *Perf.* (373) ज्ञावी, ज्ञाविव,

जज्ञौ; जज्ञिव, जज्ञयुन्, जज्ञतुस्; जज्ञिम, जज्ञ, जज्ञुस्. *Atm.* जज्ञे, जज्ञिये, जज्ञे;  
जज्ञिवहे, जज्ञापे, जज्ञाते; जज्ञिमहे, जज्ञिध्वे, जज्ञिरे. *1st Fut.* ज्ञातास्मि. *2d Fut.*  
ज्ञास्यामि. *Aor.* (433) अज्ञासिपं, अज्ञासीत्, अज्ञासीत; अज्ञासिष्व, अज्ञासिहं, -हं;  
अज्ञासिष्म, -सिह, -सिबुस्. *Atm.* अज्ञासि, अज्ञास्यास्, अज्ञास्त; अज्ञास्महि, अज्ञा-  
सायां, -सातां; अज्ञास्महि, अज्ञाध्वं, अज्ञासत. *Prec.* ज्ञेयासं or ज्ञायासं. *Atm.*  
ज्ञासीय. *Cond.* अज्ञास्यं. *Atm.* अज्ञास्ये. *Pass., Pres.* (465. a) ज्ञापे;  
*Perf.* जज्ञे (473); *1st Fut.* ज्ञाताहे or ज्ञापिताहे (474); *2d Fut.* ज्ञास्ये or  
ज्ञापिये; *Aor.* 3d sing. अज्ञायि. *Caus., Pres.* ज्ञापयामि or ज्ञपयामि; *Aor.*  
अजिज्ञयं. *Des.* जिज्ञासे (-सामि Ep.). *Freq.* जाज्ञाये, जाज्ञामि or जाज्ञेमि. *Part.,*  
*Pres.* जानत्; *Atm.* जानान; *Past pass.* ज्ञात; *Past indecl.* ज्ञात्वा, -ज्ञाय;  
*Fut. pass.* ज्ञातव्य, ज्ञानीय, ज्ञेय.

689. Root क्री. *Inf.* क्रेतुं 'to buy.' *Par. and Atm. Pres.* क्रीणामि,  
क्रीणामि, क्रीणाति; क्रीणीयस्, क्रीणीयस्, क्रीणीतस्; क्रीणीमस्, क्रीणीय, क्रीणामि.  
*Atm.* क्रीणे, क्रीणीये, क्रीणीते; क्रीणीवहे, क्रीणापे, क्रीणाते; क्रीणीमहे, क्रीणीध्वे,  
क्रीणते. *Impf.* अक्रीणां, अक्रीणास्, अक्रीणात्; अक्रीणीय, अक्रीणीतं, अक्रीणीतां;  
अक्रीणीम, अक्रीणीत, अक्रीणन्. *Atm.* अक्रीणि, अक्रीणीयास्, अक्रीणीत; अक्री-  
णीवहि, अक्रीणायां, अक्रीणातां; अक्रीणीमहि, अक्रीणीध्वं, अक्रीणत. *Pot.* क्री-  
णीयां. *Atm.* क्रीणीय. *Impv.* क्रीणामि, क्रीणीहि, क्रीणातु; क्रीणाव, क्रीणीतं,  
क्रीणीतां; क्रीणाम, क्रीणीत, क्रीणन्तु. *Atm.* क्रीणे, क्रीणीष्व, क्रीणीतां; क्रीणावहे,  
क्रीणायां, क्रीणातां; क्रीणामहे, क्रीणीध्वं, क्रीणतां. *Perf.* (374. e) विक्राय,  
विक्रयिष्य or विक्रेष, विक्राय; विक्रयिष्य, विक्रयिष्युस्, विक्रयिष्युस्; विक्रयिम,  
विक्रयि, विक्रियुम्. *Atm.* विक्रिये, विक्रियिये, विक्रिये; विक्रियिवहे, विक्रियापे,  
-याते; विक्रियिमहे, विक्रियिध्वे or -वे, विक्रियिरे. *1st Fut.* क्रेतास्मि. *Atm.*  
क्रेताहे. *2d Fut.* क्रेष्यामि. *Atm.* क्रेष्ये. *Aor.* अक्रेषं, -वीत्, -वीत्; अक्रेष्व,  
-हं, -हं; अक्रेष, -ह, -बुस्. *Atm.* अक्रेषि, -हाम्, -ह; अक्रेष्वहि, -वायां, -वातां;  
अक्रेष्वहि, अक्रेष्वं, अक्रेषत. *Prec.* क्रीयासं. *Atm.* क्रेवीय. *Cond.* अक्रेष्यं.  
*Atm.* अक्रेष्ये. *Pass., Pres.* क्रीये; *Aor.* 3d sing. अक्रायि. *Caus., Pres.*  
क्रापयामि; *Aor.* अचिक्रयं. *Des.* चिक्रीयामि, -चे. *Freq.* चेक्रीये, चेक्रीमि or  
चेक्रीयामि. *Part., Pres.* क्रीयात्; *Atm.* क्रीयान; *Past pass.* क्रीत; *Past*  
*indecl.* क्रीत्वा, -क्रीय; *Fut. pass.* क्रेतव्य, क्रयणीय, क्रेय.

690. Like क्री is प्री 'to please.' *Pres.* प्रीयामि; *Atm.* प्रीये. *Caus.*  
प्रीययामि or प्राययामि; *Aor.* अपिप्रयं or अपिप्रीयं\*. *Des.* पिप्रीयामि.  
*Freq.* पेप्रीये.

691. लू, 'to cut,' follows पू, 'to purify,' at 583; thus, *Pres.* लुनामि;  
*Atm.* लुने. *Pot.* लुनीयां; *Atm.* लुनीय. *Perf.* लुलाव; *Atm.* लुलुपे.  
*1st Fut.* लपितास्मि. *2d Fut.* लपिष्यामि. *Aor.* अलापिषं.

692. Root बन्ध्. *Inf.* बन्धुं 'to bind.' *Par.* *Pres.* बध्नामि, बध्नासि, बध्नाति; बध्नीवस्, बध्नीयस्, बध्नीतस्; बध्नीमस्, बध्नीष, बध्नन्ति. *Impf.* अबध्नां, अबध्नास्, अबध्नात्; अबध्नीव, अबध्नीतं, -तां; अबध्नीम, अबध्नीत, अबध्नन्. *Pot.* बध्नीयां. *Impv.* बध्नामि, बधान (357. a), बध्नातु; बध्नाव, बध्नीतं, -तां; बध्नाम, बध्नीत, बध्नन्. *Perf.* बबन्ध, बबन्धिय or बबन्ध or बबन्ध (298. a), बबन्ध; बबन्धिय, बबन्धयुस्, बबन्धतुस्; बबन्धिम, बबन्ध, बबन्धुस्. *1st Fut.* बन्धासि. *2d Fut.* भन्थासि (299. a). *Aor.* अभानसं (299. a), अभानसीस्, अभानसीत्; अभानस, अभान्ते, अभान्तां; अभानस्म, अभान्ते, अभान्तुस्. *Prec.* बध्यासे. *Cond.* अभन्थं. *Pass., Pres.* (469) बध्ये. *Caus., Pres.* बन्धयामि; *Aor.* अबबन्धं. *Des.* विभन्तामि (299. a). *Freq.* बाबध्ये, बाबन्धि, बाबन्धीमि. *Part., Pres.* बध्नात्; *Past pass.* बद्ध; *Past indecl.* बद्धा, -बध्य; *Fut. pass.* बन्धय, बन्धनीय, बन्ध्य.

693. Root ग्रन्थ्. *Inf.* ग्रन्थिषु 'to string,' 'to tie.' *Par.* *Pres.* ग्रथ्नामि, ग्रथ्नासि, ग्रथ्नाति; ग्रथ्नीवस्, ग्रथ्नीयस्, ग्रथ्नीतस्; ग्रथ्नीमस्, ग्रथ्नीष, ग्रथ्नन्ति. *Impf.* अग्रथ्नां, अग्रथ्नास्, अग्रथ्नात्; अग्रथ्नीव, अग्रथ्नीतं, -तां; अग्रथ्नीम, अग्रथ्नीत, अग्रथ्नन्. *Pot.* ग्रथ्नीयां. *Impv.* ग्रथ्नामि, ग्रथान \*, ग्रथ्नातु; ग्रथ्नाव, ग्रथ्नीतं, -तां; ग्रथ्नाम, ग्रथ्नीत, ग्रथ्नन्. *Perf.* (375. h) जग्रन्थ\*, जग्रन्थिय or ग्रेथिय, जग्रन्थ\*; जग्रन्थिय or ग्रेथिय, जग्रन्थयुस् or ग्रेथयुस्, जग्रन्थतुस् or ग्रेथतुस्; जग्रन्थिम or ग्रेथिम, जग्रन्थ or ग्रेथ, जग्रन्थुस् or ग्रेथुस्. *1st Fut.* ग्रन्थितासि. *2d Fut.* ग्रन्थिष्यामि. *Aor.* अग्रन्थिषं, -न्थीस्, -न्थीत्, &c. *Prec.* ग्रथ्यासे. *Cond.* अग्रन्थिषं. *Pass., Pres.* (469) ग्रथ्ये. *Caus., Pres.* ग्रन्थयामि; *Aor.* अजग्रन्थं. *Des.* निग्रन्थयामि. *Freq.* जाग्रथ्ये, जंग्रन्थमि, जंग्रन्थीमि. *Part., Pres.* ग्रथ्नात्; *Past pass.* ग्रथित; *Past indecl.* ग्रथित्वा or ग्रन्थित्वा, -ग्रथ्य; *Fut. pass.* ग्रन्थितव्य, ग्रन्थनीय, ग्रन्थ्य.

a. Like ग्रन्थ् is conjugated अन्थ् 'to loosen,' मन्थ् 'to churn.'

694. Root क्षुभ् †. *Inf.* क्षोभिषु 'to agitate.' *Par.* *Pres.* क्षुभामि, क्षुभासि, क्षुभाति; क्षुभीवस्, क्षुभीयस्, क्षुभीतस्; क्षुभीमस्, क्षुभीष, क्षुभन्ति. *Impf.* अक्षुभां, अक्षुभास्, अक्षुभात्; अक्षुभीव, अक्षुभीतं, -तां; अक्षुभीम, अक्षुभीत, अक्षुभन्. *Pot.* क्षुभीयां. *Impv.* क्षुभामि, क्षुभाण (357. a, 58), क्षुभातु; क्षुभाव, क्षुभीतं, -तां; क्षुभाम, क्षुभीत, क्षुभन्. *Perf.* बुक्षोभ, बुक्षोभिय, बुक्षोभ; बुक्षुभिय, बुक्षुभयुस्, -भतुस्; बुक्षुभिम, बुक्षुभ, बुक्षुभुस्. *1st Fut.* क्षोभितासि. *2d Fut.* क्षोभिष्यामि. *Aor.* अक्षोभिषं, -वीस्, -वीत्, &c. Or अक्षुभं, -भस्, -भत्; -भाव, -भतं, -भतां; -भाम, -भत, -भन्. *Prec.* क्षुभ्यासे. *Cond.* अक्षोभिषं. *Pass., Pres.* क्षुभ्ये; *Aor.* 3d sing. अक्षोभि. *Caus., Pres.* क्षोभयामि; *Aor.*

\* Some authorities give ग्रथान in 2d sing. Impv.; and the option of जग्रथ in the 1st and 3d of the Perf. Compare 339.

† Also neuter, 4th c. 'to be agitated'; Pres. क्षुभ्यामि 612.

चपुसुभं. Des. चुषोभियामि or चुसुभियामि. Freq. चोषुष्ये, चोषोभि (3d sing. चोषोभि). Part., Pres. चुषत्; Past pass. चुष or चुषित; Past indecl. चुषा or चुषित्वा, -चुष्य; Fut. pass. चोभितव्य, चोभणीय (58), चोष्य.

695. Root स्तम्भ\*. Inf. स्तम्भितुं 'to stop,' 'to support.' Par. Pres. स्तम्भामि; like सुम् 694. Impf. अस्तम्भां. Pot. स्तम्भीयां. Impv. स्तम्भानि, स्तम्भान (357. a), स्तम्भानु; स्तम्भाव, स्तम्भीतं, -तां; स्तम्भाम, स्तम्भीत, स्तम्भानु. Perf. तस्तम्भ, तस्तम्भिय, तन्मम्भ; तस्तम्भिव, तस्तम्भयुस्, -म्भतुस्; तस्तम्भिम, तस्तम्भ, तस्तम्भुस्. 1st Fut. स्तम्भितासि. 2d Fut. स्तम्भिष्यामि. Aor. अस्तम्भिष्यं, -म्भीस्, -म्भीत्, &c. Or अस्तम्भं, -भस्, -भत्; -भाव, -भतं, -भतां; -भाम, -भत, -भन्. Prec. स्तम्भासं. Cond. अस्तम्भियं. Pass., Pres. स्तम्भ्ये. Caus., Pres. स्तम्भयामि; Aor. अस्तम्भं. Des. तिस्तम्भियामि. Freq. तास्तम्भ्ये, तास्तम्भिम or तास्तम्भीमि. Part., Pres. स्तम्भत्; Past pass. स्तम्भ; Past indecl. स्तम्भा or स्तम्भित्वा; Fut. pass. स्तम्भितव्य, स्तम्भनीय, स्तम्भ्य.

696. Root अश्†. Inf. अश्नुतुं 'to eat.' Par. Pres. अश्नामि, अश्नासि, अश्नाति; अश्नीयस्, अश्नीयस्, अश्नीतस्; अश्नीमस्, अश्नीय, अश्नानि. Impf. आश्नां, आश्नास्, आश्नात्; आश्नीय, आश्नीतं, -तां; आश्नीम, आश्नीत, आश्नान्. Pot. अश्नीयां. Impv. अश्नानि, अश्नान (357. a), अश्नातु; अश्नाव, अश्नीतं, -तां; अश्नाम, अश्नीत, अश्नानु. Perf. आश, आशिय, आश; आशिव, आशयुस्, आशतुस्; आशिम, आश, आशुस्. 1st Fut. अश्नतासि. 2d Fut. अश्निष्यामि. Aor. आशियं, आशीस्, आशीत्; आशिय्य, आशिष्टं, आशिष्टां; आशिष्य, आशिष्ट, आशिषुस्. Prec. अश्यासं. Cond. आशियं. Pass., Pres. अश्ये. Caus., Pres. आशयामि; Aor. आशिष्टं. Des. अशिष्टियामि. Freq. अश्याये (508. a). Part., Pres. अश्नत्; Past pass. अश्नित; Past indecl. अश्नित्वा, -अश्य; Fut. pass. अश्नितव्य, अश्नीय, आश्य.

697. Root क्लिञ्. Inf. क्लेशितुं or क्लेष्टुं 'to harass.' Par. Pres. क्लिञ्चामि; like अञ् 696. Impf. अक्लिञ्चां, अक्लिञ्चास्, अक्लिञ्चात्; अक्लिञ्चीय, अक्लिञ्चीतं, -तां; अक्लिञ्चीम, अक्लिञ्चीत, अक्लिञ्चान्. Pot. क्लिञ्चीयां. Impv. क्लिञ्चानि, क्लिञ्चान, &c. Perf. चिक्लेश, चिक्लेशिय or चिक्लेश, चिक्लेश; चिक्लिञ्चिष or चिक्लिञ्च (371), चिक्लिञ्चयुस्, -ञ्चतुस्; चिक्लिञ्चिम or चिक्लिञ्चिम, चिक्लिञ्च, चिक्लिञ्चुस्. 1st Fut. क्लेशितासि or क्लेशासि. 2d Fut. क्लेशिष्यामि or क्लेश्यामि. Aor. अक्लेशियं, -शीस्, -शीत्; अक्लेशिय्य, -शिष्टं, -शिष्टां; अक्लेशिय्य, -शिष्ट, -शिषुस्. Or अक्लिञ्चं, -चस्, -चत्; -चाव, -चतं, -चतां; -चाम, -चत, -चन् (439). Prec. क्लिञ्चासं. Cond. अक्लेशियं or अक्लेश्यं. Pass., Pres. क्लिश्ये; Aor. 3d sing. अक्लेशि. Caus., Pres. क्लेशयामि; Aor. अचिक्लिञ्चं. Des. चिक्लिञ्चियामि or चिक्लेशियामि or चिक्लिञ्चयामि. Freq. चेक्लिश्ये, चेक्लेशिम. Part., Pres. क्लिञ्चत्;

\* This root also follows the 5th conjugation; thus, Pres. स्तम्भोमि. See 675.

† This is a different root from अञ् 5th conjugation. See 682.

*Past pass.* क्लृप्त or क्लृप्ति; *Past indecl.* क्लृप्ता or क्लृप्तिन्वा, -क्लिश्य; *Fut. pass.* क्लृप्तिष्य or क्लृष्य, क्लृप्तिनीय, क्लृष्य.

698. Root पुष्. *Inf.* पोषितुं 'to nourish.' *Par.* *Pres.* पुष्णामि, पुष्णसि, पुष्णाति; पुष्णीवस्, पुष्णीवस्, पुष्णीतस्; पुष्णीमस्, पुष्णीय, पुष्णन्ति. *Impf.* अपुष्णां, अपुष्णास्, अपुष्णात्; अपुष्णीय, अपुष्णीतं, -तां; अपुष्णीम, अपुष्णीत, अपुष्णन्. *Pot.* पुष्णीयां. *Impv.* पुष्णानि, पुषाण (357. a), पुष्णातु; पुष्णाव, पुष्णीतं, -तां; पुष्णाम, पुष्णीत, पुष्णानु. For the rest, see पुष् 4th c., 621.

699. Root ग्रह् (359, 399. a). *Inf.* ग्रहीतुं 'to take.' *Par.* and *Atm.* *Pres.* गृह्णामि, गृह्णसि, गृह्णाति; गृह्णीवस्, गृह्णीवस्, गृह्णीतस्; गृह्णीमस्, गृह्णीय, गृह्णन्ति. *Atm.* गृहे, गृह्णीये, गृह्णीते; गृह्णीवहे, गृह्णाये, गृह्णाते; गृह्णीमहे, गृह्णीध्वे, गृह्णते. *Impf.* अगृह्णां, अगृह्णास्, अगृह्णात्; अगृह्णीव, अगृह्णीतं, अगृह्णीतां; अगृह्णीम, अगृह्णीत, अगृह्णन्. *Atm.* अगृह्णि, अगृह्णीयास्, अगृह्णीत; अगृह्णीवहि, अगृह्णीयां, अगृह्णीतां; अगृह्णीमहि, अगृह्णीध्वं, अगृह्णत. *Pot.* गृह्णीयां. *Atm.* गृह्णीय. *Impv.* गृह्णानि, गृहाण, गृह्णातु; गृह्णाव, गृह्णीतं, गृह्णीतां; गृह्णाम, गृह्णीत, गृह्णानु. *Atm.* गृहे, गृह्णीष्व, गृह्णीतां; गृह्णावहे, गृह्णायां, गृह्णातां; गृह्णामहे, गृह्णीध्वं, गृह्णातां. *Perf.* (384) जग्राह, जग्राहिय, जग्राह; जगृहिव, जगृहयुस्, जगृहतुस्; जगृहिम, जगृह; जगृहुस्. *Atm.* जगृहे, जगृहिष्वे, जगृहे; जगृहिवहे, जगृहाये, जगृहाते; जगृहिमहे, जगृहिध्वे or -द्दे, जगृहिरे. *1st Fut.* ग्रहीतास्मि (399. a). *Atm.* ग्रहीताहे. *2d Fut.* ग्रहीष्यामि. *Atm.* ग्रहीष्ये. *Aor.* अग्रहीषं, अग्रहीष, अग्रहीत; अग्रहीष्व, अग्रहीष्टं, अग्रहीष्टां; अग्रहीष्म, अग्रहीष्ट, अग्रहीषुस्. *Atm.* अग्रहीषि, अग्रहीषास्, अग्रहीष्ट; अग्रहीष्वहि, अग्रहीषायां, अग्रहीषातां; अग्रहीष्महि, अग्रहीध्वं, अग्रहीषत. *Prec.* गृह्णासे. *Atm.* ग्रहीषीय. *Cond.* अग्रहीष्यं. *Atm.* अग्रहीष्ये. *Pass., Pres.* गृह्ये; *Perf.* जगृहे; *1st Fut.* ग्रहीताहे or ग्रहीताहे; *2d Fut.* ग्रहीष्ये or ग्रहीष्ये; *Aor.* 3d sing. अग्राहि, 3d pl. अग्रहीषत or अग्रहीषत. *Caus., Pres.* ग्राह्यामि; *Aor.* अजिग्रहं. *Des.* जिषृक्षामि, -क्षे (503). *Freq.* जरीगृह्ये, जाग्रयि (3d sing. जाग्रयि) or जाग्रहीमि (711). *Part., Pres.* गृह्णत; *Atm.* गृह्णान; *Past pass.* गृहीत; *Past indecl.* गृहीत्वा, -गृह्य; *Fut. pass.* ग्रहीतष्य, ग्रहणीय, ग्राह्य.

### EXAMPLES OF PASSIVE VERBS, EXPLAINED AT 461.

700. Root दा दd (465). *Infin.* दातुम् *dátum*, 'to be given.'

*Present*, '1 am given.'

दीये *díye*  
दीयसे *díyase*  
दीयते *díyate*

दीयावहे *díyávahe*  
दीयेध्वे *díyēthve*  
दीयेते *díyete*

दीयामहे *díyāmahe*  
दीयध्वे *díyadhve*  
दीयन्ते *díyante*

*Imperfect or first preterite, 'I was given.'*

अदीये <i>adīye</i>	अदीयावहि <i>adīyāvahi</i>	अदीयामहि <i>adīyāmahi</i>
अदीयथाम् <i>adīyathām</i>	अदीयेथाम् <i>adīyethām</i>	अदीयध्वम् <i>adīyadhvam</i>
अदीयत <i>adīyata</i>	अदीयेताम् <i>adīyetām</i>	अदीयन्त <i>adīyanta</i>

*Potential, 'I may be given.'*

दीयेय <i>dīyeya</i>	दीयेवहि <i>dīyevahi</i>	दीयेमहि <i>dīyemahi</i>
दीयेथाम् <i>dīyethām</i>	दीयेयाथाम् <i>dīyeyāthām</i>	दीयेध्वम् <i>dīyedhvam</i>
दीयेत <i>dīyeta</i>	दीयेयाताम् <i>dīyeyātām</i>	दीयेरन् <i>dīyerañ</i>

*Imperative, 'Let me be given.'*

दीये <i>dīyai</i>	दीयावहे <i>dīyāvahai</i>	दीयामहे <i>dīyāmahai</i>
दीयस्व <i>dīyasva</i>	दीयेथाम् <i>dīyethām</i>	दीयध्वम् <i>dīyadhvam</i>
दीयताम् <i>dīyatām</i>	दीयेताम् <i>dīyetām</i>	दीयन्ताम् <i>dīyāntām</i>

*Perfect or second preterite, 'I have been given.'*

ददे <i>dade</i>	ददिवहे <i>dadivahē</i>	ददिमहे <i>dadimahē</i>
ददिसे <i>dadishe</i>	ददाथे <i>daddāthe</i>	ददिध्वे <i>dadidhve</i>
ददे <i>dade</i>	ददाते <i>daddāte</i>	ददिरे <i>dadire</i>

*First future, 'I shall be given.'*

{ दाताहे <i>dātāhe</i> or	दातास्वहे <i>dātāsvahē</i>	दातामहे <i>dātāmahē</i> , &c.
{ दायिताहे <i>dāyitāhe</i>	दायितास्वहे <i>dāyitāsvahē</i>	दायितामहे <i>dāyitāmahē</i> , &c.

*Second future, 'I shall be given.'*

{ दास्ये <i>dāsye</i> or	दास्यावहे <i>dāsyāvahē</i>	दास्यामहे <i>dāsyāmahē</i> , &c.
{ दायिष्ये <i>dāshye</i>	दायिष्यावहे <i>dāyishyāvahē</i>	दायिष्यामहे <i>dāyishyāmahē</i> , &c.

*Aorist or third preterite, 'I was given.'*

{ अदिशि <i>adishi</i> or	अदिष्वहि <i>adishvahi</i>	अदिष्वमहि <i>adishmahi</i>
{ अदायिषि <i>adāyishi</i>	अदायिष्वहि <i>adāyishvahi</i>	अदायिष्वमहि <i>adāyishmahi</i>
{ अदिषात् <i>adīthās</i> or	अदिषाथाम् <i>adishāthām</i>	अदिष्वम् <i>adīdhvam</i>
{ अदायिषात् <i>adāyishthās</i>	अदायिषाथाम् <i>adāyishāthām</i>	अदायिष्वम् <i>adāyīdhvam</i>
अदायि <i>adāyi</i> , 'it was given,'	{ अदिषाताम् <i>adishātām</i>	अदिषत <i>adishata</i>
	{ अदायिषाताम् <i>adāyishātām</i>	अदायिषत <i>adāyishata</i>

*Prec.* दासीय or दायिषीय, &c. *Cond.* अदास्ये or अदायिष्ये.

701. Root कृ *kṛi* (467). Infin. कर्तुम् *kartum*, 'to be made' or 'done.'

*Present, 'I am made.'*

क्रिये	क्रियावहे	क्रियामहे
क्रियसे	क्रियेथे	क्रियध्वे
क्रियते	क्रियेते	क्रियन्ते

*Imperfect or first preterite, 'I was made.'*

अक्रिये	अक्रियावहि	अक्रियामहि
अक्रियथाम्	अक्रियेथाम्	अक्रियध्वम्
अक्रियत	अक्रियेताम्	अक्रियन्त

*Potential, 'I may be made.'*

क्रियेय	क्रियेयहि	क्रियेमहि
क्रियेयात्	क्रियेयाथां	क्रियेय्थं
क्रियेत	क्रियेयातां	क्रियेरन्

*Second preterite.*

चक्रे	चकृवहे	चकृमहे
चकृषे	चक्राये	चकृदे
चक्रे	चक्राते	चक्रिरे

*Imperative, 'Let me be made.'*

क्रिये	क्रियावहे	क्रियामहे
क्रियस्व	क्रियेथां	क्रियेय्थं
क्रियतां	क्रियेतां	क्रियन्तां

*First future*

{ कर्ताहे	कर्तास्वहे	कर्तास्महे, &c.
{ or कारिताहे	कारितास्वहे	कारितास्महे, &c.
<i>Second fut.</i> करिष्ये or कारिष्ये, &c.		

*Aorist or third preterite.*

SING.	DUAL.	PLURAL.
अकृषि or अकारिषि	अकृष्वहि or अकारिष्वहि	अकृष्वहि or अकारिष्वहि
अकृषात् or अकारिषात्	अकृषाथां or अकारिषाथां	अकृष्वं or अकारिष्वं, -द्वं
अकारि 'it was done'	अकृषातां or अकारिषातां	अकृषत or अकारिषत

*Pres.* कृषीय or कारिषीय. *Cond.* अकृषिष्ये or अकारिष्ये.

702. Example of a passive from a root ending in a consonant :

Root युज् *yuj*. Infin. योक्तुम् *yoktum*, 'to be fitting.'

*Pres.* युज्ये, युज्यसे, युज्यते, &c. *Impf.* अयुज्ये, अयुज्यथात्, अयुज्यत, &c.  
*Pot.* युज्येय. *Impv.* युज्ये, युज्यस्व, युज्यतां, &c. *Perf.* युयुजे, युयुजिष्ये, युयुजे,  
 &c. *1st Fut.* योक्ताहे, योक्तासे, योक्ता, &c. *2d Fut.* योक्ष्ये, योक्ष्यसे, &c. *Aor.*  
 अयुजि, अयुज्यात्, अयोजि; अयुज्यहि, &c. *Prec.* युज्यीय. *Cond.* अयोज्ये.

EXAMPLE OF CAUSAL VERBS, EXPLAINED AT 479.

703. Root भू *bhū*. Infin. भावयितुम् *bhāvayitum*, 'to cause to be.'

PARASMAI-PADA.

ĀTMANE-PADA.

*Present, 'I cause to be.'*

भावयामि	भावयावस्	भावयामस्	भावये	भावयावहे	भावयामहे
भावयसि	भावयवस्	भावयथ	भावयसे	भावयेथे	भावयथ्ये
भावयति	भावयतस्	भावयन्ति	भावयते	भावयेते	भावयन्ते

*Imperfect or first preterite, 'I was causing to be,' or 'I caused,' &c.*

अभावयन्	अभावयाव	अभावयान्	अभावये	अभावयावहि	अभावयामहि
अभावयस्	अभावयातां	अभावयत	अभावयथात्	अभावयेथां	अभावयथ्यं
अभावयात्	अभावयातां	अभावयन्	अभावयत	अभावयेतां	अभावयन्त

*Potential, 'I may cause to be.'*

भावयेय	भावयेव	भावयेम	भावयेय	भावयेवहि	भावयेमहि
भावयेस्	भावयेतां	भावयेत	भावयेथात्	भावयेथां	भावयेथ्यं
भावयेत्	भावयेतां	भावयेयुस्	भावयेत	भावयेयातां	भावयेरन्



*Imperative, 'Let me cause to be.'*

भावयानि	भावयाव	भावयान	भावये	भावयावहे	भावयानहे
भावय	भावयत	भावयत	भावयस्व	भावयेषां	भावयध्वं
भावयन्तु	भावयतां	भावयन्तु	भावयतां	भावयेतां	भावयन्तां

*Perfect or second preterite, 'I caused to be.'*

भावयाच्चकार	भावयाच्चकृच	भावयाच्चकृम	भावयाच्चक्रे	भावयाच्चकृवहे	भावयाच्चकृमहे
भावयाच्चकथे	भावयाच्चक्रथुस्	भावयाच्चक्र	भावयाच्चकृथे	भावयाच्चक्राथे	भावयाच्चकृथे
भावयाच्चकार	भावयाच्चक्रतुस्	भावयाच्चक्रुस्	भावयाच्चक्रे	भावयाच्चक्राते	भावयाच्चक्रिरे

*First future, 'I will cause to be.'*

भावयितास्मि	भावयितास्वस्	भावयितास्मस्	भावयिताहे	भावयितास्वहे	भावयितास्महे
भावयितासि	भावयितास्यस्	भावयितास्य	भावयितासे	भावयितास्ये	भावयिताध्वे
भावयिता	भावयितारी	भावयितारस्	भावयिता	भावयितारी	भावयितारस्

*Second future, 'I shall or will cause to be.'*

भावयिष्यामि	भावयिष्यावस्	भावयिष्यामस्	भावयिष्ये	भावयिष्यावहे	भावयिष्यामहे
भावयिष्यसि	भावयिष्यथस्	भावयिष्यथ	भावयिष्यसे	भावयिष्येथे	भावयिष्यध्वे
भावयिष्यति	भावयिष्यतस्	भावयिष्यति	भावयिष्यते	भावयिष्येते	भावयिष्यन्ते

*Aorist or third preterite, 'I caused to be.'*

अवीभवम्	अवीभवाव	अवीभवाम	अवीभवे	अवीभवावहे	अवीभवामहे
अवीभवस्	अवीभवत	अवीभवत	अवीभवयास्	अवीभवेषां	अवीभवध्वं
अवीभवत्	अवीभवतां	अवीभवन्	अवीभवत	अवीभवेतां	अवीभवन्त

*Precautive or benedictive, 'May I cause to be.'*

भाष्यासन्	भाष्यास्व	भाष्यास्म	भाषयिषीय	भाषयिषीवहि	भाषयिषीमहि
भाष्यास्	भाष्यास्त	भाष्यास्त	भाषयिषीष्टास्	भाषयिषीयास्यां	भाषयिषीध्वं
भाष्यात्	भाष्यास्तां	भाष्यामन्	भाषयिषीष्ट	भाषयिषीयास्तां	भाषयिषीरन्

*Conditional, 'I should cause to be.'*

अभावयिष्यन्	अभावयिष्याव	अभावयिष्याम	अभावयिष्ये	अभावयिष्यावहि	अभावयिष्यामहि
अभावयिष्यस्	अभावयिष्यत	अभावयिष्यत	अभावयिष्ययास्	अभावयिष्येयां	अभावयिष्यध्वं
अभावयिष्यत्	अभावयिष्यतां	अभावयिष्यन्	अभावयिष्यत	अभावयिष्येतां	अभावयिष्यन्त

704. After this model, and after the model of primitive verbs of the 10th class at 638, may be conjugated all causal verbs.

## EXAMPLES OF DESIDERATIVE VERBS, EXPLAINED AT 498.

705. Root भू *bhū*. Inf<sup>n</sup> बुभूषितुन् *bubhūshitum*, 'to wish to be.'

PARASMAI-PADA.

ĀTMANE-PADA.

*Present, 'I wish to be.'*

बुभूषामि	बुभूषावस्	बुभूषामस्	बुभूषे	बुभूषावहे	बुभूषामहे
बुभूषसि	बुभूषथस्	बुभूषथ	बुभूषसे	बुभूषेथे	बुभूषध्वे
बुभूषति	बुभूषतस्	बुभूषति	बुभूषते	बुभूषेते	बुभूषन्ते

*Imperfect or first preterite, 'I was wishing to be,' or 'I wished,' &c.*

अभूयम्	अभूयाव	अभूयान्	अभूये	अभूयावहि	अभूयामहि
अभूयस्	अभूयत	अभूयन्	अभूयस्	अभूयेय	अभूयेय
अभूयत्	अभूयतां	अभूयन्	अभूयन्	अभूयेतां	अभूयेन्

*Potential, 'I may wish to be.'*

अभूयेय	अभूयेय	अभूयेय	अभूयेय	अभूयेयहि	अभूयेमहि
अभूयेय	अभूयेय	अभूयेय	अभूयेयस्	अभूयेयस्	अभूयेय
अभूयेय	अभूयेय	अभूयेय	अभूयेय	अभूयेयतां	अभूयेयन्

*Imperative, 'Let me wish to be.'*

अभूयाहि	अभूयाव	अभूयान्	अभूये	अभूयावहि	अभूयामहि
अभूय	अभूयत	अभूयन्	अभूयस्	अभूयेय	अभूयेय
अभूयन्	अभूयतां	अभूयन्	अभूयन्	अभूयेतां	अभूयेन्

*Perfect or second preterite, 'I wished to be.'*

अभूयाचकार*	अभूयाचकृव	अभूयाचकृन्	अभूयाचक्रे	अभूयाचकृवहे	अभूयाचकृमहे
अभूयाचकृ	अभूयाचकृन्	अभूयाचकृन्	अभूयाचकृ	अभूयाचकृये	अभूयाचकृये
अभूयाचकार	अभूयाचकृन्	अभूयाचकृन्	अभूयाचक्रे	अभूयाचकृन्	अभूयाचकृन्

*First future, 'I will wish to be.'*

अभूयिष्यामि	अभूयिष्यास्	अभूयिष्यान्	अभूयिष्याहे	अभूयिष्यावहे	अभूयिष्यामहे
अभूयिष्यामि	अभूयिष्यास्	अभूयिष्यान्	अभूयिष्यासे	अभूयिष्यासे	अभूयिष्यासे
अभूयिष्या	अभूयिष्याते	अभूयिष्यान्	अभूयिष्या	अभूयिष्याते	अभूयिष्यान्

*Second future, 'I will or shall wish to be.'*

अभूयिष्यामि	अभूयिष्याव	अभूयिष्यान्	अभूयिष्ये	अभूयिष्यावहे	अभूयिष्यामहे
अभूयिष्यामि	अभूयिष्याव	अभूयिष्यान्	अभूयिष्ये	अभूयिष्ये	अभूयिष्ये
अभूयिष्यामि	अभूयिष्याव	अभूयिष्यान्	अभूयिष्ये	अभूयिष्ये	अभूयिष्ये

*Aorist or third preterite, 'I wished to be.'*

अभूयिष्यन्	अभूयिष्य	अभूयिष्यन्	अभूयिष्यि	अभूयिष्यहि	अभूयिष्यामहि
अभूयिष्यन्	अभूयिष्य	अभूयिष्यन्	अभूयिष्यि	अभूयिष्यतां	अभूयिष्यन्
अभूयिष्यन्	अभूयिष्य	अभूयिष्यन्	अभूयिष्यि	अभूयिष्यतां	अभूयिष्यन्

*Preceptive or benedictive, 'May I wish to be.'*

अभूयासन्	अभूयास	अभूयासन्	अभूयिषीव	अभूयिषीवहि	अभूयिषीमहि
अभूयास	अभूयास	अभूयास	अभूयिषीवन्	अभूयिषीवन्	अभूयिषीवन्
अभूयास	अभूयास	अभूयास	अभूयिषीव	अभूयिषीवतां	अभूयिषीवन्

*Conditional, 'I should wish to be.'*

अभूयिष्याम्	अभूयिष्याव	अभूयिष्यान्	अभूयिष्ये	अभूयिष्यावहि	अभूयिष्यामहि
अभूयिष्याम्	अभूयिष्याव	अभूयिष्यान्	अभूयिष्याव	अभूयिष्याव	अभूयिष्याव
अभूयिष्याम्	अभूयिष्याव	अभूयिष्यान्	अभूयिष्याव	अभूयिष्याव	अभूयिष्याव

\* Or अभूयाचकार.

EXAMPLES OF FREQUENTATIVE OR INTENSIVE VERBS,  
EXPLAINED AT 507

706. Root भू bhū. Infin. बोभूयितुम् *bobhūyitum*, 'to be repeatedly.'

ATMANE-PADA FORM (509).

*Present*, 'I am repeatedly.'

बोभूये	बोभूयावहे	बोभूयानहे
बोभूयसे	बोभूयेषे	बोभूयध्वे
बोभूयते	बोभूयेते	बोभूयन्ते

*Imperfect or first preterite*, 'I was frequently.'

अबोभूये	अबोभूयावहि	अबोभूयानहि
अबोभूयसात्	अबोभूयेषां	अबोभूयध्वं
अबोभूयत	अबोभूयेतां	अबोभूयन्त

*Potential*, 'I may be frequently.'

बोभूयेय	बोभूयेवहि	बोभूयेनहि
बोभूयेयात्	बोभूयेयां	बोभूयेध्वं
बोभूयेत	बोभूयेयातां	बोभूयेरन्

*Imperative*, 'Let me be frequently.'

बोभूये	बोभूयावहे	बोभूयानहे
बोभूयस्व	बोभूयेषां	बोभूयध्वं
बोभूयतां	बोभूयेतां	बोभूयन्तां

*Perfect or second preterite*, 'I was frequently.'

बोभूयाचक्षे	बोभूयाचक्ष्वहे	बोभूयाचक्ष्वहे
बोभूयाचक्ष्वे	बोभूयाचक्ष्वेषे	बोभूयाचक्ष्वध्वे
बोभूयाचक्ष्वे	बोभूयाचक्ष्वेते	बोभूयाचक्ष्वन्ते

*First future*, 'I will be frequently.'

बोभूयिताहे	बोभूयितावहे	बोभूयितानहे
बोभूयितासे	बोभूयितावेषे	बोभूयिताध्वे
बोभूयिता	बोभूयितारी	बोभूयितास्व

*Second future*, 'I will or shall be frequently.'

बोभूयिष्ये	बोभूयिष्यावहे	बोभूयिष्यानहे
बोभूयिष्यसे	बोभूयिष्येषे	बोभूयिष्यध्वे
बोभूयिष्यते	बोभूयिष्येते	बोभूयिष्यन्ते

*Aorist or third preterite*, 'I was frequently.'

अबोभूयिषि	अबोभूयिष्याहि	अबोभूयिष्याहि
अबोभूयिषात्	अबोभूयिषां	अबोभूयिध्वं or -न्
अबोभूयिष	अबोभूयिषातां	अबोभूयिषन्त

*Precatve or beneactive, 'May I be frequently.'*

बोभूयिषीय	बोभूयिषीयहि	बोभूयिषीमहि
बोभूयिषीयात्	बोभूयिषीयास्यां	बोभूयिषीम्यं or -वुं
बोभूयिषीह	बोभूयिषीयास्तां	बोभूयिषीरन्

*Conditional, 'I should be frequently.'*

अबोभूयिष्ये	अबोभूयिष्यावहि	अबोभूयिष्यामहि
अबोभूयिष्यात्	अबोभूयिष्येयां	अबोभूयिष्यम्यं
अबोभूयिष्यत	अबोभूयिष्येतां	अबोभूयिष्यन्त

707. PARASMAI-PADA FORM (514).

*Present, 'I am frequently.'*

बोभवीमि or बोभोमि	बोभूयस्	बोभूमस्
बोभवीषि or बोभोषि	बोभूयस्	बोभूय
बोभवीति or बोभोति	बोभूतस्	बोभुवति

*Imperfect or first preterite, 'I was frequently.'*

अबोभवम्	अबोभूव	अबोभूम
अबोभवत् or अबोभोत्	अबोभूतं	अबोभूत
अबोभवीत् or अबोभोत्	अबोभूतां	अबोभवुस्

*Potential, 'I may be frequently.'*

बोभूयां	बोभूयाव	बोभूयाम
बोभूयात्	बोभूयातं	बोभूयात
बोभूयाह	बोभूयातां	बोभूयुस्

*Imperative, 'May I be frequently.'*

बोभवामि	बोभवाव	बोभवाम
बोभूहि	बोभूतं	बोभूत
बोभवीतु or बोभोतु	बोभूतां	बोभुवतु

*Perfect or second preterite, 'I was frequently.'*

बोभुवास्तुभूय, &c.	बोभुवास्तुभूयिष, &c.	बोभुवास्तुभूयिम, &c.
or	or	or
बोभाय or बोभूय	बोभुयिष or बोभूयिष	बोभुयिम or बोभूयिम
बोभूयिष	बोभुवतुस् or बोभूवतुस्	बोभुव or बोभूव
बोभाय or बोभूय	बोभुवतुस् or बोभूवतुस्	बोभुवुस् or बोभूवुस्

*First future, 'I will be frequently.'*

बोभवितामि	बोभवितास्यस्	बोभवितामस्
बोभवितामि	बोभवितास्यस्	बोभवितास्य
बोभविता	बोभविताते	बोभवितादस्

*Second future, 'I will or shall be frequently.'*

बोभविष्यामि	बोभविष्यावस्	बोभविष्यामस्
बोभविष्यसि	बोभविष्यवस्	बोभविष्यथ
बोभविष्यति	बोभविष्यतस्	बोभविष्यन्ति

*Aorist or third preterite, 'I was frequently.'*

अबोभूयस्	अबोभूय	अबोभूयन्
अबोभूस्	अबोभूतं	अबोभूत
अबोभूत्	अबोभूतां	अबोभूयन्
or	or	or
अबोभाविष्व	अबोभाविष्व	अबोभाविष्व
अबोभावीस्	अबोभाविहं	अबोभाविह
अबोभावीत्	अबोभाविहां	अबोभाविनुस्

*Precativc or benedictive, 'May I be frequently.'*

बोभूयास्तं	बोभूयास्त	बोभूयास्त
बोभूयास्	बोभूयास्तं	बोभूयास्त
बोभूयात्	बोभूयास्तां	बोभूयास्तुस्

*Conditional, 'I should be frequently.'*

अबोभविष्यन्	अबोभविष्याव	अबोभविष्याम
अबोभविष्यस्	अबोभविष्यतं	अबोभविष्यत
अबोभविष्यत्	अबोभविष्यतां	अबोभविष्यन्

708. Root हन् 'to kill' (323, 654). Parasmai form of Frequentative, 'to kill repeatedly.' *Pres.* जहन्मि or जहन्मीमि, जहंसि or जहन्मीधि, जहन्मि or जहन्मीति; जहन्वस्, जहयस्, जहतस्; जहन्वस्, जहय, जहन्मि or जहन्मि. *Impf.* अजहन्, अजहन् or अजहन्मीस्, अजहन् or अजहन्मीत्; अजहन्, अजहतं, -तां; अजहन्, अजहत, अजहन्नुस् or अजहन्नुस्. *Pot.* जहन्म्यां. *Impv.* जहन्मि, जहन्मि, जहन्नु or जहन्मीत्; जहन्माव, जहत, -तां; जहन्माव, जहत, जहन्नु or जहन्नु. *Perf.* जहन्मास्त्रभूय or जहन्मास्त्रकार, &c. &c.

709. Root गन् 'to go' (602, 270). Parasmai form of Frequentative, 'to go frequently.' *Pres.* गज्जन्मि or गज्जन्मीमि, गज्जंसि or गज्जन्मीधि, गज्जन्मि or गज्जन्मीति; गज्जन्वस्, गज्जयस्, गज्जतस्; गज्जन्वस्, गज्जय, गज्जन्मि or गज्जन्मि. *Impf.* अजज्जन्, अजज्जन् or अजज्जन्मीस्, अजज्जन् or अजज्जन्मीत्; अजज्जन्, अजज्जतं, -तां; अजज्जन्, अजज्जत, अजज्जन्नुस् or अजज्जन्नुस्. *Pot.* गज्जन्म्यां. *Impv.* गज्जन्मि, गज्जन्मि, गज्जन्नु or गज्जन्मीत्; गज्जन्माव, गज्जतं, गज्जतां; गज्जन्माव, गज्जत, गज्जन्नु or गज्जन्नु. *Perf.* गज्जन्मास्त्रभूय or गज्जन्मास्त्रकार, &c. &c.

710. Root क्षिप् 'to throw' (635). Parasmai form of Frequentative. *Pres.* चेक्षेमि or चेक्षीमीमि, चेक्षेसि or चेक्षीमीधि, चेक्षेमि or चेक्षीमीति;

वेदिष्यत्, वेदिष्यत्, वेदिष्यत्; वेदिष्यत्, वेदिष्य, वेदिष्यति. *Impf.* जचेद्येप्, जचेद्येप् or जचेद्यिपीत्, जचेद्येप् or जचेद्यिपीत्; जचेद्यिष्य, जचेद्यिष्यं, -तां; जचेद्यिष्य, जचेद्यिष्य, जचेद्यिष्यत्. *Pot.* वेदिष्यां, &c. *Impv.* वेद्येपाणि, वेदिमि, वेद्येनु or वेद्यिपीतु; वेद्येपाय, वेद्यिष्यं, -तां; वेद्येपाम, वेद्यिष्य, वेद्यिष्यतु. *Perf.* वेद्यिपाद्यभूय or वेद्यिपाद्यकार, &c. &c.

711. Root ग्रह् 'to take' (699, 359). *Parasmai* form of Frequentative. *Pres.* जाग्रहि or जाग्रहीनि, जाग्रहि (306. a) or जाग्रहीनि, जाग्रहि (305. a) or जाग्रहीति; जागृह्यत्, जागृह्यत्, जागृह्यत्; जागृह्यत्, जागृह्य, जागृहीति. *Impf.* जजाग्रहं, जजाग्रह् (292. b, 43. c) or जजाग्रहीत्, जजाग्रह् or जजाग्रहीत्; जजागृह्यत्, जजागृह्यत्, -डां; जजागृह्य, जजागृह्य, जजागृह्यत् (332). *Pot.* जागृह्यां. *Impv.* जाग्रहाणि, जागृहि, जाग्रदु or जाग्रहीतु; जाग्रहाय, जागृह्यं, -डां; जाग्रहाम, जागृह्य, जागृह्य, &c. &c.

## CHAPTER VII.

### INDECLINABLE WORDS.

#### ADVERBS.

712. **ADVERBS** (*nipāta*), like nouns and verbs, may be divided into simple and compound. The latter are treated of in the next Chapter on Compound Words.

There are in Sanskrit a number of aptote or monoptote nouns called *indeclinables*. Some of these indeclinable nouns are as follows: जलम् 'setting,' 'decline,' जल्लि 'what exists,' 'existence,' जलम् 'mystical ejaculation, typical of the Hindú Triad,' जलम् 'water,' 'ease,' 'head,' जलम् 'on the ground,' जलम् 'satisfaction,' 'food,' जलम् 'reverence,' जल्लि 'non-existence,' यदि 'the fortnight of the moon's wane,' भुवम् 'sky,' भूम् 'earth,' संवत् 'a year,' बुदि or बुदि 'the fortnight of the moon's increase,' स्वर् 'heaven,' स्वस्ति 'salutation,' स्वस्ति 'interjection at oblation to the manes,' स्वम् 'ease.' Others will be mentioned at 713—717, as it will be convenient to classify simple adverbs under four heads; 1st, those formed from the cases of nouns and obsolete words; 2dly, other adverbs of less obvious derivation; 3dly, adverbial affixes; 4thly, adverbial prefixes.

#### *Formed from the Cases of Nouns and Obsolete Words.*

713. The nominative or accusative neuter of any adjective;

As. सत्यं 'truly,' बहु 'much,' शीघ्रं, क्षिप्रं, 'quickly,' तुल्यं 'atly,' समीपं

सुखं 'certainly;' लघु 'lightly;' निर्भरं, अत्यन्तं, गार्हं, भृङ्गं, 'exceedingly;' अवश्यं 'certainly;' निरन्तरं 'constantly;' चिरं 'for a long while;' बलवत् 'strongly;' भूयस् 'again,' repeatedly' (194); केवलं 'only,' merely;' वाढं 'very well.'

a. The nom. or acc. neuter of certain pronouns; as, तत् 'therefore,' 'then;' यत् 'wherefore,' 'when,' 'since;' तत्र 'so long,' 'so soon;' यावत् 'as long as,' 'as soon as;' किम् 'why?'

b. The nom. or acc. neuter of certain substantives and obsolete words; as, रहस् 'secretly;' कानं 'willingly;' स्वयं 'of one's own accord,' 'of one's self,' 'spontaneously;' नाम 'by name,' 'that is to say;' वारं वारं 'repeatedly;' चिरं 'long ago;' सुखं 'pleasantly;' साम्प्रतं 'now;' नक्तं 'by night' (noctū); सायन् 'in the evening' (this last may be an ind. part. of so, 'to finish').

714. The instrumental case of nouns, pronouns, and obsolete words;

As, धर्मेण 'virtuously;' दक्षिणेन 'southwards' or 'to the right;' उत्तरेण 'northwards;' व्यतिरेकेण 'without;' उच्येत् 'above,' 'aloud;' नीचेत् 'below;' शनैस् 'slowly;' तेन 'therefore;' येन 'wherefore;' अन्तरा or अन्तरेण 'without,' 'except;' क्षणेन 'instantly;' चिरेण 'for a long time;' अचिरेण 'in a short time;' अशेषेण 'entirely;' दिवा 'by day;' दिव्वा 'fortunately;' सहसा, अक्षसा, 'quickly;' अपुना 'now;' विहायसा 'in the air;' पुरा 'formerly.'

a. The dative case more rarely;

As, चिराय 'for a long time;' चिरात्तत्राय 'for a period of many nights;' अर्थाय 'for the sake of.'

715. The ablative case of nouns, pronouns, and obsolete words;

As, बलात् 'forcibly;' हर्षात् 'joyfully;' दूरात् 'at a distance;' तस्मात् 'therefore;' कस्मात् 'wherefore?' अकस्मात् 'without cause,' 'unexpectedly;' उत्तरात् 'from the north;' चिरात् 'for a long time;' पश्चात् 'afterwards;' तत्रस्थानात् 'at that instant;' समन्तात् 'from all quarters.'

716. The locative case of nouns and obsolete words;

As, रात्रौ 'at night;' दूरे 'far off;' प्रभाते 'in the morning;' प्राह्णे 'in the forenoon;' स्थाने 'suitably;' अग्रे 'in front;' एकपदे 'at once;' अपदि 'instantly;' अग्रे 'except;' अन्तरे 'within;' दक्षिणे 'towards the south;' समीपे or अभ्यासे 'near;' स्वाम्ने 'in private;' सायाह्णे 'in the evening;' हेतो 'by reason of.'

### *Other Adverbs and Particles of less obvious Derivation.*

717. Of affirmation.—नूनं, सक्तु, किरु, एव, अङ्ग, 'indeed;' अवयक्तिन् 'yes, sure enough.'

a. Of negation.—न, नो, नहि, 'not.' ना, नास्, are prohibitive; as, ना कुर्व, ना कार्षीस्, 'do not.' See 880.

b. Of interrogation.—किन्, किन्तु, कश्चित्, तु, ननु, किन्, किन्तु, 'whether?'

c. Of comparison.—इव 'like;' एव, एवं, 'so;' किम्पुनर् 'how much rather;'  
तथैव (तथा+एव) 'in like manner.'

d. Of quantity.—अतीव 'exceedingly;' ईषत् 'a little;' सकृत् 'once;' असकृत्,  
पुनः पुनर्, पुनस्, 'repeatedly.'

e. Of manner.—इति, एवं, 'so,' 'thus;' पुनर् 'again;' प्रायस् 'for the most  
part;' नाना 'variously;' पृथक् 'separately;' नृषा, मिथ्या, 'falsely;' वृथा, मुधा,  
'in vain;' अलं 'enough;' श्चदिति, आशु (cf. *ὠκύς*), 'quickly;' तूष्णीं 'silently;'  
निषस् 'reciprocally,' 'together.'

f. Of time.—अद्य 'to-day,' 'now;' अस् 'to-morrow;' ह्यस् 'yesterday;'  
परमस् 'the day after to-morrow;' सम्प्रति 'now;' पुरा 'formerly;' पुरस्, पुरस्ताद्,  
प्राक्, 'before;' युगपत् 'at once;' सद्यस् 'instantly;' प्रेय 'after leath;' परं  
'afterwards;' जातु 'ever;' न जातु 'never;' अन्येषुस्, परेषुस्, 'another day.'  
'next day.'

g. Of place.—इह 'here;' क्व 'where?' बहिस् 'without.'

h. Of doubt.—खिन्, किञ्चिन्, अपिनाम, उत, उताहो, उताहो खिन्, आहो खिन्,  
'perhaps,' &c.

i. अपि 'even,' एव 'indeed,' इ 'just,' are placed after words to modify their  
sense, or for emphatic affirmation. इत्, ईन्, च, are particles of this kind used in  
the Veda.

Observe—Some of the above are properly conjunctions; see 727.

### Adverbial Affixes.

718. चित् *cit*, अपि *api*, and चन् *cana*, may form *indefinite* adverbs  
of *time* and *place*, when affixed to interrogative adverbs;

As, from कदा 'when?' कदाचित्, कदापि, and कदाचन्, 'sometimes;' from कुत  
and क्व 'where?' कुतचित्, कुतापि, क्वचित्, क्वापि, 'somewhere;' from कुतस्  
'whence?' कुतश्चित् and कुतश्चन् 'from somewhere;' from कति 'how many?'  
कतिचित् 'a few;' from कहि 'when?' कहिचित् 'at some time;' from कथं 'how?'  
कथमपि, कथमचन्, 'somehow or other,' 'with some difficulty.' Compare 228, 230.

a. अपि following a word, generally signifies 'even,' but after numerals, 'all,' as  
सर्वोऽपि 'all three;' सर्वेऽपि 'all together.'

719. तस् *tas* (changeable to तः or तो by 63, 64) may be added to  
any noun, and to some pronouns, to form adverbs;

As, from यत्न, यत्नतस् 'with effort;' from आदि, आदितस् 'from the beginning;'  
from त (the proper base of the pronoun तद्), ततस् 'thence,' 'then,' 'thereupon,'  
'therefore;' similarly, यतस् 'whence,' 'since,' 'because;' अतस्, इतस्, अमुतस्,  
'hence,' 'hereupon.'

Observe—In affixing *tas* to pronouns, the base त is used for तत्, च for एतत्, इ  
for इद्, अमु for अद्, य for यत्, कु for किन्.

a. This affix usually gives the sense of the prepositions *with* and *from*, and is



often equivalent to the ablative case; as in ममत् 'from me;' त्वत् 'from thee\*;' पितृत् 'from the father;' शत्रुत् 'from an enemy.'

b. But it is sometimes vaguely employed to express other relations; as, पृष्ठत् 'behind the back;' अन्यत् 'to another place,' 'elsewhere;' प्रथमतः 'in the first place;' इतस्तत् 'here and there,' 'hither and thither;' समस्तत् 'on all sides;' समीपत् 'in the neighbourhood;' पुरतः, अग्रतः, 'in front;' अभितः 'near to;' विभवत् 'in pomp or state.'

c. तत् is an affix which generally denotes 'place' or 'direction'; as, from अधत्, अधस्तात् 'downwards;' from उपरि (which becomes उपरिद्), उपरिहात् 'above.'

#### 720. त्र tra, forming adverbs of place;

As, अत्र 'here;' तत्र 'there;' कुत्र 'where?' यत्र 'where;' सर्वत्र 'every where;' अन्यत्र 'in another place;' एकत्र 'in one place;' बहुत्र 'in many places;' अनुत्र 'there,' 'in the next world.'

#### 721. था thá and थम् tham, forming adverbs of manner;

As, तथा 'so,' 'in like manner;' यथा 'as;' सर्वथा 'in every way,' 'by all means;' अन्यथा 'otherwise;' कथं 'how?' इत्थं 'thus.'

#### 722. दा dá, हि rhi, नीम् ním, forming adverbs of time from pronouns, &c.;

As, तदा 'then;' यदा 'when;' कदा 'when?' एकदा 'once;' निवदा 'constantly;' सर्वदा, सदा, 'always;' तर्हि, तदानीम्, 'then;' इदानीम् 'now.'

#### 723. धा dhá, forming adverbs of distribution from numerals;

As, एकधा 'in one way;' द्विधा 'in two ways;' षोधा 'in six ways;' शतधा 'in a hundred ways;' सहस्रधा 'in a thousand ways;' बहुधा or अनेकधा 'in many ways.'

a. कृतम्, signifying 'times,' is added to पञ्च, 'five,' and other numerals, as explained at 215. सकृत्, 'once,' may be a corruption of सकृत्तम् ('this time'); and only स् is added to चि, लि, and dropped after चतुर् 'four times.'

#### 724. वत् vat may be added to any noun to form adverbs of comparison or similitude;

As, from सूर्ये, सूर्यवत् 'like the sun;' from पूर्वे, पूर्ववत् 'as before.' It may be used in connexion with a word in the accusative case. See 918.

a. This affix often expresses 'according to;' as, विधिबत् 'according to rule;' प्रयोजनबत् 'according to need.' It may also be added to adverbs; as, यथावत् 'truly' (exactly as it took place).

\* These are the forms generally used for the ablative case of the personal pronouns, the proper ablative cases मम, त्वम् being rarely used, except as substitutes for the crude base in compound words.

725. **इत्** *śas*, forming adverbs of *quantity*, &c.;

As, बहुशस् 'abundantly'; अल्पशस् 'in small quantities'; सर्वशस् 'wholly'; एकशस् 'singly'; शतशस् 'by hundreds and thousands'; ऋणशस् 'by degrees'; मुख्यशस् 'principally'; पादशस् 'foot by foot.'

a. शस् is added to nouns in connexion with the roots कृ, ज्ञस्, and धृ, to denote a complete change to the condition of the thing signified by the noun; as, अग्नि-शस् 'to the state of fire.' See 789, and compare 70. g.

*Adverbial Prefixes.*

726. अ *a*, prefixed to nouns and even to participles with a privative or negative force, corresponding to the Greek *α*, the Latin *in*, and the English 'in,' 'im,' 'un,' as, from शक्य 'possible,' अशक्य 'impossible,' from स्पृशन् 'touching' (pres. part.), अस्पृशन् 'not touching'; from कृत्वा 'having done' (indecl. part.), अकृत्वा 'not having done.' When a word begins with a vowel, अन् is euphonically substituted; as, अन् 'end,' अनन् 'endless.'

a. अति *ati*, 'excessively,' 'very,' as, अतिमहन् 'very great.'

b. आ *ā*, prefixed to imply 'diminution,' as, आपाकु 'somewhat pale.' ईषन् is prefixed with the same sense.

c. का *kā* or कु *ku*, prefixed to words to imply 'disparagement,' as, कापुरुष 'a coward'; कुट्य 'deformed.'

d. दुस् *dus* or दुर् *dur*, prefixed to imply 'badly' or 'with difficulty,' as, दुष्कृत 'badly done' (see 72); दुर्मेख 'not easily broken.' It is opposed to दु, and corresponds to the Greek *δυσ*.

e. निस् *nis* or निर् *nir* and वि *vi* are prefixed to nouns like अ *a* with a privative or negative sense; as, निर्वैल 'powerless'; निष्फल 'without fruit' (see 72); निश्स्त्र 'unarmed.' but not to participles.

f. सु *su*, prefixed to imply 'well,' 'easily,' as, सुकृत 'well done'; सुमेख 'easily broken.' In this sense it is opposed to दुर्, and corresponds to the Greek *εὐ*. It is also used for अति, to imply 'very,' 'excessively,' as, सुमहन् 'very great.'

CONJUNCTIONS.

*Copulative.*

727. च *cha*, 'and,' 'also,' corresponding to the Latin *que* and not to *et*. It can never, therefore, stand as the *first word* in a sentence, but follows the word of which it is the copulative. चैव (च इव), 'also,' is a common combination.

a. उत 'and,' 'also,' is sometimes copulative. Sometimes it implies *doubt* or *interrogation*.

b. तथा 'so,' 'thus,' 'in like manner' (see 721), is not unfrequently used for च, in the sense of 'also;' and like च is then generally placed after the word which it connects with another.

c. अथ 'now,' 'and,' अथो 'then,' are inceptive, being frequently used at the commencement of sentences or narratives. अथ is often opposed to इति, which marks the close of a story or chapter.

d. हि, 'for,' is a causal conjunction; like च it is always placed after its word, and never admitted to the first place in a sentence.

e. यदि, चेह्, both meaning 'if,' are conditional conjunctions.

f. ततश् 'upon that,' 'then' (see 719), तद् 'then,' अन्यच्च, त्रिच, अपरच्च, परच्च, अपिच, 'again,' 'moreover,' are all copulatives, used very commonly in narration.

#### Disjunctive.

728. वा *vā*, 'or,' corresponds to the Latin *ve*, and is always placed after its word, being never admitted to the first place in a sentence.

a. तु, किन्तु, 'but;' the former is placed after its word.

b. यद्यपि 'although;' तथापि 'nevertheless,' 'yet,' sometimes used as a correlative to the last; अथवा, किम्वा, 'or else;' नवा 'or not;' यदिवा 'whether,' 'whether or no.'

c. अथवा may also be used to correct or qualify a previous thought, when it is equivalent to 'but no,' 'yet,' 'however.'

d. ऊ, ह, हु, वै, are expletives, often used in poetry to fill up the verse.

#### PREPOSITIONS.

729. There are about twenty prepositions (see 783), but in later Sanskrit they are generally prefixes, qualifying the sense of verbs (and then called *upasarga*) or of verbal derivatives (and then called *gati*). About ten may be used separately or detached in government with the cases of nouns (and then called *karma-pravāṇīya*); e. g. आ, प्रति, अनु, अगि, अधि, अभि, परि, अप, अपि, and उच; but of these the first three only are commonly found as separable particles in classical Sanskrit.

730. आ *ā*, generally signifying 'as far as,' 'up to,' 'until,' with an ablative case; as, आसमुद्रात् 'as far as the ocean;' आननोत् 'up to Manu;' and rarely with an accusative; as, शतम् जायतीन् 'for a hundred births.'

a. *आ* *ā* may sometimes express 'from;' as, *आमूलात्* 'from the beginning;' *आप्रचनदशैनात्* 'from the first sight.'

b. It may also be compounded with a word in the accusative neuter forming with it an *Avyayī-bhāva* (see 760); thus, *आनेखलं* 'as far as the girdle' (where *नेखलं* is for *नेखली*).

c. *प्रति* *prati*, generally a postposition, signifying 'at,' 'with regard to,' 'to,' 'towards,' 'against,' with accusative; as, *गङ्गां प्रति* 'at the Ganges;' *अर्थे प्रति* 'with regard to justice;' *शत्रुं प्रति* 'against an enemy.' It may have the force of *apud*; as, *मां प्रति* 'as far as regards me.' When denoting 'in the place of,' it governs the ablative.

d. *अनु* 'after,' with accusative, and rarely with ablative or genitive; as, *गङ्गाया अनु* 'along the Ganges;' *तदनु* or *ततोऽनु* 'after that.'

e. *प्रति*, and more rarely *अनु* and *अभि*, may be used distributively to signify 'each,' 'every;' thus, *वृक्षमनु* 'tree by tree.' They may also be prefixed to form *Avyayī-bhāvas*; *प्रतिवत्सरं* or *अनुवत्सरं* 'every year,' 'year by year.' See 760.

f. *अति*, *अभि*, *परि*, are said to require the accusative; *अधि* the locative or accusative; *अप* and *परि*, in the sense 'except,' the ablative; *उप* the locative and accusative: but examples of such syntax are not common in classical Sanskrit.

g. Instances, of course, are common of prepositions united with the neuter form or accusative case of nouns, so as to form compounds, see 760. b; as, *प्रतिस्कन्धं* 'upon the shoulders;' *प्रतिमुखं* 'face to face;' *अधिवृक्षं* 'upon the tree;' *अनुगङ्गां* 'along the Ganges.'

## ADVERBS USED FOR PREPOSITIONS IN GOVERNMENT WITH NOUNS.

731. There are many adverbs used like the preceding prepositions in government with nouns, and often placed after the nouns which they govern.

a. These are, *अन्ते* 'besides,' 'without,' 'except,' with the accusative and sometimes ablative case. *यावत्* 'up to,' 'as far as,' sometimes found with the accusative. *सह*, *साथं*, *समं*, *साकं*, 'with,' 'along with,' with the instrumental. *विना* 'without,' with the instrumental or accusative, or sometimes the ablative. *वहिर्* 'out;' *प्रभृति*, 'inde a,' 'from a particular time,' 'beginning with,' with the ablative, or placed after the crude base. *अर्थे*, *अर्थे*, *अर्थाय*, *हेतोर्*, *हेतो*, *कृते*, *निमित्ते*, *कारणान्*, 'on account of,' 'for the sake of,' 'for,' with the genitive, or usually placed after the crude base \*; *अधरेख* 'under;' *उपरि*, *ऊर्ध्वं*, 'above,' 'over,' 'upon'

\* *अर्थे* is generally found in composition with a crude base, and may be compounded adjectively to agree with another noun; as, *हिमार्थः क्षूपश्च* 'broth for the Brāhman;' *हिमार्थे पयश्च* 'milk for the Brāhman.' See 760.

(cf. *interp., sup.*), with the genitive and accusative : so अधस् or अधस्तात् 'below;' अनन्तरं 'after,' 'afterwards;' समीपं, समीपताम्, समिकं, अभ्यासे, सकाशात् 'near;' सकाशात् 'from;' अग्रे, पुरात्, समक्षं, साक्षान्, 'before the eyes,' 'in the presence of;' परात् 'behind;' पश्चात् 'after;' उत्तरात् 'to the north;' दक्षिणात् 'to the south;' all with the genitive. प्राक्, पूर्वं, 'before,' with ablative, rarely genitive and accusative; परं, अपेक्ष, ऊर्ध्वं, परेण, 'after,' 'beyond,' with the ablative; अन्तरेण 'without,' 'except,' 'with regard to,' मध्ये 'in the middle.' पारे 'on the further side,' with the genitive or accusative; अन्तर् 'within,' with the genitive. All the above may be placed after the crude base. उपरि and अधस् are sometimes doubled; thus, उपर्युपरि, अधोऽधस्. The adverb जले, 'enough,' is used with the instrumental case.

b. Some of the adverbs enumerated at 714, 715, may be used in government with the cases of nouns; thus, दक्षिणेन 'to the south' or 'to the right,' उत्तरेण 'to the north,' may govern a genitive or accusative case; अन्तिरेकेण, 'without,' is generally placed after the crude base.

## INTERJECTIONS.

732. ओह्, ओ, हे, are vocative; रे, जरे, less respectfully vocative, or sometimes expressive of 'contempt.' धिक् expresses 'contempt,' 'abhorrence,' 'fie!' 'shame!' (with accusative case); आह्, जहो, जहह्, 'surprise,' 'alarm;' हा, हाहा, जहो, जहोवन्, वन, 'grief;' वायु, वुहु, 'approbation;' स्वस्ति, 'salutation.'

## CHAPTER VIII.

### COMPOUND WORDS.

733. COMPOUNDS abound in Sanskrit to a degree wholly unequalled in any other language, and it becomes necessary to study the principles on which they are constructed, before the learner can hope to understand the simplest sentence in the most elementary book. In the foregoing chapters we have treated of simple nouns, simple verbs, and simple adverbs. We have now to treat of compound nouns, compound verbs, and compound adverbs.

a. Observe, that in this chapter the nom. case, and not the crude base, of a substantive terminating a compound will be given; and in the instance of an adjective forming the last member of a compound, the nom. case masc., fem., and neut. The examples are chiefly taken from the Hitopadeśa, and sometimes the oblique cases in which they are there found have been retained. A dot placed underneath marks the division of the words in a compound.

## SECTION I.

## COMPOUND NOUNS.

734. The student has now arrived at that portion of the grammar in which the use of the crude base of the noun becomes most strikingly apparent. This use has been already noticed at 77, p. 52; and its formation explained at pp. 54—64.

a. In almost all compound nouns the last word alone admits of declension, and the preceding word or words require to be placed in the crude form or base, to which a plural as well as singular signification may be attributed. Instances, however, will be given in which the characteristic signs of case and number are retained in the first member of the compound, but these are exceptional.

b. It may here be noted, that while Sanskrit generally exhibits the first member or members of a compound in the crude base with the final letter unchanged, except by the usual euphonic laws, Latin frequently and Greek less frequently change the final vowel of the base into the light vowel *i*; and both Greek and Latin often make use of a vowel of conjunction, which in Greek is generally *o*, but occasionally *i*: thus, *oeli-cola* for *oelu-cola* or *oelo-cola*; *lani-ger* for *lana-ger*; *χαλκί-ναος*, *ἰχθυ-ο-φάγος*, *fæder-i-fragus*. Both Greek and Latin, however, possess many compounds which are completely analogous to Sanskrit formations. In English we have occasional examples of the use of a conjunctive vowel, as in 'handicraft' for 'hand-craft.'

735. Native grammarians class compound nouns under six heads: the 1st they call DVANDVA, or those formed by the aggregation into one compound of two or more nouns (the last word being, according to circumstances, either in the dual, plural, or neuter singular, and the preceding word or words being in the crude base), when, if uncompounded, they would all be in the same case, connected by a copulative conjunction; as, गुरुःशिष्यौ 'master and pupil' (for गुरुः शिष्यश्च); मरणं व्याधिः शोकश्च 'death, sickness, and sorrow' (for मरणं व्याधिः शोकश्च); पादःपाद 'hand and foot' (for पादः पादश्च). The 2d, TAT-PURUSHA, or those composed of two nouns, the first of which (being in the crude base) would be, if uncompounded, in a case different from, or dependent on, the last; as, चन्द्रस्य प्रभा 'moon-light' (for चन्द्रस्य प्रभा); हस्तबुधस्तम्, -ता, -तं, 'skilled in arms' (for हस्तेषु बुधस्तम्); नखिभूषितम्, -ता, -तं, 'adorned with gems' (for नखिभिर्भूषितम्). The 3d, KARMA-DHÁRAYA, or those composed of an adjective or participle and substantive, the adjective or participle

being placed first in its crude base, when, if uncompounded, it would be in grammatical concord with the substantive; as, **साधुःशीलः** 'a good disposition' (for **साधुः** शीलः); **सर्वद्वयाणि** 'all things' (for **सर्वे** द्वयाणि). The 4th, **DVIGU**, or those in which a numeral in its crude base is compounded with a noun, either so as to form a singular collective noun, or an adjective; as, **त्रिगुणं** 'three qualities' (for **त्रयो** गुणाः); **त्रिगुणः**, -का, -कं, 'possessing the three qualities.' The 5th, **BAHU-VR(HI)**, or attributive compounds, generally epithets of other nouns. These, according to Pāṇini (II. 2, 24), are formed by compounding two or more words to qualify the sense of another word; thus, **ग्रामोदको ग्रामः** for **ग्रामम् उदकं यं ग्रामं** 'a village to which the water has come.' The 6th, **AVYAYI-BHAVA**, or those resulting from the combination of a preposition or adverbial prefix with a noun. The latter, whatever may be its gender, always takes the form of an accusative neuter and becomes indeclinable.

a. Observe—These names either furnish examples of the several kinds of compounds, or give some sort of definition of them: thus, **वचः** is a definition of the 1st kind, meaning 'conjunction'; **नगपुरुषः**, 'his servant,' is an example of the 2d kind (for **नस्य** पुरुषः); **कर्मधारयः** is a somewhat obscure definition of the 3d kind, i. e. 'that which contains or comprehends (धारयति) the object' (कर्म); **द्विगुः** is an example of the 4th kind, meaning 'any thing to the value of two cows'; **बहुव्रीहिः** is an example of the 5th kind, meaning 'possessed of much rice.' The 6th class, **अव्ययीभावः** *avyayi-bhāvaḥ*, means 'the indeclinable state' ('that which does not change,' *na vyeti*).

736. It should be stated, however, that the above six kinds of compounds really form, according to the native theory, only four classes, as the 3d and 4th (i. e. the Karma-dhārāya and Dvigu) are regarded as subdivisions of the Tat-puruṣa class.

As such a classification appears to lead to some confusion from the absence of sufficient distinctness and opposition between the several parts or members of the division, the subject is discussed in the following pages according to a different method, although it has been thought desirable to preserve the Indian names and to keep the native arrangement in view.

737. Compound nouns may be regarded either as *simply* or *complexly* compounded. The latter have reference to a class of compounds within compounds, very prevalent in poetry, involving two or three species of simple compounds under one head.

## SIMPLY COMPOUNDED NOUNS.

738. These we will divide into, 1st, Dependent compounds or compounds dependent in case (corresponding to *Tat-purusha*); 2d, Copulative (or Aggregative, *Dvandva*); 3d, Descriptive\* (or Determinative, *Karma-dhāraya*); 4th, Numeral (or Collective, *Dvigu*); 5th, Adverbial (or Indeclinable, *Avyayī-bhāva*); 6th, Relative (*Bahuvrīhi*). This last consists of, *a.* Relative form of absolute Dependent compounds, terminated by substantives; *b.* Relative form of Copulative or Aggregative compounds; *c.* Relative form of Descriptive or Determinative compounds; *d.* Relative form of Numeral or Collective compounds; *e.* Relative form of Adverbial compounds.

*a.* Observe—A list of the substitutions which take place in the final syllables of certain words in compounds is given at 778.

## DEPENDENT COMPOUNDS (TAT-PURUSHA).

*Accusatively Dependent.*

739. These comprehend all those compounds in which the relation of the first word (being in the crude base) to the last is equivalent to that of an accusative case. They are generally composed of a noun in the first member, and a participle, root, or noun of agency in the last; as, स्वर्गप्राप्तश्च, -ता, -न्तं, 'one who has obtained heaven' (equivalent to स्वर्गं प्राप्तश्च); मियचादी 'one who speaks kind words;' बहुदश्च 'one who gives much;' शस्त्रभृश्च 'one who bears arms;' पत्रगतश्च, -ता, -न्तं, 'committed to a leaf,' 'committed to paper' (as 'writing'); चित्रगतश्च, -ता, -न्तं, 'committed to painting'; दशनीयमानो, -निनी, -न्ति, 'thinking one's self handsome.'

*a.* गत 'gone' (past pass. part. of गम् 'to go') is used loosely at the end of compounds of this description to express relationship and connexion, without any necessary implication of motion. In the above compound, and in many others (such as शिलाभेदगतो नखिश्च 'a jewel lying in the cleft of a rock'; हस्ततलगतश्च, -ता, -न्तं 'lying in the palm of the hand'), it has the sense of स्थ 'staying:' but it may often have other senses; as, गोडीगतश्च, -ता, -न्तं, 'engaged in conversation'; सखीगतं किञ्चित् 'something relating to a friend.'

*b.* In theatrical language आत्मगतं and स्वगतं (lit. 'gone to one's self') mean 'spoken to one's self,' 'aside.'

\* As being composed of an adjective or participle preceding a substantive, and always descriptive of the substantive. Prof. Bopp calls them 'Determinative,' a word of similar import.



c. Before nouns of agency and similar forms the accusative case is often retained, especially in poetry; as, *अरिहन्तम्*, -ता, -नं, 'enemy-subduing'; *हृदयस्पर्शम्*, -ता, -नं, 'heart-touching'; *भयङ्करम्*, -ता, -नं, 'fear-inspiring' (see 580); *सागरगमनम्*, -ता, -नं, 'going to the ocean'; *पक्षिगमनम्*, -ता, -नं, 'one who thinks himself learned'; *रात्रिगमनम्* 'one who thinks it night.'

### *Instrumentally Dependent,*

740. Or those in which the relation of the first word (being in the crude base) to the last is equivalent to that of an instrumental case. These are very common, and are, for the most part, composed of a substantive in the first member, and a passive participle in the last; as, *लोभनोहितम्*, -ता, -नं, 'beguiled by avarice' (for लोभेन नोहित); *वस्त्रवेष्टितम्*, -ता, -नं, 'covered with clothes'; *राजपूजितम्*, -ता, -नं, 'honoured by kings'; *विद्याहीनम्*, -ता, -नं, 'destitute of (i. e. destitute of) learning'; *बुद्धिरहितम्*, -ता, -नं, 'destitute of intelligence'; *दुःखार्तम्*, -ता, -नं, 'pained with grief'; *आत्मकृतम्*, -ता, -नं, 'done by one's self'; *आदित्यदृश्यम्*, -ता, -नं, 'like the sun' (for आदित्येन सदृश्यम्, see 826); *अस्मदुपाधिगतम्*, -ता, -नं, 'acquired by us.'

a. Sometimes this kind of compound contains a substantive or noun of agency in the last member; as, *विद्याधनम्* 'money acquired by science'; *शस्त्रोपजीवी* 'one who lives by arms.'

### *Datively Dependent,*

741. Or those in which the relation of the first word to the last is equivalent to that of a dative; as, *परिवानवस्त्रम्* 'bark for clothing'; *पादोदकम्* 'water for the feet'; *यूपदाहम्* 'wood for a stake'; *शरणागतम्*, -ता, -नं, 'come for protection' (for शरणाय जागत). This kind of compound is not very common, and is generally supplied by the use of *अर्थे* (731. a); as, *शरणागते जागतम्*.

a. The grammatical terms *Paramai-padam* and *Ātman-padam* (see 243) are instances of compounds in which the sign of the dative case is retained.

### *Ablatively Dependent,*

742. Or those in which the relation of the first word to the last is equivalent to that of an ablative; as, *पितृप्राप्तम्*, -ता, -नं, 'received from a father'; *राज्यवर्धम्*, -ता, -नं, 'fallen from the kingdom' (for राज्यम् वधम्); *तरङ्गव्यञ्जनम्*, -ता, -नं, 'more changeable than a wave'; *अप्यन्यम्* 'other than you' (for अप्यन्योग्यम्); *अप्यन्यम्* 'fear of you' (814. d); *कुत्तरभयम्* 'fear of a dog'; *ज्ञानपरान्मुखम्*, -ता, -नं, 'turning the face from books,' 'averse to study.'

*Genitively Dependent,*

743. Or those in which the relation of the first word to the last is equivalent to that of a genitive. These are the most common of all dependent compounds, and may generally be expressed by a similar compound in English. They are for the most part composed of two substantives; as, समुद्रतीरं 'sea-shore' (for समुद्रस्य तीरं 'shore of the sea').

a. Other examples are, अश्वपृष्ठं 'horse-back'; धनुर्गुण्डं 'bow-string'; इटिकागृहं 'brick-house'; गिरिन्दी 'mountain-torrent'; जलतीरं 'water's edge'; अर्थागमन् or अर्थोपार्जना 'acquisition of wealth'; विपद्गता 'state of misfortune'; सुहृद्भेदस् 'separation of friends'; यन्मूर्ध्नि 'on whose brow' (loc. c.); तद्वचस् 'his words'; जन्मस्थानं or जन्मभूमिस् 'birth-place'; मूर्खैश्चने 'with hundreds of fools' (instrum. c. plur.); सौख्यद्वयं 'a couple of Slokas'; भूतलं 'the surface of the earth'; पृथिवीपतिस् 'lord of the earth'; तस्माद्विनाय 'for his support' (dat. c.); ब्राह्मणपुत्रास् 'the sons of a Brāhman'; अस्मत्पुत्रास् 'our sons'; त्वत्कर्म 'thy deed'; पितृवचनं 'a father's speech'; मृत्युद्वारं 'the gate of death'; इच्छासम्पत् 'fulfilment of wishes'; मातृनन्दस् 'a mother's joy'; जलाशयस् 'a receptacle of water,' 'a lake'; विज्ञापी 'seeker of knowledge,' 'a scholar'; कुकुटाण्डं (for कुकुटी अण्डं) 'a hen's egg.'

b. Sometimes an adjective in the superlative degree, used substantively, occupies the last place in the compound; as, नरत्वेष्टस् or पुरुषोत्तमस् 'the best of men.'

c. In occasional instances the genitive case is retained; as, विशात्मनिस् 'lord of men'; दिवस्यनिस् 'lord of the sky.'

d. Especially in terms of reproach; as, दास्याःपुत्रस् (or दासीपुत्रस्) 'son of a slave girl.'

*Locatively Dependent,*

744. Or those in which the relation of the first word to the last is equivalent to that of a locative case; as, पङ्कजगमन्, -ग्ना, -ग्नं, 'sunk in the mud' (for पङ्के जगमन्); गगनविहारी 'sporting in the sky'; जलक्रीडा 'sport in the water'; ग्रामवासी 'a dweller in a village'; जलचरस् 'going in the water'; जलजन् 'born in the water'; शिरोरत्नं 'gem on the head.'

a. The sign of the locative case is retained in some cases, especially before nouns of agency; as, ग्रामवासी 'a villager'; जलचरस् 'going in the water'; उरविभूषितस्, -ता, -तां, 'ornamented on the breast'; अग्रेगत् or अग्रेवरत् 'going in front'; दिविषद् 'abiding in the sky'; दिविस्पृक्ष (rt. स्पृक्ष) 'touching the sky'; युधिष्ठिरस् 'firm in war.'

*Dependent in more than one Case.*

745. Dependent compounds do not always consist of two words. They may be composed of almost any number of nouns, all depending upon each other, in the

manner that one case depends upon another in a sentence; thus, चक्षुर्विवाति-  
ज्ञानत्, -ना, -नं, 'passed beyond the range of the eye' (for चक्षुषो विषयन्  
अतिज्ञानत्); रथमध्यस्थत् 'standing in the middle of the chariot'; भीमपरिहा-  
यवत्पूपात्मपरिहितत् 'skilful in censuring the means of rescuing those in danger.'

a. There is an anomalous form of Tat-purusha compound, which is really the  
result of the elision of the second or middle member (*uttara-pada-lopa*, *madhyama-*  
*pada-lopa*) of a complex compound; thus, अभिज्ञानज्ञकुमला 'token-Sakuntalá'  
for अभिज्ञानज्ञकुमला 'Sakuntalá (recognised) by the token.'

b. Dependent compounds abound in all the cognate languages. The following  
are examples from Greek and Latin; *οἶνο-θήκη*, *οἶκο-φύλαξ*, *λιθό-στρωτος*,  
*γυναικο-κήρυκτος*, *ἀνθρωπο-διδάκτος*, *θεό-δετος*, *θεό-τρεπτος*, *χειρο-ποίητος*,  
*auri-fodina*, *manu-pretium*, *parri-cida* for *patri-cida*, *parri-cidium*, *matri-cidium*,  
*marti-cultor*, *mus-cerda*. English furnishes innumerable examples of dependent  
compounds, e. g. 'ink-stand,' 'snow-drift,' 'moth-eaten,' 'priest-ridden,' 'door-  
mat,' 'writing-master,' &c.

#### COPULATIVE (OR AGGREGATIVE) COMPOUNDS (DVANDVA).

746. This class of compounds has no exact parallel in other  
languages.

When two or more persons or things are enumerated together, it  
is usual in Sanskrit, instead of connecting them by a copulative, to  
aggregate them into one compound word. No syntactical depend-  
ence of one case upon another subsists between the members of  
Dvandva compounds, since they must always consist of words which,  
if uncompounded, would be in the *same* case. The only grammatical  
connexion between the members is that which would be expressed  
by the copulative conjunction *and* in English, or च in Sanskrit.  
In fact, the difference between this class and the last turns upon  
this dependence *in case* of the words compounded on each other;  
insomuch that the existence or absence of such dependence, as  
deducible from the context, is, in some cases, the only guide by  
which the student is enabled to refer the compound to the one head  
or to the other: thus, गुरुशिष्यसेवकात् may either be a Dependent  
compound, and mean 'the servants of the pupils of the Guru,' or  
a Copulative, 'the Guru, and the pupil, and the servant.' And  
मांसश्लोषितं may either be Dependent, 'the blood of the flesh,' or  
Copulative, 'flesh and blood.' This ambiguity, however, can never  
occur in Dvandvas inflected in the dual, and rarely occasions any  
practical difficulty.

747. There are three kinds of Copulative compounds: 1st, in-

inflected in the plural; 2d, inflected in the dual; 3d, inflected in the singular. In the first two cases the final letter of the base of the word terminating the compound determines the declension, and its gender the particular form of declension; in the third case it seems to be a law that this kind of compound cannot be formed unless the last word ends in **अ** *a*, or in a vowel changeable to **अ** *a*, or in a consonant to which **अ** *a* may be subjoined; and the gender is invariably neuter, whatever may be the gender of the final word.

*Inflected in the Plural.*

748. When *more than two* animate objects are enumerated, the last is inflected in the plural, the declension following the gender of the last member of the compound; as, इन्द्रानिलयमाकास् 'Indra, Anila, Yama, and Arka' (for इन्द्रस्, अनिलस्, यमस्, अर्कश्च); रामलक्ष्मणभरतास् 'Rāma, Lakshmaṇa, and Bharata;' मृगश्याधसर्पशूकरास् 'the deer, the hunter, the serpent, and the hog.' The learner will observe, that although the last member of the compound is inflected in the plural, each of the members has here a singular acceptation. But a plural signification may often be inherent in some or all of the words constituting the compound; thus, ब्राह्मणक्षत्रियवैश्यशूद्रास् 'Brāhmaṇs, Kshatriyas, Vaiśyas, and Śūdras;' मित्रोदासीनशत्रवस् 'friends, neutrals, and foes' (for मित्राणि, उदासीनास्, शत्रवश्च); ऋषिदेवपितृतिथिभूतानि 'sages, gods, ancestors, guests, and spirits' (for ऋषयस्, देवास्, पितरस्, क्षत्रिययस्, भूतानि च); सिंहव्याघ्रमहोरगास् 'lions, tigers, and serpents;' अगृधकङ्ककाकोलभासगोमायुवायसास् 'dogs, vultures, herons, ravens, kites, jackals, and crows.'

749. So also when *more than two* inanimate objects are enumerated, the last may be inflected in the plural; as, धर्मैर्षकाममोक्षास् 'virtue, wealth, enjoyment, and beatitude' (for धर्मस्, अर्थस्, कामस्, मोक्षश्च); इज्याध्ययनदानानि 'sacrifice, study, and liberality' (for इज्या, अध्ययनं, दानं च). In some of the following a plural signification is inherent; as, पुष्पमूलफलानि 'flowers, roots, and fruits;' अजातमृतमूर्खाणां 'of the unborn, the dead, and the foolish' (for अजातानां, मृतानां, मूर्खाणां च); नेत्रमनःस्वभावास् 'eyes, mind, and disposition;' रोगशोकपितृव्यवन्धनचकनानि 'sickness, sorrow, anguish, bonds, and afflictions;' वानमलकलमूलमधुनि 'wood, water, fruit, roots, and honey.'

750. So also when *only two* animate or inanimate objects are enumerated, in which a *plural* signification is inherent, the last is

inflected in the plural; as, देवमनुष्यान् 'gods and men;' पुत्रपौत्रान् 'sons and grandsons;' पतोरुत्थानान् 'falls and rises;' प्राकारपरिकान् 'ramparts and trenches;' सुखदुःखेभ्य 'in pleasures and pains' (for सुखेभ्य, दुःखेभ्य च); पापपुण्यानि 'sins and virtues.'

*Inflected in the Dual.*

751. When *only two* animate objects are enumerated, in each of which a *singular* signification is inherent, the last is inflected in the dual, the declension following the gender of the last member; as, रामलक्ष्मणौ 'Rāma and Lakshmaṇa' (for रामन्, लक्ष्मणश्च); चन्द्रसूर्यौ 'the moon and sun;' मृगकाकी 'a deer and a crow;' भार्यापती 'wife and husband;' मयूरीकुक्कुटौ 'pea-hen and cock;' कुक्कुटमयूरी 'cock and pea-hen.'

752. So also when *only two* inanimate objects are enumerated, in each of which a *singular* signification is inherent, the last is inflected in the dual; as, आरम्भापत्ताने 'beginning and end' (for आरम्भश्च, अपत्तानं च); अनुरागापरानौ 'affection and enmity' (for अनुरागश्च, अपरानश्च); हर्षविषादौ 'joy and sorrow;' क्षुत्तिषासे 'hunger and thirst' (for क्षुत्तिषासा च); क्षुक्तापी 'hunger and sickness;' स्थानासनभ्यां 'by standing and sitting' (for स्थानेन, आसनेन च); मधुसविषी 'honey and ghee;' सुखदुःखे 'pleasure and pain;' उलूलमुषले 'mortar and pestle;' प्रसुप्तानभिवादाभ्यां 'by rising and saluting;' मृत्तारिभ्यां 'by earth and water.'

*Inflected in the Singular Neuter.*

753. When two or more *inanimate* objects are enumerated, whether singular or plural in their signification, the last may either be inflected as above (748, 749, 750, 751), or in the singular number, neut. gender; as, पुष्पमूलफलं 'flowers, roots, and fruits' (for पुष्पाणि, मूलानि, फलानि च); यवसाक्षोदकेष्वनं 'grass, food, water, and fuel' (for यवसश्च, यवं, उदकं, इष्वनं च); अहोरात्रं 'a day and night' (for अहश्च, रात्रिश्च. A form अहोरात्रश्च in the masc. sing. also occurs); दिग्भूतं 'quarters and countries' (for दिग्भूतश्च, देशश्च); दिनं or दिवा, रात्रिं 'day and night;' शिरोऽग्रं 'head and neck;' चर्ममांसरुधिरं 'skin, flesh, and blood.'

a. Sometimes two or more animate objects are thus compounded; as, पुत्रपौत्रं 'sons and grandsons;' हस्यं 'elephants and horses:' especially inferior objects; as, चण्डाकालं 'a dog and an outcast.'

754. In enumerating two qualities the opposite of each other, it is common to

form a Dvandva compound of this kind, by doubling an adjective or participle, and interposing the negative च; as, चराचर 'moveable and immoveable' (for चरन् चरन् च); सुभासुभे 'good and evil'; प्रियाप्रिये 'in agreeable and disagreeable' (for प्रिये अप्रिये च); दृष्टादृष्टे 'seen and not seen'; कृताकृतं 'done and not done'; मृदुकूरं 'gentle and cruel.'

a. In the Dvandvas which occur in the Vedas the first member of the compound, as well as the last, may sometimes take a dual termination; thus, मित्राचरुणी (see 97. a), इन्द्राविष्णुः, पित्रामातरो; and some of the anomalous Dvandvas used in more modern Sanskrit are probably Vaidik in their character; thus, आवापृथिवी 'heaven and earth'; मातापितरो 'mother and father,' &c.

b. It is a general rule, however, that if a compound consists of two crude bases in ri, the final of the first becomes चा, as in मातापितरो above. This also happens if the last member of the compound be पुत्र, as पितापुत्रो 'father and son.'

c. Greek and Latin furnish examples of complex compounds involving Dvandvas; thus, βατραχο-μυο-μαχία, 'frog-mouse war'; su-ovi-aurilia, 'pig-sheep-bull sacrifice'; ζωό-φυτον, 'animal-plant.' Zoophyte is thus a kind of Dvandva. In English, compounds like 'plano-convex,' 'convexo-concave,' are examples of the relative form of Dvandva explained at 765.

#### DESCRIPTIVE (OR DETERMINATIVE) COMPOUNDS (KARMA-DHĀRAYA).

755. In describing, qualifying, or defining a substantive by means of an adjective or participle, it is common in Sanskrit to compound the two words together, placing the adjective or participle in the first member of the compound in its crude base; as, सद्युजनश् 'a good man' (for सद्युर् जनश्); चिरमित्रं 'an old friend' (for चिरं मित्रं); मुग्धाक्षयः 'a troubled ocean'; पुण्यकर्म 'a holy act'; अनन्ताना 'the infinite soul'; संस्कृतोक्तिश् 'polished speech'; पुण्यकर्मणि 'holy acts' (for पुण्यनि कर्मणि); उत्तमनराणां 'of the best men' (for उत्तमानां नराणां); महापातकं 'a great crime' (see 778); महाराजश् 'a great king' (see 778); प्रियन्तकश् 'a dear friend' (see 778); दीर्घरात्रं 'a long night' (see 778).

a. The feminine bases of adjectives do not generally appear in compounds; thus, प्रियकाया 'a dear wife' (for प्रिया भार्या); महाभार्या 'a great wife' (for महती भार्या, see 778); रूपवती 'a beautiful wife' (for रूपवती भार्या); पाचकस्त्री 'a she-cook' (for पाचिका स्त्री).

b. There are, however, a few examples of feminine adjective bases in compounds, e.g. वानोदभाया 'a wife with beautiful thighs'; कामिनीजनश् 'an impassioned woman,' where कामिनी is perhaps used substantively. See also 766. c, note.

756. An indeclinable word or prefix may sometimes take the place of an adjective

in this kind of compound; thus, कुपथः 'a good road'; सुदिनं 'a fine day'; शुभाषितं 'good speech'; दुष्करितं 'bad conduct'; अभयं 'not fear,' &c.; वहिःशीघ्रं 'external cleanliness' (from *vahis*, 'externally,' and *śauca*, 'purity'); अन्तःशीघ्रं 'internal purity'; ईषद्वीक्षणं 'a slight inspection'; कुपुरुषः 'a bad man.'

757. Adjectives sometimes occupy the last place in Descriptive compounds; as, परमप्राणिकः 'a very just man'; परमाद्भुतं 'a very wonderful thing.'

a. In the same manner, substantives, used adjectively, may occupy the first place; as, मलद्रव्याणि 'impure substances'; राजर्षिः 'a royal sage.'

758. Descriptive compounds expressing 'excellence' or 'eminence' fall under this class, and are composed of two substantives, one of which is used as an adjective to describe or define the other, and is placed last, being generally the name of an animal denoting 'superiority'; as, पुरुषप्राणः 'man-tiger,' पुरुषपुङ्गवः 'man-bull,' पुरुषसिंहः 'man-lion,' पुरुषवैभः 'man-bull,' equivalent to 'an illustrious man.' Similarly, स्त्रीरत्नं 'an excellent woman' (gem of a woman).

a. So other compounds expressive of 'comparison' or 'resemblance' are usually included in native grammars under the Descriptive or Karma-dhārāya class. In these the adjective is placed last; as, छायाचलः, -ला, -लं, 'fickle as a shadow'; अणुदृश्यान्, -ना, -नं, 'dark as a cloud'; भूधरविस्तीर्णः, -ता, -तं, 'spread out like a mountain.'

b. The following are examples of Greek and Latin compounds falling under this class; *μεγαλο-μήτης*, *ισό-πεδον*, *μεγαλό-νοια*, *ἡμι-κύων*, *sacri-portus*, *meri-dies* (for *medi-dies*), *decem-viri*, *semi-deus*. Parallel compounds in English are, 'good-will,' 'good-sense,' 'ill-nature,' &c.

#### NUMERAL (OR COLLECTIVE) COMPOUNDS (DVIGU).

759. A numeral is often compounded with a substantive to form a collective noun, but the last member of the compound is generally in the neuter singular; thus, चतुर्वेगं 'the four ages' (for चत्वारि युगानि); चतुर्विधं 'the four quarters'; त्रिदिनं 'three days' (*triduum*); त्रिरात्रं 'three nights' (रात्र being substituted for रात्रि, see 778); त्रयः 'three years' (*triennium*); पञ्चाग्नि 'the five fires.'

a. Rarely numerals in their crude state are compounded with plural substantives; as, चतुर्वर्णीय 'the four castes'; पञ्चबाणास् 'five arrows'; सप्तवैयस् 'the seven stars of Ursa Major.'

b. Compare Greek and Latin compounds like *τετραεθιον*, *τρινίκτιον*, *τέθριππον*, *triduum*, *triennium*, *trinoctium*, *quadrivium*, *quingertium*.

c. Sometimes the last member of the compound is in the feminine singular, with the termination ई; as, त्रिलोकी 'the three worlds.'

#### ADVERBIAL OR INDECLINABLE COMPOUNDS (AVYAYI-BHÁVA).

760. In this class of indeclinable (*avyaya*, i. e. *na vyeti*, 'what does not change') compounds the first member must be either a preposition

(such as **अति**, **अधि**, **अनु**, **प्रति**, &c., at 783) or an adverbial prefix (such as **यथा** 'as,' **यथाह** 'as far as,' **न** or **नन्** 'not,' **सह** 'with,' &c.). The last member is a substantive which takes the form of an accusative case neuter, whatever may be the termination of its crude base; thus, **यथाश्रद्धं** 'according to faith' (from **यथा** and **श्रद्धा**); **प्रतिनिशं** 'every night' (from **प्रति** and **निश**); **प्रतिदिशं** 'in every quarter' (from **प्रति** and **दिश**); **अतिनू** 'beyond the ship' (from **अति** and **नौ**).

a. Many of these compounds are formed with the adverbial preposition **सह**, generally contracted into **स**; thus, **सक्रोधं** 'with anger' (from **स** and **क्रोध**); **सादरं** 'with respect' (**स** **आदरं**); **साहाय्यपातं** 'with prostration of eight parts of the body.' Pāṇini (II. 1, 9, &c.) gives some unusual forms with postpositions; as, **सूपप्रति** 'a little sauce.'

b. The following are examples of indeclinable compounds with other prefixes; **अनुज्येष्ठं** 'according to seniority'; **प्रत्यङ्गं** 'over every limb'; **प्रतिमासं** 'every month' (730. d); **यथाविधि** 'according to rule'; **यथाशक्ति** or **यथाशक्त्यं** (49) 'according to one's ability'; **यथानुसं** 'happily'; **यथाहं** 'suitably,' 'worthily'; **यथोक्तं** 'as described'; **अनुक्षणं** 'every moment'; **समक्षं** 'before the eyes' (778); **प्रतिस्तम्भं** 'upon the shoulders'; **अधिवृक्षं** 'upon the tree'; **असंशयं** 'without doubt'; **निर्विशेषं** 'without distinction'; **मध्मेगङ्गं** 'in the middle of the Ganges.'

c. Analogous indeclinable compounds are found in Latin and Greek, such as *admodum*, *obviam*, *affatim*, *ἀντιβίην*, *ἀντιβίον*, *ὑπέρμερον*, *παράχρημα*. In these, however, the original gender is retained, whereas, according to the Sanskrit rule, *obvium* would be written for *obviam*, and *affate* for *affatim*. In Greek compounds like *σήμερον*, the feminine *ἡμέρα* appends a neuter form, as in Sanskrit.

d. The neuter word **अर्थे** 'for the sake of,' 'on account of' (see 731. a), is often used at the end of compounds; thus, **स्वप्नार्थे** 'for the sake of sleep'; **कर्मनूतनार्थं** 'for the sake of the performance of business.' See, however, 731, note.

e. There is a peculiar adverbial compound formed by doubling a crude base, the final of the first member of the compound being lengthened, and the final of the last changed to इ i. It generally denotes mutual contact, reciprocity, or opposition; thus, **मुहीमुहि** 'fist to fist'; **दण्डादधि** 'stick to stick' (fighting); **चंशंशि** 'share by share'; **वेशावेशि** 'pulling each other's hair'; **अङ्गाङ्गि** 'body to body'; **बाहुबाहि** 'arm to arm.'

f. Something in the same manner, **अन्य** and **पर**, 'another,' are doubled; thus, **अन्योन्यं**, **परस्परं**, 'one another,' 'mutually,' 'together.'

#### RELATIVE COMPOUNDS (MOSTLY EQUIVALENT TO BAHU-VRĪHI).

761. The greater number of compounds in the preceding four divisions are terminated by substantives, the sense of each being in that case absolute and complete in itself. All such compounds may be used *relatively*, that is, as epithets of other words, the final



substantive becoming susceptible of three genders, like an adjective (see 108, 119, 130, 134. a). We have given the name *relative* to compounds when thus used, not only for the obvious reason of their being relatively and not absolutely employed, but also because they usually involve a relative pronoun, and are sometimes translated into English by the aid of this pronoun, and are, moreover, resolved by native commentators into their equivalent uncompounded words by the aid of the genitive case of the relative (यस्य). Thus, महाधनं is a Descriptive compound, meaning 'great wealth,' and may be used adjectively in relation to पुरुषः, thus महाधनः पुरुषः 'a man *who* has great wealth;' or to स्त्री, thus महाधना स्त्री 'a woman *who* has great wealth;' and would be resolved by commentators into यस्य or यस्या महाधनं. In English we have similar compounds, as 'high-minded,' 'left-handed,' and the like, where the substantive terminating the compound is converted into an adjective.

*Relative form of Tat-purusha or Dependent Compounds.*

762. Many Dependent compounds (especially those that are instrumentally dependent at 740) are already *in their own nature* relative, and cannot be used except in connexion with some other word in the sentence. But, on the other hand, many others, and especially those which are genitively dependent, constituting by far the largest number of this class of compounds, are in their nature absolute, and yield a sense complete in itself. These may be made relative by declining the final substantive after the manner of an adjective; thus, चन्द्राकृतिः, -तिः, -ति, 'moon-shaped' (see 119), from the absolute compound चन्द्राकृतिः 'the shape of the moon.'

a. Other examples are, देवदूषः, -यी, -यं, 'whose form is godlike' (see 108); सूर्यप्रभाषः, -या, -यं, 'splendid as the sun' (108); हस्तिपादः, -दा, -दं\*, 'elephant-footed' (see 57); सागरान्तः, -न्ता, -न्तं, 'ending at the sea;' मरणांतः, -न्ता, -न्तं, 'terminated by death;' कर्कपुरोगन्तः, -न्ता, -न्तं, or कर्कपुंसः, -न्ता, -न्तं, 'headed by Karpa;' विश्वकर्माणा, -न्ता, -न्तं, 'named Vishvakarma' (see 154); पुष्करिकाक्षः, -क्षी, -क्षं, 'lotus-eyed' (see 778); नारायणाक्षः, -क्षी, -क्षं, 'called Nārāyaṇa;' धनमूलः, -ला, -लं, 'founded on wealth;' लक्षसंख्यानि (agreeing with धनानि), 'money to the amount of a lac;' गदाहस्तः, -स्ता, -स्तं, 'having a club in the hand,' or 'club in hand;' हस्तपाणिः, -तिः, -ति, 'arms in hand;' जालहस्तः, -स्ता, -स्तं, 'net in hand;' पुष्पविषयः, -या, -यं, 'on the subject of

\* पाद may be substituted for पाद in compounds of this kind, but not after हस्तिन्. See 778.

flowers,' 'relating to flowers;' ध्यानुवरत्, -रा, -रं, 'having meditation for one's chief or highest occupation;' ज्ञानिजत्, -जा, -जं, 'having his knowledge.' These examples are not distinguishable from absolute dependent compounds, except by declension in three genders.

b. Note—Parallel compounds are found in Greek, e. g. ἵππε-γλωσσος, 'having a tongue like a horse.'

763. Many of them, however, are not found, except as relatives; and if used absolutely would yield a different sense; thus, कर्णमुखं means 'the face of Karṇa,' but when used relatively to राजानत्, 'the kings headed by Karṇa.' So also चारचक्षुस् signifies 'the eye of the spy,' but when used relatively to राजा, 'a king who sees by means of his spies.' See 166. c.

764. The substantive चादि, 'a beginning,' when it occurs in the last member of a compound of this nature, is used relatively to some word expressed or understood, and yields a sense equivalent to *et cetera*. It is generally found either in the plural or neuter singular; as, इन्द्रादयस् 'Indra and the others' (agreeing with the nom. case सुरास् expressed or understood, 'the gods commencing with Indra'); अग्नादीनां 'of Agni and the others' (agreeing with पूर्वोक्तानां understood, 'of those above-named things of which Agni was the first'); चक्षुरादीनि 'the eyes, &c.' (agreeing with इन्द्रियाणि 'the senses commencing with the eyes'). When used in the neut. sing. it either agrees with पूर्वोक्तं, 'the aforesaid,' understood, or with a number of things taken collectively, and the adverb *iti* \* may be prefixed; as, देवाग्निवादि 'the word *devās*, &c.' (agreeing with पूर्वोक्तं understood, 'the aforesaid sentence of which *devās* is the first word'); दानादिना 'by liberality, &c.' (agreeing with some class of things understood, 'by that class of things of which liberality is the first'). See also 772.

a. It may occasionally be used in the masc. sing.; as, नाज्जीवादिस् 'brooms, &c.' (agreeing with उपस्तरास् 'furniture').

b. Sometimes चादि is used for चादि; as, दानादिकं 'gifts, &c.:' and sometimes चाञ्च; as, इन्द्राजाः सुरास् 'the gods of whom Indra is the first.'

c. The feminine substantive प्रभृति 'manner,' 'kind,' may be used in the same way; thus, इन्द्रप्रभृतयः सुरास् 'the gods, Indra and the others'; तेषां ग्रामनिवा-  
सिप्रभृतीनां 'of those villagers, &c.'

d. Observe—The neuter of चादि may optionally take the terminations of the masculine in all but the nom. and accus. cases; thus, हस्त्वचादेस् 'of elephants, horses, &c.' (agreeing with बलस्य gen. neut. of बल 'an army').

### Relative form of *Deandva* or *Copulative Compounds*.

765. Copulative (or Aggregative) compounds are sometimes used

\* Sometimes *even* is prefixed; as, ह्वनादीनि प्रलापानि 'lamentations beginning thus.'

relatively; especially in the case of adjectives or participles; as, कृष्णशुक्लः, -कृष्णः, -शुक्लः, 'black and white'; स्नानाभिरक्षितः, -ना, -भिरक्षितः, 'bathed and anointed'; पौटनानपदः, -दा, -दं, 'city and country'; कृतपक्वः, -ता, -नं, 'done and done badly'; शुभाशुभः, -भा, -भं, 'good and evil' (754); सांद्रजिग्धः, -ग्धा, -ग्धं, 'thick and unctuous'; निःशब्दस्तिमितः, -ता, -नं, 'noiseless and motionless' (night); गृहीतप्रतिमुक्तस्य 'of him taken and let loose.' Compare λευκο-μελας, 'white and black.' See other examples under Complex Compounds.

a. Be it remembered, that many compounds of this kind are classed by native grammarians under the head of Tat-purusha (Pāṇ. II. 1, 69), though the accent in many conforms to the rule for Bahu-vrīhi (VI. 2, 3).

*Relative form of Karma-dhāraya or Descriptive Compounds.*

766. A greater number of compound words may be referred to this head than to any other. Every style of writing abounds with them; thus, अल्पशक्तिः, -क्तिः, -क्ति, 'whose strength is small' (119).

a. Other examples are, महाबलः, -ला, -लं, 'whose strength is great' (108, see also 778); महान्तेजाः, -जाः, -जम्, 'whose glory is great' (164. a); अल्पधनः, -ना, -नं, 'whose wealth is small'; महात्मा, -त्मा, -त्म, 'high-minded' (151); उदारचरितः, -ता, -तं, 'of noble demeanour'; बहुमत्स्यः, -स्या, -स्यं, 'having many fish'; खलुखलिलः, -ला, -लं, 'having very little water'; पक्वितपुष्टिः, -ष्टिः, -ष्टि, 'of wise intellect' (119); प्रियभार्यः, -र्या, -र्यं, 'having a dear wife'; अशक्नोन्मनः, -ना, -नं, 'not to be reconciled'; संवृतसंवायेः, agreeing with एषा, 'a king who conceals what ought to be concealed.'

767. Although a passive participle is not often prefixed to a noun in an absolute sense, this kind of combination prevails most extensively in the formation of relative compounds; as, प्राक्कालः, -ला, -लं, 'whose time has arrived.'

a. Other examples are, निजेन्द्रियः, -या, -यं, 'whose passions are subdued'; ज्ञानचेताः, -ताः, -तम्, 'whose mind is composed'; संहृदयनाः, -नाः, -नम्, 'whose mind is rejoiced' (see 164); भग्नाशः, -शा, -शं, 'whose hopes are broken'; हनराज्यः, -ज्या, -ज्यं, 'whose kingdom is taken away'; अनितरेजाः, -जाः, -जम्, 'whose glory is boundless'; आसन्नमृतः, -मृतः, -मृ, 'whose death is near'; कृतकामः, -ना, -नं, 'whose desire is accomplished,' i. e. 'successful'; कृतभोजनः, -ना, -नं, 'one who has finished eating'; अनधिगतशास्त्रः, -स्या, -स्यं, 'one by whom the Śāstras have not been read'; भिद्यद्दयः, -या, -यं, or दलद्दयः, 'whose heart is pierced'; जितशत्रुः, -शत्रुः, -शु, 'who has conquered his enemies'; शिख्येक्षः, -शा, -श, 'having the hair cut'; निताशनः, -ना, -नं, 'eating sparingly'; युतपापः, -या, -यं, 'purified from sin.'

b. Occasionally the feminine of the adjective appears in the compound; as, षष्ठीभावेस् 'having a sixth wife.' Compare 755. a.

c. The affix क ka is often added; as, हतश्रीकस्, -का, -कं, 'reft of fortune;' हतविड्कस्, -इका, -इकं, 'shorn of (his) beams.'

d. Examples of Greek and Latin compounds of this kind are, μεγαλο-κέφαλος, μεγαλό-μητις, λευκό-πτερος, πολύ-χρυσος, χρυσεο-στέφανος, ἡδύ-γλωσσος, ἐρημό-πολις, magn-animus, longi-manus, multi-comus, albi-comus, multi-vius, atri-color.

e. In English compounds of this kind abound; e. g. 'blue-eyed,' 'narrow-minded,' 'good-tempered,' 'pale-faced,' &c.

### *Relative form of Dvigu or Numeral Compounds.*

768. Numeral or Dvigu compounds may be used relatively; as, द्विपत्र्यस्, -त्री, -त्र्यं, 'two-leaved;' त्रिलोचनस्, -नी, -नं, 'tri-ocular.'

a. Other examples are, त्रिमूर्तिस्, -ती, -त्र्यं, 'three-headed' (मूर्ति being substituted for मूर्तिन्, see 778); चतुर्मुखस्, -खी, -खं, 'four-faced;' चतुष्कोणस्, -णा, -णं, 'quadrangular;' शतद्वारस्, -रा, -रं, 'hundred-gated;' चतुर्विद्यस्, -द्या, -द्यं, 'possessed of the four sciences;' सहस्राक्षस्, -खी, -खं, 'thousand-eyed' (see 778); पञ्चगवधनस्, -ना, -नं, 'having the wealth of five bullocks.'

### *Relative form of Compounds with Adverbial Prefixes.*

769. The adverbial compounds most frequently employed relatively as adjectives are those formed with the adverbial preposition सह 'with,' contracted into स; thus, सःक्रोधस्, -धा, -धं, 'angry' (lit. 'with-anger,' 'having anger'); सफलस्, -ला, -लं, 'fruitful' (108); सन्धुस्, -न्धुस्, -न्धु, 'possessed of kindred' (119); सयत्नस्, -त्ना, -त्नं, 'energetic;' सजीवस्, -वा, -वं, 'possessed of life,' 'living;' सानन्दस्, -न्दा, -न्दं, 'joyful;' ससचिवस्, -वा, -वं, 'accompanied by ministers;' सभावेस् 'accompanied by a wife,' 'having a wife;' सज्यस्, -ज्या, -ज्यं, 'strung' (as a bow, lit. 'with-bowstring').

a. The affix क ka is often added to this kind of compound; as, सश्रीकस्, -का, -कं, 'possessed of fortune;' सस्त्रीकस्, -का, -कं, 'accompanied by women.' Compare 80. XVII.

b. In some compounds सह remains; as, सहबाहन्स् 'with his army;' सहपुत्रस् 'along with his son.'

c. स is also used for समान 'same;' as, सगोत्रस्, -त्रा, -त्रं, 'of the same family.'

d. There are of course many examples of nouns combined with adverbial prefixes, so as to form relative compounds, which cannot be regarded as relative forms of Avyayī-bhāva; thus, उदायुधस्, -धा, -धं, 'with uplifted weapon;' नानाप्रकारस्, -रा, -रं, 'of various shapes;' कुनिवासस्, -त्ता, -तं, 'where dwelling?' कुजन्मा, -ज्मा, -ज्म, 'where born?' निरपराधस्, -धा, -धं, 'without fault;' निराहारस्,

-रा, -रं, 'having no food;' अङ्गीर, -भीर, -भि, 'fearless' (123. b); त्र्यम्बि-  
धन्, -धा, -धं, 'of that kind,' 'in such a state;' दुर्बुद्धि, -द्वि, -द्वि, 'weak-  
minded;' दुष्प्रकृति, -नि, -नि, 'ill-natured' (see 72); सुमुख, -जी, -जी,  
'handsome-faced;' सुबुद्धि, -द्वि, -द्वि, 'of good understanding.' Some of the  
above may be regarded as relative forms of Descriptive compounds, formed with  
indeclinable prefixes; see 756. Similar compounds in Greek and Latin are,  
*ἀν-ήμερος*, *ἐν-θελος*, *in-imicus*, *in-felix*, *dis-similis*, *semi-plenus*.

e. Observe—The adverbial prefixes दुर and सु (726. d. f) impart a passive sense  
to participial nouns of agency, just as *δύσ* and *εὐ* in Greek; thus, दुष्कर 'difficult  
to be done,' सुकर 'easy to be done;' दुर्लभ 'difficult to be obtained,' सुलभ 'easy  
to be attained;' दुस्तर 'difficult to be crossed.' Compare the Greek *εὐφωρος*,  
'easy to be borne;' *δύσπαρος*, 'difficult to be passed,' &c.

f. सनाथ, -धा, -धं, 'possessed of a master,' is sometimes used at the end of  
compounds to denote simply 'possessed of,' 'furnished with;' thus, शिलासनाथ  
'a stone-seat furnished with a canopy;' शिलासनाथो नक्षत्रः 'an  
arbour having a marble-slab as its master,' i. e. 'furnished with,' 'provided with,'  
&c. Similarly, बहुवक्रसनाथो वटपादयः 'a fig-tree occupied by a number of  
cranes.'

g. Observe—The relative form of a compound would be marked in Vedic San-  
skrit by the accent. In the Karma-dhāraya compound *mahā-bāhu*, 'great arm,'  
the accent would be on the last syllable, thus महार्बाहु; but in the Relative *mahā-  
bāhu*, 'great armed,' on the ante-penultimate, thus महार्बाहु. So, native com-  
mentators often quote as an example of the importance of right accentuation, the  
word *Indra-śatru*, which, accented on the first syllable, would be Bahu-vrīhi (see  
Pāṇ. VI. 2, 1, by which the first member retains its original accent); but accented  
on the penultimate would be Tat-purusha. The sense in the first case is 'having  
Indra for an enemy;' in the second, 'the enemy of Indra.'

h. Note, that जालन् and रूप are used at the end of relative compounds to  
denote 'composed of,' 'consisting of;' but are more frequently found at the end  
of complex relatives; see 774.

### COMPLEX COMPOUND NOUNS.

770. We have now to speak of complex compound words,  
or compounds within compounds, which form a most remarkable  
feature in Sanskrit composition. Instances might be given of  
twenty or thirty words thus compounded together; but these are  
the productions of the vitiated taste of more modern times, and  
are only curious as showing that the power of compounding words  
may often be extravagantly abused. But even in the best specimens  
of Sanskrit composition, and in the simplest prose writings, four, five,  
or even six words are commonly compounded together, involving  
two or three forms under one head. It will be easy, however, to

determine the character of the forms involved, by the rules propounded in the preceding pages; in proof of which the student has only to study attentively the following examples.

Instances of absolute complex compounds, whose sense is complete and unconnected, are not rare.

a. The following are examples: कलान्तरावृत्तिशुभाशुभानि 'good and evil (occurring) in the revolutions of the interval of time,' the whole being a dependent, involving a dependent and a copulative; सेनापतिबलाभ्यक्षी 'the general of the army and the overseer of the forces,' the whole being a copulative, involving two dependents; शोकापत्तिभयक्षय 'the protection from sorrow, enemies, and perils,' the whole being a dependent, involving an aggregative; अवशोरितसुहृद्वाक्यं 'the disregarded words of a friend,' the whole being a descriptive, involving a dependent; शुक्लास्त्रमात्यदान 'a white robe and a string of garlands,' the whole being a copulative, involving a descriptive and dependent; सर्वशास्त्रपारंगम् 'one who has gone to the opposite bank (pāra) of all the Śāstras,' i. e. 'one who has read them through;' मृतसिंहास्थीनि 'the bones of a dead lion.'

771. The greater number of complex compounds are used as adjectives, or relatively, as epithets of some other word in the sentence; thus, गलितनखनयनम्, -नी, -नं, 'whose nails and eyes were decayed,' the whole being the relative form of descriptive, involving a copulative; कुम्भानककण्ठम् 'having a throat emaciated with hunger,' the whole being the relative form of descriptive, involving a dependent.

a. Other examples are, शुक्लमास्यानुलेपनम्, -ना, -नं, 'having a white garland and unguents,' the whole being the relative form of copulative, involving a descriptive; पीनस्तम्भोद्बहाद् 'broad-shouldered and strong-armed,' the whole being a copulative, involving two descriptives; पूर्वजन्मकृतम्, -ता, -तं, 'done in a former birth,' the whole being a dependent, involving a descriptive; विद्यावयोवृद्धम्, -ता, -तं, 'advanced in learning and age,' the whole being a dependent, involving a copulative; हविस्तृणमृजोहीनम्, -ना, -नं, 'having fresh garlands, and being free from dust,' the whole being the relative form of copulative, involving a descriptive and dependent; अभिनेकाद्रिशिरसम्, -रसम्, -रत्, 'whose head was moist with unction;' वपेक्षितमुखम्, -ता, -तं, 'having the face turned in any direction one likes;' शूलमुत्रदहसम्, -ता, -तं, 'spear and club in hand;' दक्षरात्रनिर्वाहोचितम्, -ता, -तं, 'sufficient for support during one night' (see 778); चतुर्वेदसामोक्त्यन्वयार्थान्वेषिणिज्ञात् 'acquainted with the meaning of the three Vedas, called Rīg, Yajur, and Sāma;' सङ्घट्टदन्तदन्ताक्षनेत्रम् 'biting their lips and having red eyes' (agreeing with राजानम्); पद्मोद्दोहक्रीपीत् 'injuring another by action or by intention.'

772. The substantive आदि, 'a beginning,' often occurs in complex relative

compounds, with the force of *et cetera*, as in simple relatives at 764; thus, **पुष्पा-  
रिकादयस्** 'parrots, starlings, &c.' (agreeing with **पक्षिणस्** 'birds beginning with  
parrots and starlings'), the whole being the relative form of dependant, involving  
an aggregative; **सन्धिर्विद्यहादि** 'peace, war, &c.' (agreeing with **पूर्वोक्तं** under-  
stood); **गृहदेवागारादिभिरुक्तम्**, -क्त, -क्तं, 'possessed of houses, temples, &c. ;'  
**अदिगुरुरादीपरिचयभिरुक्तम्**, -क्त, -क्तं, 'possessed of elephants, horses, trea-  
suries, and other property.'

a. Similarly, **गन्ध** in the example **उत्तमगन्धाञ्चास्** (agreeing with **स्रजस्** 'garlands  
possessing the best odour and other qualities').

773. Long complex compounds may be generally translated by beginning at the  
last word and proceeding regularly backwards, as in the following; **मत्तमधुकर-  
नि-  
कमुक्तमङ्गारमिलितकोकिलालापसङ्गीतकसुखावहः**, -हा, -हं, 'causing pleasure  
by the music of the voice of the cuckoo, blended with the hum emitted by the  
swarms of joyous bees.'

774. **आत्मक** or **रूप**, as occupying the last place in a complex relative, denotes  
'composed of;' thus, **हस्तध्वजपदातिर्कनिकात्मकं चलं** 'a force consisting of  
elephants, horses, chariots, infantry, and servants;' **प्राग्जन्मसुकृतदुष्कृतरूपे कर्माणि**  
'the two actions consisting of the good and evil done in a former birth.'

775. Complex compounds may sometimes have their second or middle member  
elided or omitted; thus, **अभिज्ञानसकुमला** is really a complex compound, the  
whole being a descriptive, involving a dependant; but the middle member **सूत** is  
elided: see 745. a. Similarly, **शाकपाणिषत्** 'the era-king' is for **शाकप्रियपाणिषत्**  
'the king (beloved) by the era;' **विक्रमोर्वशी** for **विक्रमप्रानोर्वशी** 'Urvashi gained by  
valour.'

a. Complex compounds expressive of comparison are not uncommon; as,  
**जलविन्दुलोलेचपलम्**, -ला, -लं, 'unsteady as a trembling drop of water;'  
**नलिनीदलतोषतरलम्**, -ला, -लं, 'tremulous as water on the leaf of a lotus;'  
the last two examples are complex. Compare 758. a.

b. A peculiar compound of this kind is formed from Dvandvas by adding the  
affix *śya*: thus, **काकतालीयम्**, -या, -यं, 'like the story of the crow and the palm  
tree;' **इयेनकपोतीयम्**, -या, -यं, 'like the story of the hawk and the pigeon.'

c. The substantive verb must often be supplied in connexion with a relative com-  
pound; as, **प्रारब्धसदुशोदयम्** 'his success was proportionate to his undertakings;'  
**पीताम्बसि** 'on his drinking water,' for **तेन चम्बसि पीते सति**.

776. Complex compound adverbs, or indeclinable compounds,  
involving other compounds, are sometimes found; as, **सगृहनिर्विशेषेण**  
'not differently from one's own house;' **शब्दोच्चारणान्तरं** 'after utter-  
ing a sound;' **जगन्भट्टविनमनमभ्यभक्तानयेन** 'regardlessly of the curving of  
her waist bending under the weight of her bosom;' **यथादृष्टं** 'as  
seen and heard.'

## ANOMALOUS COMPOUNDS.

777. There are certain compounds which are too anomalous in their formation  
to admit of ready classification under any one of the preceding heads.

c. कस्य, देशीय, दक्ष, द्वयस्, नास्, affixed to crude bases, form anomalous compounds; see 8c. XX. XXI.

d. There is a common compound formed by placing चत्तर after a crude base, to express 'another,' 'other;' as, स्वाम्नाकरं or देशाकरं 'another place;' रामाकरस्य सह 'along with another king;' जन्माकराणि 'other births.'

e. Similarly, नास् is added to express 'mere;' see 919.

d. पूर्व or पूर्वक or पुरस्तर (meaning literally 'preceded by') may be added to crude bases to denote the manner in which any thing is done; as, क्रोधपूर्वं 'with anger;' पूजापूर्वकम् अन्नं दत्तं 'he gave food with reverence.' See 792.

e. A peculiar compound is formed by the use of an ordinal number as the last member; thus, सारसङ्घित्तीयस् 'accompanied by the Sārassa;' सीतातृतीयस् (agreeing with रामस्) 'having Sītā for his third (companion),' i. e. including Lakshmana; ज्ञायाङ्घित्तीयस् (नलस्) 'Nala made double by his shadow;' मातृषडाः (पाण्डवाः) 'the Pāṇḍavas with their mother as the sixth;' वेदाऽऽख्यानपञ्चनाः 'the Vedas with the Akhyānas as a fifth.'

f. The following are peculiar; लङ्घनीयित्पोषी 'a fighter who abandons life;' अकुतोभयस्, -या, -यं, 'having no fear from any quarter;' अदृष्टपूर्वस्, -वा, -वं, 'never before seen;' सप्तरात्रोषितः 'one who has lodged seven nights.'

g. With regard to compounds like गन्तुकाम 'desirous of going,' see 871.

h. The Veda has some peculiar compounds; e.g. *vidad-vasu*, 'granting wealth;' *yāvayad-dveshas*, 'defending from enemies;' *kshayad-vra*, 'ruling over men.' These are a kind of inverted Tat-purusha.

## CHANGES OF CERTAIN WORDS IN CERTAIN COMPOUNDS.

778. The following is an alphabetical list of the substitutions and changes which take place in the final syllables of certain words when used in certain compounds.

अक्ष m. at end of various compounds for अक्षि n. 'the eye;' e.g. गवाक्षस् 'a bull's eye (window);' लोहिताक्षस्, -क्षी, -क्षं, 'red-eyed.'—अङ्गुल for अङ्गुलि f. 'the finger;' e.g. द्व्यङ्गुलस्, -ला, -लं, 'measuring two fingers.'—अक्षल m. for अक्षलि m. 'joining the hands in reverence.'—अक्ष for अक्षन् m. 'a road;' e.g. प्राथम्यस्, -थ्या, -थ्यं, 'distant (as a road).'—अनहुह in Dvandvas for अनहुह m. 'a bull;' e.g. येन्यनहुहं or -हौ 'cow and bull.'—अनस in Karma-dhārayas for अनस् n. 'a cart,' 'a carriage;' e.g. महानसस् 'a large cart.'—अयस् in Karma-dhārayas for अयस् n. 'iron.'—अश्म in Karma-dhārayas for अश्मन् m. 'a stone.'—अष्टा in Dvigus and relative compounds for अष्टन्; e.g. अष्टागव्यं 'a car drawn by eight oxen;' अष्टाक्षपालस्, -ला, -लं, 'having eight receptacles.'—अङ्गी in Dvandvas for अङ्गीयन् m. n. 'the knee;' e.g. ऊर्वङ्गीयं 'thigh and knee.'—अक्ष for अक्षि f. 'an angle;' e.g. चतुराक्षस्, -क्षा, -क्षं, 'quadrangular.'—अह or अहर् for अहन् n. 'a day;' e.g. एकाहस् 'the period of one day;' पुण्याहं 'a holy-day;' अहर्देवस् 'the lord of



day.—**वह्** for **वहन्** n. 'a day;' e. g. **पूर्वाह्नम्** 'the forenoon.'—**दीप** for **द्विप** f. 'water;' e. g. **द्वीपम्** 'an island;' **जम्भीपम्** 'an island.'—**ईदम्** for **ईद** 'a wound.'—**उध्** in Karma-dhārayas for **उधन्** m. 'an ox;' e. g. **महोदधम्** 'a large ox.'—**उद** for **उदक्** n. 'water;' e. g. **उदकुम्भम्** 'a water-jar;' **क्षीरोदम्** 'the sea of milk.'—**उरस्** in Karma-dhārayas for **उरस्** n. 'the breast;' e. g. **जम्भोरुधम्**, -**क्षी**, -**धं**, 'broad-chested as a horse.'—**उषासा** an old dual form in Dvandvas for **उषस्** m. f. 'the dawn;' e. g. **उषासासूर्यम्** 'dawn and sun.'—**उषन्** (f. **उषा**) for **उषस्** n. 'an udder;' e. g. **पौनोमी** 'having a full udder.'—**ऊष** for **ऊष्** f. 'water;' e. g. **जलूषम्**, -**पा**, -**धं**, 'waters.'—**कुष** for **कुष्**; see 779.—**ककुद्** for **ककुद** m. 'the top,' 'head;' e. g. **त्रिककुद्** 'three-peaked (mountain).'—**कृ** or **का** or **कष** for **कु** expressing inferiority or diminution; e. g. **कटुष्ण** or **कोष्ण** or **कषोष्ण** 'slightly warm;' **कद्वरं** 'a bad letter;' **कापुरुषम्** 'a coward.'—**ककुद्** at end of Bahu-vr̥his for **काकुद** m. 'the palate;' e. g. **विक्काकुद्** 'having no palate.'—**कुष** for **कुक्षि** m. 'the belly.'—**खार** for **खारी**; e. g. **अर्धेखारं** 'half a khāri' (a measure).—**गन्धि** for **गन्ध** m. 'smell;' e. g. **युतिगन्धिम्**, -**न्धिस्**, -**न्धि**, 'fetid.'—**गव** in Dvigus for **गो** m. f. 'an ox;' e. g. **पञ्चगवं** 'a collection of five cows.'—**चतुर** for **चतुर्** 'four;' see 779.—**जन्** for **जाया** 'a wife;' e. g. **जन्मती** du. 'husband and wife.'—**जम्बन्** for **जम्ब** 'a tooth;' e. g. **गृक्षजम्बा**, -**म्बा**, -**म्ब**, 'grass-toothed,' 'graminivorous.'—**जानि** for **जाया** f. 'a wife;' e. g. **युवजानिम्** 'having a young wife.'—**ङ्** and **हु** in Bahu-vr̥his for **जान्** n. 'the knee;' e. g. **मङ्गुस्**, -**हुस्**, -**हु**, or **मङ्गस्**, -**ङ्गा**, -**ङं**, 'bandy-kneed.'—**तक्ष** for **तक्षन्** m. 'a carpenter;' e. g. **कौटिलक्षम्** 'an independent carpenter;' **ग्रामतक्षम्** 'the village carpenter.'—**तमस्** in Karma-dhārayas (preceded by **सन्**, **जप**, or **जम्ब**) for **तमस्** n. 'darkness;' e. g. **अवतमस्** 'alight darkness.'—**तष** for **तष्**; see 779.—**दन्** (f. **दन्ती**) for **दन्त** m. 'a tooth;' e. g. **सुदन्**, -**दन्ती**, -**दन्**, 'having beautiful teeth.'—**दन्** for **जाया** 'a wife;' e. g. **दम्पती** 'husband and wife' (according to some, 'the two lords of *dama* the house').—**दिष** at end and **दिषा** at beginning for **दिषन्** m. 'the day;' e. g. **नक्तंदिषं** 'night and day;' **दिषानिहं** 'day and night.'—**दुष** at end for **दुह** 'yielding milk;' e. g. **कनदुषा** 'the cow of plenty.'—**जाषा** an old dual form for **दिष** f. 'heaven;' **जाषादृषिणी** du. 'heaven and earth.'—**धन्वन्** at end of Bahu-vr̥his for **धनुस्** n. 'a bow;' e. g. **दृढधन्वा**, -**म्बा**, -**न्व**, 'a strong archer.'—**धर्मेन्** at end for **धर्मे** m. 'virtue,' 'duty;' e. g. **कल्याणधर्मे**, -**नी**, -**नै**, 'virtuous.'—**धुर** for **धुर्** f. 'a load;' e. g. **राजधुरम्** 'a royal load.'—**न** at the beginning of a few compounds for **न** 'not;' e. g. **नपुंसकम्** 'a sunuoh.'—**नद्** for **नदी** 'a river;' e. g. **पञ्चनदं** 'the Panjāb.'—**नस्** or **नक्ष** for **नासिका** 'nose;' e. g. **क्षरक्षार**, -**क्षार**, -**क्षर**, or **क्षरक्षर**, -**क्षार**, -**क्षं**, 'sharp-nosed.'—**नाभ** for **नाभि** f. 'the navel;' e. g. **पद्मनाभम्** 'lotus-naveled,' a name of Vishnu.—**नाव** for **नी** f. 'a ship;' e. g. **अर्धेनावं** 'half of a boat.'—**पथ** for **पथिन्** m. 'a road;' e. g. **सुपथम्** 'a good road.'—**पद्** and **पाद्** (fem. **पदी**) for **पाद** m. 'the foot;' e. g. **पथिर्न** 'coldness

of the feet;’ द्विपाद्, -पदी, -पद्, ‘a biped;’ चतुष्पाद् ‘a quadruped.’—पद् for पाद m. ‘the foot;’ e. g. पद्गच्छ, -गा, -गं, ‘going on foot.’—पुत्र for पृतना f. ‘an army.’—पुंस in Dvandvas for पुंस m. ‘a male;’ e. g. स्त्रीपुंसौ nom. du. ‘man and woman.’—प्रजस् at end of Bahu-vrīhis (preceded by च, सु, or दुर्) for प्रजा f. ‘people,’ ‘progeny;’ e. g. चतुःप्रजस्, -जास्, -जस्, ‘having a numerous progeny.’—ब्रह्म for ब्रह्मन् m. ‘a Brahman;’ e. g. कुब्रह्मस् ‘a contemptible Brahman.’—भूम for भूमि f. ‘the earth;’ e. g. उदग्भूमस् ‘land towards the north.’—भुष in Dvandvas for भू f. ‘the eye-brow;’ e. g. अक्षिभुवं ‘eye and brow.’—मनस् in Dvandvas for मनस् n. ‘the mind;’ e. g. वाक्मनसे nom. du. n. ‘speech and heart.’—मह and मही (preceded by पिता, माता, &c., 754. a) for महत् ‘great;’ e. g. पितामहस् ‘grandfather.’—मही at beginning of Karma-dhārayas and Bahu-vrīhis for महत् m. f. n. ‘great;’ but in Tat-puruṣa or dependent compounds महत् is retained, as in महदाश्रयः ‘recourse to the great;’ also before भूत ‘become,’ and words of a similar import, as महभूतस् ‘one who has become great;’ but महाभूतं ‘an element.’—मूर्ध or मूर्ध्नी at end of Bahu-vrīhis (preceded by द्वि, त्रि, &c.) for मूर्ध्नि m. ‘the head;’ e. g. द्विमूर्धेस्, -धी, -धं.—नेषस् at end of Bahu-vrīhis (preceded by च, सु, दुर्, अल्प, मन्द) for नेषा f. ‘intellect;’ e. g. अल्पनेषास्, -धास्, -धस्.—रहस् for रहस्, after अनु, अव, and तन; e. g. अनुरहस् ‘solitary.’—राज at end of Karma-dhārayas and Tat-puruṣas for राजन् m. ‘a king’ (see 151. a); e. g. परमराजस् ‘a supreme monarch;’ देवराजस् ‘the king of the gods.’ But occasional instances occur of राजन् at the end of Tat-puruṣas; e. g. विदर्भराजस् gen. c. ‘of the king of Vidarbha’ (Nal. XI. 21).—रात्रि at end of Dviguṣ, Karma-dhārayas, and Dvandvas, for रात्रि f. ‘night;’ e. g. अहोरात्रं ‘day and night;’ द्विरात्रं ‘a period of two nights;’ मध्याह्नस् ‘midnight.’—लोम (after अनु, अव, and प्रति) for लोमन् n. ‘hair;’ e. g. अनुलोमस्, -ना, -नं, ‘with the hair.’—वर्चस् in Karma-dhārayas for वर्चस् n. ‘splendour;’ e. g. ब्रह्मवर्चस् ‘the power of a Brahman.’—श्रेयस् in Karma-dhārayas and Bahu-vrīhis for श्रेयस् n. ‘virtue,’ ‘felicity;’ e. g. निःश्रेयस्, -सी, -से, ‘destitute of excellence or happiness.’—श्व or श्वा for श्वन् m. ‘a dog;’ e. g. अतिश्वस्, -शी, -शं, ‘worse than a dog;’ श्वापद m. ‘a beast of prey;’ श्वादन्त m. ‘a dog’s tooth.’—स at beginning of Avyayi-bhāvas and Bahu-vrīhis for सह ‘with;’ e. g. सकोपं ‘with anger;’ सपुत्रस् ‘accompanied by a son’ (सहपुत्रं would be equally correct).—स for समान ‘same;’ e. g. सपिण्डस् ‘one who eats the same cake.’—सकथ in Karma-dhārayas and Bahu-vrīhis for सकथि n. ‘the thigh;’ e. g. असकथस्, -कथा, -कथं, ‘having no thighs.’—सख in Karma-dhārayas and Dviguṣ for सखि m. ‘a friend;’ e. g. महासखस् ‘the friend of the winds’ (Indra).—सरस् in Karma-dhārayas for सरस् n. ‘a lake;’ e. g. महासरस् ‘a great lake.’—सान (after अनु, अव, प्रति) for सान् m. n. ‘conciliation;’ e. g. अनुसानस् ‘friendly.’—हस् for हस्ति m. ‘a furrow;’ e. g. अहस्, -रुह, -रुहं, ‘unploughed.’—हृद् for हृदय n. ‘the heart;’ e. g. हृदयः ‘sleeping in the heart;’ सुहृद् m. ‘a friend.’

779. It is evident from the above list that the most common substitution is that of *अ* for the final vowel or final consonant and vowel of a word. Other bases ending in *अ, इ, ए, ऊ, ह, ल, व, ष, य*, may add *अ*; as, *त्वच* for *त्वच्* in *वाक्त्वचं* 'voice and skin'; *यजुष* for *यजुस्* in *ऋग्यजुषे* 'the Rîg and Yajur-veda.' Also *रजस्* for *रजस्*, *आयुष* for *आयुष्*, &c. Also *श्वस्* for *श्वच्* in *अर्धैश्वस्*, -*वै*, 'half a verse of the Veda;' and *वदुषस्* 'one conversant with the Rîg-veda.'

*a.* Some words as the first member of a compound lengthen their finals; e.g. *कोटर* before *वन* (*कोटरावनं* 'a wood full of hollow trees'); *अञ्जन* before *गिरि* (*अञ्जनागिरि* 'name of a mountain'); *विश्व* before *राज्* and *मित्र* (*विश्वाराट्* 'a universal sovereign'; *विश्वामित्र* 'Visvámitra'). This is more common in the Veda.

*b.* Some few shorten their finals, when they stand as the first member, especially nouns terminating in *अ* or *ई*; e.g. *ध्रु* for *ध्रू* in *ध्रुति* 'a frown'; *ग्रामणि* for *ग्रामणी* in *ग्रामणिपुत्र* 'the son of a harlot:' so *लक्ष्मीसम्पन्नः* for *लक्ष्मीसम्पन्नः* 'endowed with good fortune,' Rámay. I. 19, 21.

*c.* A few feminine words in *आ* (such as *आवा, सभा, निशा, ज्ञाता, कथा*) may be made neuter at the end of certain compounds; e.g. *इक्षुः* *आवा* 'the shade of sugar-canes'; *ईश्वरसभं* 'an assembly of princes'; *स्त्रीसभं* 'an assembly of women'; *श्वनिशं* (or *-ज्ञा*) 'a night when dogs howl.'

*d.* A sibilant is sometimes inserted between two members of a compound; as, *प्रायश्चित्तं*, 'expiation of sin,' for *प्रायश्चित्तं*; *गोष्पदं* 'a spot trodden by kine.'

780. Numerals, when preceded by particles, prepositions, or other numerals, may change their finals to *अ*; or if their final letter be a consonant, may either drop that consonant or add *अ* to it; thus, *द्वि* (nom. -*दात्*, -*दात्*, -*दाशि*) 'two or three'; *पञ्च* (nom. -*पात्*, -*पात्*, -*पाशि*) 'five or six'; *उपचतुर* (nom. -*रात्*) 'nearly four.'

*a.* *अहं* is found in the beginning of certain anomalous compounds (such as *अहङ्कार, अहम्यूर्ध्विका*, &c.) for *मत्* or *अस्मत्* 'I.'

### *Compound Nouns formed from roots combined with Prepositions.*

781. In the next section it will be shown that the combination of roots with prepositions prevails most extensively in Sanskrit. From roots thus combined nouns of the most various significations may be formed; thus, from *हृ* 'to seize,' with *वि* and *चर*, is formed *चरहार* 'practice'; from *कृ* 'to do,' with *चतु*, *चतुकार* 'imitation.' Almost every line in every Sanskrit book affords an example of this kind of compound.

## SECTION II.

### COMPOUND VERBS.

782. The learner might look over the list of 2000 simple roots, and well imagine that in some of these would be contained every

possible variety of idea, and that the aid of prepositions and adverbial prefixes to expand and modify the sense of each root would be unnecessary. But in real fact there are comparatively few Sanskrit roots in common use; and whilst those that are so appear in a multitude of different forms by the prefixing of one or two or even three prepositions, the remainder are almost useless for any practical purposes, except the formation of nouns. Hence it is that compound verbs are of more frequent occurrence than simple ones.

They are formed in two ways: 1st, by combining roots with prepositions; 2dly, by combining the auxiliaries कृ 'to do' and भू 'to be' with adverbs, or nouns converted into adverbs.

*Compound Verbs formed by combining Prepositions with roots.*

783. The following list exhibits the prepositions chiefly used in combination with roots:

a. अति *ati*, 'across,' 'beyond,' 'over;' as, अतिया, अती (pres. अत्येति, &c.). अतिक्रम्, 'to pass by,' 'to pass along,' 'to transgress.'

b. अधि *adhi*, 'above,' 'upon,' 'over;' as, अधिष्ठा 'to stand over,' 'to preside' (pres. अधिष्ठामि); अधिरूह 'to climb upon;' अधिज्ञी 'to lie upon;' अधिगम् 'to go over towards;' अधी 'to go over,' in the sense of 'reading.' The initial अ *a* is rarely rejected in Epic poetry; as, पिष्ठित for अधिष्ठित.

c. अनु *anu*, 'after;' as, अनुचर् 'to follow;' अनुष्टा 'to follow,' in the sense of 'performing;' अनुकृ 'to imitate;' अनुमन् 'to assent.' With भू it signifies 'to experience,' 'to enjoy.'

d. अन्तर *antar*, 'between,' 'within' (Latin *inter*); as, अन्तर्धा 'to place within,' 'to conceal,' in pass. 'to vanish;' अन्तर्भू 'to be within;' अन्तर्चर् 'to walk in the midst.'

e. अप *apa*, 'off,' 'away,' 'from' (द्वन्द्व); as, अपगम्, अपवृ, अपे (from अप and इ), 'to go away;' अपनी 'to lead away;' अपकृम् 'to abstract;' अपवह् 'to bear away.' It also implies 'detraction;' as, अपवह् 'to defame.'

f. अपि *api*, 'on,' 'over' (द्वन्द्व), only used with धा and नह्; as, अपिधा 'to cover over;' अपिनह् 'to bind on.' The initial अ *a* is often rejected, leaving पिधा, पिनह्.

g. अभि *abhi*, 'to,' 'unto,' 'towards;' as, अभिया, अभी, 'to go towards;' अभिधा 'to run towards;' अभिदृश् 'to behold;' अभिवद् or अभिधा (see धा at 664) 'to address,' 'to accost,' 'to speak to,' 'to salute.'

h. अव *ava*, 'down,' 'off;' as, अवहृ, अवतृ, 'to descend;' अवक्ष् 'to look down;' अवकृ 'to throw down,' 'to scatter;' अवकृत् 'to cut off.' It also implies 'disparagement;' as, अवज्ञा 'to despise;' अवक्षिप् 'to insult.' With धा (3d c. अवधधाति), 'to attend.' The initial अ *a* may be optionally rejected from अवगाह 'bathing.'

i. आ *a*, 'to,' 'towards,' 'near to' (Latin *ad*); as, आविष् 'to enter;' आक्रम् 'to go towards;' आरूह् 'to mount up.' When prefixed to गम्, या, and इ, 'to go.'

and दा 'to give,' it reverses the action; thus, जागन्, जाया, द, 'to come;' जादा 'to take.' With चर्, 'to practise.'

j. उद् *ud* or उत् *ut*, 'up,' 'upwards,' 'out' (opposed to नि); as, उचर् (48), उदि, 'to go up,' 'to rise' (pres. उदयामि, 1st conj.); उड्ढी 'to fly up;' उड्डन् 'to strike up' (उद् and हन्, 50); उड्डु (उद् and ह्, see 50) 'to extract;' उज्जिन् and उज्जीत् (47) 'to open the eyes;' उज्ज्हा, उज्जिह्, 'to cut up;' उज्जूल 'to root up;' उज्जि 'to lift up' (उत् and जि, 49).

When prefixed *immediately* to स्था and सन्ध् it causes the elision of *s*; as, उस्था 'to stand up;' उसन्ध् 'to prop up.' In some cases it reverses the action; as, from पद् 'to fall,' उत्पद् 'to leap up;' from नन् 'to bend down,' उत्नन् (47) 'to raise up;' from यन् 'to keep down,' उत्थन् 'to lift up.'

k. उप *upa*, 'to,' 'towards' (*upá*), 'hear,' 'down,' 'under,' joined like चा and अभि to roots of motion; as, उपया 'to approach;' उपचर् 'to wait upon;' उपस्था 'to stay near,' 'to be present,' 'to arrive.' With विज्ञ् (6th c. उपविज्ञति), 'to sit down;' with आस्, 'to sit near.' Observe—उप with जोषति (from उष्) = उपजोषति 'he burns;' see 784. a.

l. नि *ni*, 'in,' 'on,' 'down,' 'downwards,' 'under' (opposed to उन्); as, निपद् 'to fall down;' निवन् 'to suppress;' निमिन् and निमीत् 'to close the eyes;' निमिन्, निधा, न्यस्, 'to lay down,' 'to deposit;' निविज् 'to go within,' 'to encamp.' With वृत् 'to return,' 'to desist;' with श्रन्, 'to hear.' In some cases it does not alter, or simply intensifies the sense; as, निहन् 'to kill outright.'

m. निस् *nis* or निर् *nir*, 'out;' as, निष्कृन् (see 72), निर्गन्, निःसृ (71. a. c), 'to go out,' 'to come out;' निष्कृन् 'to cut up;' निर्वृन् 'to come to an end,' 'to cease;' निश्चि (71. b) 'to determine.'

n. परा *pará*, 'back,' 'backwards' (*para*), combined with जि and भू in the sense of 'defeat;' as, परानि 'to overcome' (cf. *paranikáw*, *Æsch. Chœ.*); पराभू 'to be defeated.' When joined with इ, 2d conj., it signifies 'to retire towards' (pres. परेति); when with इ or अच्, 1st c. *Átm.*, 'to run away,' 'to retreat,' *r* being changed to *l* (pres. पलाये).

o. परि *pari*, 'around,' 'about' (*perí*, *per*); as, परिवेह्, परिपृ, 'to surround;' परिचर्, परिगन्, 'to go round;' परीच् 'to look round,' 'to examine;' परिचृत् 'to turn round;' परिधाच् 'to run round.' When prefixed to कृ it signifies 'to adorn,' and स् is inserted, परिष्कृ. With भू, 'to despise,' and with ह्, 'to avoid.' It sometimes merely gives intensity or completeness to the action; as, परिजन् 'to abandon altogether;' परिज्ञा 'to ascertain completely.'

p. प्र *pra*, 'before,' 'forward' (*pró*, *pro*, *præ*); as, प्रगन्, प्रवृप्, 'to proceed;' प्रयन् 'to set before,' 'to present;' प्ररम् 'to begin;' प्रवृत् 'to proceed,' 'to begin;' प्रधाच् 'to run forward;' प्रस्था 'to set out,' 'to advance;' प्रभू 'to be superior,' 'to prevail;' प्रदुह् 'to foresee.' With लभ्, 'to deceive.' Observe—प्र with गच्छति 'he goes,' makes प्राचीति (or प्राहीति) 'he goes on quickly;' प्र with हवन्, causal base of इप् 'to go,' makes प्रेषयामि 'I send.' Similarly, प्र + हवते = प्रेवते 'he trembles;' and प्र + जोषति (from उष्) = प्रोषति 'he burns.' See 784. a.

The *r* of *pra* influences a following nasal by 58; as, प्रयन् 'to band before,' 'to

salute.' Sometimes प्र does not alter the sense of a root, as in प्राप् 'to obtain' (5th c.; see 681).

g. प्रति *prati*, 'against,' 'to,' 'towards,' 'back again' (πρός); as, प्रतिगुप् 'to fight against'; प्रती 'to go towards' (pres. प्रवेति); प्रतिगन् 'to go towards,' 'to return'; प्रतिकृ 'to counteract'; प्रतिहन् 'to beat back,' 'to repel'; प्रतिवच् 'to answer'; प्रतिलब् 'to recover'; प्रतिनी 'to lead back'; प्रतिनन्द 'to re-salute.' With वृ, 'to promise'; with यद्, 'to arrive at,' 'to obtain'; with ईष्, 'to wait for,' 'to expect.' Sometimes it alters the sense very slightly; as, प्रतिवस् 'to dwell near or at.'

r. वि *vi*, 'apart,' 'asunder,' implying 'separation,' 'distinction,' 'distribution,' 'dispersion' (Latin *dis*, *se*); as, विचर् 'to wander about'; विचल् 'to vacillate'; विहृ 'to roam for pleasure'; विकृ 'to dissipate'; विद् 'to tear asunder'; विभज् 'to divide'; विविच् 'to distinguish.' Sometimes it gives a privative signification; as, वियुज् 'to disunite'; विस्मृ 'to forget'; विक्री 'to sell.' With कृ, 'to change for the worse.' Sometimes it has little apparent influence on the root; as, विनश् 'to perish,' or 'to perish entirely'; विचिन् 'to think.'

s. सम् *sam*, 'with,' 'together with' (σύν, *con*); as, सवि, सङ्गृह्, 'to collect'; संयुज् 'to join together'; सङ्गृन् 'to meet together'; सम्पद् 'to happen'; सङ्घिप् 'to contract.' With कृ it signifies 'to perfect,' and क् is inserted, संस्कृ. It is often prefixed without altering the sense; as, सज्जन् 'to be produced.'

t. दुस् *dus* or दुर *dur*, 'badly,' and सु *su*, 'well,' are also prefixed to verbs; see 726. d. f.

u. Also other indeclinable prefixes; thus, अस्तन् 'decline' is compounded with इ 'to go,' in the sense of 'to go down,' 'to set'; तिरस् 'across,' with धा in the sense of 'to conceal,' with गन् 'to disappear,' with कृ 'to revile'; अन् with धा 'to believe.'

784. Two prepositions are often combined with a root; as, आदा (वि + आ) 'to open'; आपद् (10th c.) 'to kill'; उपागन् (उप + आ) 'to go under,' 'to undergo,' 'to arrive at'; सने (सन् + आ + root इ) 'to assemble'; प्रशिपन् (प्र + नि, 58) 'to prostrate one's self'; प्रोक्ष् (प्र + उद् + root क्ष्) 'to raise up'; and occasionally three; as, प्रव्याहृ (प्र + वि + आ) 'to predict'; प्रमुदाहृ (प्रति + उद् + आ) 'to answer.' Other combinations of three prepositions, occasionally prefixed to roots, are सं + उप + आ; अभि + वि + आ; सं + अभि + प्र; उप + सं + प्र; अनु + सं + वि.

a. Observe—Final अ *a* and आ *ā* of a preposition combine with the initial ऋ *ri* of a root into अर, and are rejected before initial ए *e* and ओ *o* (except in forms from the roots इ *i*, 'to go,' and इष् 'to increase'). See 38 c. i.; and see प्र and उप above: but in other cases prepositions ending in vowels combine with roots beginning with vowels according to the rules of Sandhi; thus, आ with इ 'to go' becomes अ (32), and in pres. वेति (आ + इति 33), &c.; in impf. जायं, ऐस् (645, 33), &c.; in pot. ह्यां (आ + इयां), &c.; in impv. जायानि (आ + यानि), &c. Similarly, अय with इति becomes अयेति by 33.

b. Observe also, a sibilant is generally inserted between the prepositions अव, उप, परि, प्रति, सम्, and the roots कृ 'to do' and कृ 'to scatter;' see above under परि and सम्. Similarly, from अव and कृ is formed अवस्त्र 'excrement.'

c. The final i of अति, प्रति, परि, नि, is optionally lengthened in forming certain nouns from compound verbs; as, अतीसार, प्रतीकार, परीहार, नीकार.

785. In conjugating compound verbs formed with prepositions, neither the augment nor the reduplication change their position, but remain attached to the root\*; as, पर्यव्यं, impf. of नी, with परि; उपाविशं, impf. of विश्, with उप; अन्वतिष्ठं, impf. of स्वा, with अनु; प्रतिजघान, perf. of हन्, with प्रति; मोक्षहार, perf. of हृ, with प्र and उत्.

a. In the Veda, as in Homer, prepositions may be separated from the root by other words; as, जा त्वा विशन्तु 'let them enter thee.'

786. Grammarians restrict certain roots to either Parasmai-pada or Ātmane-pada when in combination with particular prepositions or when peculiar meanings are involved†. Some instances have been already given at 243. a. Most of the examples specified by Pāṇini in the 3d ch. of his 1st Adhyāya are here added. The 3d sing. present will be given, the termination either in *ti* or *te* marking the pada to which in each case the root is supposed to be limited.

अव् 'to throw' is generally Parasmai, and ऊह् 'to reason' is generally Ātmane, but combined with any prep. may take either pada.—कृ 'to do;' *anu-karoti*, 'he imitates;' *parā-karoti*, 'he does well;' *adhi-kurute*, 'he overcomes;' *ut-kurute*, 'he informs against;' 'reviles;' *ud-d-kurute*, 'he reviles;' *upa-kurute*, 'he worships;' *upa-s-kurute* (784. b), 'he prepares;' *upa-s-karoti*, 'he polishes;' *parā-karoti*, 'he rejects;' *pra-kurute*, 'he offers violence,' 'he recites (stories).'  
—कृ 'to scatter;' *apa-s-kirate* (784. b), 'he (the cock) throws up earth;' but *apa-kirati*, 'he scatters (as flowers).'  
—कृ 'to go;' *d-kramate*, 'he (the sun) ascends;' but *d-kramati* when not in the sense of 'the rising of a luminary, &c.;' *vi-kramate*, 'he (the horse) steps out;' but *vi-kramati*, 'it (the joint) splits in two;' *upa-kramate* or *pra-kramate*, 'he is valiant;' but *upa-kramati*, 'he approaches;' and *pra-kramati*, 'he departs.'  
—क्री 'to buy;' *ava-kṛīṣṭe*, *pari-kṛīṣṭe*, 'he buys;' *vi-kṛīṣṭe*, 'he sells;' but *kṛī* alone takes either pada.—क्री 'to play;' *d-kṛīṣṭe* or *anu-kṛīṣṭe*, 'he sports;' *pari-kṛīṣṭe*, 'he plays about;' *san-(sam)-kṛīṣṭe*, 'he

\* There are a few exceptions to this rule in the Mahā-bhārata; as in अन्वसन्तु (Mahā-bhār. Selections, p. 33).

† In Epic poetry, however, there is much laxity; e. g. वह् and प्राव्, which are properly Ātmane-pada, are found in Parasmai. Instances of passive verbs taking Parasmai terminations have been given at 253. b. On the other hand, नृ 'to rejoice,' which is properly a Parasmai-pada verb, is found in the Ātmane.

plays;’ but *san-(sam)-kṛṣṭati*, ‘it (the wheel) creaks.’—*धिप* ‘to throw;’ *ati-kshipati*, ‘he throws beyond;’ *abhi-kshipati*, ‘he throws on;’ *prati-kshipati*, ‘he throws back or towards.’—*धृ* ‘to sharpen;’ *san-(sam)-kshyate*, ‘he sharpens.’—*ग* ‘to go;’ *d-gamayate*, ‘he delays or waits patiently;’ *vy-ati-gacchanti*, ‘they go against each other;’ *san-(sam)-gacchati* when motion towards any thing is implied, as ‘he goes towards (the village);’ but *Ātmane* in the sense of ‘he goes with’ or ‘agrees with.’—*ग* ‘to swallow;’ *san-(for sam)-girate*, ‘he promises,’ ‘he proclaims;’ but *san-girati*, ‘he swallows;’ *ava-girate*, ‘he swallows.’—*च* ‘to go;’ *ud-(for ud)-ārate*, ‘he goes astray;’ *ud-ārati*, ‘it (the tear) overflows;’ *san-(for sam)-ārati* or *sam-ud-d-ārati*, ‘he goes in a chariot.’—*जि* ‘to conquer;’ see 243. a.—*ज्ञा* ‘to know;’ *apa-jñāte*, ‘he denies (the debt);’ *prati-jñāte* or *sañ-jñāte*, ‘he acknowledges.’ Without a prep. this root is restricted to either pada if certain meanings are involved; as, *sarpisho* (for *sarpishd*) *jñāte*, ‘he engages (in sacrifice) by means of ghee;’ *gām jñāte*, ‘he knows (his own) cow;’ *svām gām jñānti* or *jñāte*, ‘he knows his own cow.’—*नी* ‘to lead;’ *un-(for ul)-nayate*, ‘he lifts up;’ *upa-nayate*, ‘he invests (with the sacred thread);’ *vi-nayate*, ‘he pays,’ or ‘he grants,’ or ‘he restrains;’ *vi-nayati*, ‘he takes away’ (as ‘the anger of his master’); *vi-nayati*, ‘he turns away (his cheek).’ Without a prep. this root is *Ātmane* if it means ‘to excel,’ or ‘to ascertain.’—*तु* ‘to praise;’ *d-nute*, ‘he praises.’—*तप* ‘to burn;’ *ut-tapate* or *vi-tapate*, ‘he warms;’ *ut-tapate* or *vi-tapate*, ‘he warms (his own hand, &c.).’ Without a prep. this root is *Ātmane*, 4th c., if it means ‘to perform penance.’—*दा* ‘to give;’ *d-datte*, ‘he receives;’ *vy-d-daddti*, ‘he opens (his mouth);’ *vy-d-datte*, ‘he opens (the mouth of another);’ *san-yacchate*, ‘he gives’ (as *dṛsyd*, ‘to the female slave,’ the instr. being used for the dative).—*दृ* ‘to see;’ *sam-patyate*, ‘he considers thoroughly.’—*ना* ‘to ask for;’ always *Ātmane* if used with gen. c., as *mādhuno nāhate*, ‘he asks for honey.’—*प्र* ‘to ask;’ *d-pricthate*, ‘he bids adieu to;’ *sam-pricthate*, ‘he interrogates.’—*भु* ‘to eat’ is *Ātmane* if it means ‘to eat,’ ‘to possess,’ or ‘to suffer;’ but *Parasmai* if it means ‘to protect.’—*भृ* ‘to bear;’ *pari-mṛishyati*, ‘he endures or forgives.’—*य* ‘to restrain;’ *d-yacchate*, ‘(the tree) spreads;’ *d-yacchate*, ‘he stretches out (his hand);’ but *d-yacchati*, ‘he draws up’ (as a rope from a well); *upa-yacchate*, ‘he takes (a woman) to wife;’ but *upa-yacchati*, ‘he takes the wife (of another);’ *d-yacchate*, ‘he puts on (clothes);’ *ud-yacchate*, ‘he takes up (a load);’ but *ud-yacchati*, ‘he studies vigorously (the Veda, &c.);’ *san-yacchate*, ‘he collects’ (or stacks as rice, &c.).—*यु* ‘to join;’ *ud-yun-kte*, ‘he makes effort;’ *anu-yun-kte*, ‘he examines;’ *ni-yun-kte*, ‘he appoints;’ *pra-yun-kte*, ‘he applies;’ but *pra-yunakti*, ‘he sets in order (sacrificial vessels).’—*र* ‘to sport;’ *upa-ramati*, ‘he causes to refrain\*’; *d-ramati*, ‘he rests;’ see also *vi-ramati* 243. a.—*वृ* ‘to cut;’ *vy-ati-jñāte*, ‘he performs cutting (of wood) which was the office of another.’—*वद्* ‘to speak;’ *anu-vadate*, ‘he speaks after or like’ (with gen.); but *anu-vadati*, ‘he imitates’ (as *giram*, ‘a voice,’ acc. c.); *upa-vadate*, ‘he coaxes,’ ‘he advises;’ *vi-pra-vadante* or *vi-pra-vadanti*, ‘they dispute;’

\* This is an instance of a simple verb involving the sense of a causal.



*sam-pra-vadante*, 'they speak together;' but *sam-pra-vadanti*, 'they (the birds) sing together;' *apa-vadate*, 'he reviles improperly;' but *apā-vadati*, 'he speaks against.' Without prep. *vad* is *Ātmane*, 'to be learned in interpreting' (the Śāstras), or 'to be earnest in the study of any thing' (as agriculture, &c.).—*वाह्* 'to carry;' *pra-vahati*, 'it (the river) flows along.'—*विद्* 'to know;' *sam-vitte*, 'he is conscious;' *sam-vidate* or *sam-vidate*, 'they are conscious' (308).—*विद्* 'to enter;' see 243. a.—*वृध्* 'to swear;' *śapate*, 'he swears at' (with dat.).—*शृ* 'to hear;' *sam-śṛṇoti*, 'he hears (the speech);' but *sam-śṛṇate*, 'he hears well' (intransitively).—*स्था* 'to stand;' *ava-tishṭhate*, 'he waits patiently;' *pra-tishṭhate*, 'he sets out;' *vi-tishṭhate*, 'he stands apart;' *sam*(for *sam*)-*tishṭhate*, 'he stays with;' *upa-tishṭhate*, 'he worships,' 'he attends on.' Without prep. *sthā* takes the *Ātmane* when it denotes 'adhering to,' 'depending on,' as *tishṭhate Kṛishṇāya*, 'he places his trust in Kṛishṇa;' but *upa-tishṭhati*, 'he waits on' (not in a religious sense, and governing an accus. c.); *ut-tishṭhate*, 'he aspires' (as 'to salvation'); but *ut-tishṭhati*, 'he rises' (as 'from a seat').—*हृ* 'to strike;' *d-hate* (see 654), 'he or it strikes' ('himself or itself,' the object being omitted); but *d-hanti vṛishabham*, 'he strikes the bull.'—*शृ* 'to sound;' *sam-svarate*, 'it sounds clearly.'—*हृ* 'to seize;' *anu-karate*, 'he takes after (the disposition of his father or mother),' otherwise *anu-karati*.—*वे* 'to call;' *upa-kvayate* or *vi-kvayate* or *sam-kvayate*, 'he calls,' 'he invokes;' *d-kvayate*, 'he challenges' (as an enemy); but *d-kvayati*, 'he calls (his son).'

a. Some causals are also restricted to either *Parasmai* or *Ātmane*, according to the preposition prefixed or the meaning involved; thus the causal of *बुध्* with *परि*, meaning 'to bewitch,' is limited to the *Ātmane*. So also, *गृध्* 'to be greedy,' when its causal means 'to deceive,' is restricted to the *Ātmane*; and the causal of *वृध्*, meaning 'to deceive,' takes the *Ātmane*; meaning 'to avoid,' the *Parasmai*. Again, *वृ* in the causal, when joined with *मिथ्य*, and signifying 'to pronounce badly,' takes the *Parasmai*; but only in the sense of doing so *once*. In the sense of 'causing a false alarm' it requires the *Ātmane*; but the above specimens will suffice to show the little profit likely to be derived from pursuing this part of the subject farther.

*Compound Verbs formed by combining Adverbs with the roots*

*कृ* *kṛi* and *भू* *bhū*.

787. These are of two kinds; 1st, those formed by combining adverbs with *कृ* 'to make' and *भू* 'to become;' 2dly, those formed by combining nouns used adverbially with these roots.

a. Examples of the first kind are, *चलङ्कृ* 'to adorn;' *जायिष्कृ* 'to make manifest' (see 72); *वहिष्कृ* 'to eject;' *पुरङ्कृ* 'to place in front,' 'to follow;' *विनाशकृ* 'to deprive;' *वाङ्कृ* 'to entertain as a guest;' *नमस्कृ* 'to revere;' *साक्षात्कृ*, *प्राप्तुकृ*, 'to become manifest,' &c.

788. In forming the second kind, the final of a crude word, being

*a* or *d*, is changed to *i*; as, from सज्ज, सज्जीकृ 'to make ready,' सज्जीभू 'to become ready;' from कृष्ण, कृष्णीकृ 'to blacken;' from परिखा 'a ditch,' परिखीकृ 'to convert into a ditch;' and sometimes *a* becomes *d*; as, प्रियाकृ 'to please,' from प्रिय. A final *i* or *u* is lengthened; as, from शुषि, शुषीभू 'to become pure;' from लघु, लघुकृ 'to lighten.' A final *ri* is changed to *ri ri*; as, from मातृ, मातृभू 'to become a mother.' A final *as* and *an* become *i*; as, from सुमनस्, सुमनीभू 'to be of good mind;' from राजन्, राजीभू 'to be a king.'

*a.* But the greater number of compounds of this kind are formed from crude nouns in *a*. The following are other examples: गृणीकृ 'to esteem as a straw;' स्तब्धीकृ 'to stiffen;' दृक्पिप्सीभू 'to fix the mind on one object;' स्वीकृ 'to make one's own,' 'to claim as one's own;' मैत्रीभू 'to become friendly.' Substantives are sometimes formed from these; as, मैत्रीभाव 'the state of being friendly,' 'friendship.'

*b.* Observe—This change of a final to *i* before *kṛ* and *bhū* is technically said to be caused by the affix *śvi*, and the change to *d* by *ddā*. These compounds often occur as passive participles; thus, जलकृत 'adorned;' प्रादुर्भूत 'become manifest;' सज्जीभूत 'made ready;' लघुकृत 'lightened;' स्थावरहीन 'to be agreed to.'

789. Sometimes सान्, placed after a crude noun, is used to form a compound verb of this kind; as, from जल 'water,' जलसान् 'to reduce to liquid;' from भस्मन् 'ashes,' भस्मसान् (57) 'to reduce to ashes.' Compare 725. *a*.

### SECTION III.

#### COMPOUND ADVERBS.

790. Compound adverbs are formed, 1st, by combining adverbs, prepositions, and adverbial prefixes, with nouns in the nom. or accus. singular neuter; 2dly, by placing adverbs, or adjectives used as adverbs, after the crude base of nouns.

*a.* The first kind are identical with indeclinable compounds; see 760.

791. Most of the adverbs at 731 may be placed after the crude base of nouns; thus, बालकसमीप 'near the child;' रक्षार्थे 'for the sake of protection;' व्रजार्थे 'for the sake of offspring;' किमर्थे 'on what account?' शब्दोच्चारणान्तर 'after uttering a sound.' See also 777. *d*.

792. The indeclinable participle आरब्ध, 'having begun,' is joined with अह, 'to-day' (अद्यारब्ध), in the sense of 'from this time forward;' and with the crude of words to express 'beginning from;' see 925. अगूढि is used adverbially in the same sense; as, जन्मदग्नि 'from birth upwards;' तदागमूढि 'from that time forward.'

## CHAPTER IX.

## SYNTAX.

793. SANSKRIT syntax, unlike that of Greek and Latin, offers fewer difficulties to the student than the other portions of the Grammar. In fact, the writer who has fully explained the formation of compounds has already more than half completed his exposition of the laws which regulate the order, arrangement, and collocation of the words in a sentence (*vākya-vinyāsa, vākya-viveka, padānvaya*).

794. Observe—In the present chapter on Syntax, that the subject may be made as clear as possible, each word will be separated from the next, and vowels will not be allowed to coalesce, although such coalition be required by the laws of combination. When compounds are introduced into the examples, a dot will often be placed underneath, to mark the division of the words. Much vagueness and uncertainty, however, may be expected to attach to the rules propounded, when it is remembered that Sanskrit literature consists almost entirely of poetry, and that the laws of syntax are ever prone to yield to the necessities of metrical composition.

## THE ARTICLE.

795. There is no indefinite article in classical Sanskrit; but कश्चिन् (228) and in modern Sanskrit एक (238) are sometimes used to supply the place of such an article; thus, एकस्मिन् प्रदेशे 'in a certain country;' कश्चिन् शृगालः 'a certain jackal.' The definite article may not unfrequently be expressed by the pronoun स (220); thus, स पुरुषः may mean simply 'the man,' not necessarily 'that man.'

## CONCORD OF THE VERB WITH THE NOMINATIVE CASE.

796. The verb must agree with the nominative case in number and person; as, अहं करवाणि 'I must perform.'

a. Other examples are, त्वम् अश्वयेहि 'do thou attend;' स ददाति 'he gives;' आवां ब्रूवः 'we two say;' कयोता ऊचुः 'the pigeons said;' राजा मन्त्री च जगन्तुः 'the king and minister went;' यावत् चन्द्राकौ तिष्ठतः 'as long as the moon and sun remain;' युवां चिन्तयत 'do you two reflect;' यूयम् आयात 'do ye come;' सज्जनाः पूज्यन्ते 'good men are honoured;' वाति पवनः 'the wind blows;' उदयति शशाङ्कः 'the moon rises;' स्फुरति पुष्पं 'the flower blossoms.'

b. Observe—The verb is commonly, though not always, placed last in the sentence.

797. When a participle takes the place of the verb, it must agree with the nominative in number and gender; as, स गतः 'he went;'

सा गता 'she went;' नायाश्च उक्त्वत्यौ 'the two women spoke;' राजा हतः 'the king was killed;' बन्धनानि छिन्नानि 'the bonds were cut.'

a. Sometimes, when it is placed between two or more nominative cases, it agrees with one only; as, स्वयम्भूः प्रबोधिता पुत्रश्च 'his wife and son were awakened.'

b. Very often the copula, or verb which connects the subject with the predicate, is omitted; when, if an adjective stand in the place of the verb, it will follow the rules of concord in gender and number; as, धनं दुर्लभं 'wealth is difficult of attainment;' आवां कृताहारौ 'we two have finished eating.' But if a substantive stand in the place of the verb, no concord of gender or number need take place; as, सम्पदः पदम् आपदां 'successes are the road to misfortune.'

#### CONCORD OF THE ADJECTIVE WITH THE SUBSTANTIVE.

798. An adjective, participle, or adjective pronoun, qualifying a substantive, when not compounded with it, must agree with the substantive in gender, number, and case; as, साधुः पुरुषः 'a good man;' महद् दुःखं 'great pain;' एतेषु पूर्वोक्तेषु राष्ट्रेषु 'in these before-mentioned countries;' त्रीणि मित्राणि 'three friends.'

#### CONCORD OF THE RELATIVE WITH THE ANTECEDENT.

799. The relative must agree with the antecedent noun in gender, number, and person; but in Sanskrit the relative pronoun generally precedes the noun to which it refers, this noun being put in the same case with the relative, and the pronoun स follows in the latter clause of the sentence; as, यस्य नरस्य बुद्धिः स बलवान् 'of whatever man there is intellect, he is strong.'

a. The noun referred to by the relative may also be joined with स, as यस्य बुद्धिः स नरो बलवान्; or may be omitted altogether, as यत् प्रतिज्ञातं तत् पालय 'what you have promised, that abide by;' येषां अपत्यानि खादितानि तेः (पक्षिभिः understood) निहासा समारम्भा 'by those (birds) whose young ones were devoured an inquiry was set on foot;' यः सर्वान् विषयान् प्राप्नुयाद् यच्च एतान् उपेक्षते तयोर् विषयापेक्षकः ज्ञेयान् 'he who would obtain all objects of sense, and he who despises them, of the two the despiser is the best.'

800. The relative sometimes stands alone, an antecedent noun or pronoun being understood, from which it takes its gender and number; as, द्युतेन किं यो न धर्मेन चाचरोत् 'Of what use is scriptural knowledge (to one) who does not practice virtue?' धनेन किं यो न ददाति 'What is the use of wealth (to him) who does not give?'

a. Sometimes, though rarely, the antecedent noun precedes the relative in the natural order; as, न सा भार्या यस्यां भर्ता न तुष्यति 'she is not a wife in whom the husband does not take pleasure.'

801. तावत् and यावत् stand to each other in the relation of demonstrative and

relative; as, यावन्नि तस्य द्वीपस्य वस्तूनि तावन्नि अस्माकम् उपनेतव्यानि 'as many products as belong to that island, so many are to be brought to us.' See also 876.

a. Similarly, तादृश and यादृश; as, यादृशं वृत्तं तादृशं तस्मै कथितवन्तः 'as the event occurred, so they related it to him.'

### SYNTAX OF SUBSTANTIVES.

802. Under this head it is proposed to explain the construction of substantives, without special reference to the verbs which govern them; and for this purpose it will be desirable to exhibit examples beginning with the nominative case.

#### *Nominative case.*

803. A substantive simply and absolutely expressed must be placed in the nominative case; as, हिटोपदेशः 'the Hitopadeśa;' भट्टिकाव्यं 'the poem of Bhaṭṭi.'

a. Two nominative cases in different numbers may be placed in apposition to each other; as, गृधानि शय्या 'grass as a bed.'

#### *Accusative case.*

804. Substantives are not found in the accusative, unconnected with verbs or participles, except as expressing '*duration of time*' or '*space*.' See 821.

#### *Instrumental case.*

805. This case yields a variety of senses. The most usual is that of '*the agent*' and '*the instrument*' or '*means*' by which any thing is done; as, मया (उक्तं) 'by me it was said;' व्याधेन (पाशो योजितः) 'by the fowler a snare was laid;' वेदाध्ययनेन 'by the study of the Vedas;' स्वचक्षुषा 'with one's own eye.'

806. It also has the force of '*with*' in expressing other collateral ideas; as, बलीयसा स्वज्ञौ 'vying with the strong;' मित्रेण सम्भाषः 'conversation with a friend;' पशुभिः समान्यं 'equality with beasts;' पित्र् गोचरेण 'with the knowledge of (his) father:' especially when '*accompaniment*' is intended; as, शिक्षेत् गुरुः 'the master with his pupil;' चात्मना पञ्चमः 'the fifth with myself,' i. e. 'myself and four others.'

807. The other senses yielded by his case are, '*through*,' '*by reason of*,' '*on account of*;' as, कृपया 'through compassion;' तेन अपराधेन 'on account of that transgression:' especially in the case of abstract nouns formed with ता (80. XXIII); as, मूढताया 'through infatuation.'

a. 'According to,' 'by,' as, विधिना 'according to rule;' मन सम्मतेन 'according to my opinion;' जात्या 'by birth.'

b. 'The manner' in which any thing is done, as denoted in English by the adverbial affix 'ly,' or by the prepositions 'in,' 'at;' as, बाहुल्येन 'in abundance;' धर्मेण 'virtuously;' यथेच्छया or स्वेच्छया 'at pleasure;' सुखेन 'at ease;' अनेन विधिना 'in this way;' महता ज्ञेहेन (निवसतः) 'they both dwell together in great intimacy;' (नृपः सर्वभूतानि अभिभवति) तेजसा 'a king surpasses all beings in glory;' मनसा (न कर्तव्यं) 'such a deed must not even be imagined in the mind;' मानुषरूपेण 'in human form;' प्रतिषन्धेन 'for a hindrance.'

808. Substantives expressive of 'want,' 'need,' may be joined with the instrumental of the thing wanted; as, चर्चया न प्रयोजनं 'there is no occasion for inquiry;' मया सेवकेन न प्रयोजनं 'there is no need of me as a servant;' तृणेन कार्यं 'there is use for a straw.'

809. 'The price' for which any thing is done may be in the instrumental; as, पञ्चभिः पुराणैर् (याति दासत्वं) 'for five Purāṇas he becomes a slave;' बहुभिर् दत्तैर् (युध्यन्ते) 'they fight for great rewards.' Similarly, प्राणपरित्यागमूल्येन (श्रीर् न लभ्यते) 'fortune is not obtained at the price of the sacrifice of life.'

a. So also 'difference between' two things; as, त्वया समुद्रेण च महद् अन्तरं 'there is great difference between you and the ocean.'

b. 'Separation from,' either with or without सह; as, भर्त्रा वियोगः 'separation from a husband' (or भर्त्रा सह वियोगः). Similarly, विच्छेदो हरिणा सह 'separation from Hari.'

c. The English expression 'under the idea that' is expressed by the instrumental case of the substantive बुद्धि; as, व्यामृष्ट्या 'under the idea that he was a tiger.'

### Double Instrumental.

810. Sometimes when two substantives come together, expressing 'parts' of a common idea, they are both placed in the instrumental, instead of one in the genitive; as, वकुलेः पुष्पैर् वास्यते '(an odour is emitted) by the bakul-plants by their flowers' (for वकुलानां पुष्पैः). Similarly, ताम् आश्वासयामास श्रेष्ठाभिर् चन्दनोदकैः '(he caused her to revive) by her attendants by sandal-water.'

### Dative case.

811. This case is of very limited applicability, and its functions, irrespectively of the influence of verbs, are restricted to the expression of 'the object,' 'motive,' or 'cause' for which any thing is done, or 'the result' to which any act tends; as, ज्ञानविषय्ये 'for self-aggrandizement;' आपत्प्रतीकाराय 'for the counteraction of calamity;' शस्त्रं च शस्त्रं च प्रतिपद्ये 'arms and books (lead) to renown.'

a. When, as in the last example, 'the result' or 'end' to which any thing leads is denoted by this case, the verb is seldom expressed,

but appears to be involved in the case itself. The following are other examples: यत्न चास्ते विषसंलग्नोऽमृतं तदपि मृतये 'where there is admixture of poison, then even nectar (leads) to death;' उपदेशो मूर्खाणां प्रकोपाय न ज्ञानये 'advice to fools (leads) to irritation, not to conciliation;' स वृद्धपतिश्च तस्याः समोवाय न अभवत् 'that old husband was not to her liking;' स राजा तस्या रुचये न अभूव 'that king was not to her liking.'

b. It will be seen hereafter that certain verbs of *giving* and *relating* govern the dative. Substantives derived from such verbs exercise a similar influence; as, अन्यस्मै दानं 'the giving to another;' अन्यस्मै कथनं 'the telling to another.'

c. Words expressive of '*salutation*' or '*reverence*' are joined with the dative; as, गणेशाय नमः 'reverence to Ganesa;' कुशलं ते 'health to thee.'

### *Ablative case.*

812. The proper force of the ablative case is expressed by '*from*;' as, लोभात् (क्रोधः प्रभवति) 'from avarice anger arises;' गिरेः पतनं 'falling from a mountain;' चाराणां मुखात् 'from the mouth of the spies.'

813. Hence this case passes to the expression of various correlative ideas; as, आहारान् किञ्चित् 'a portion of (from) their food;' and like the instrumental it very commonly signifies '*because*,' '*by reason of*,' '*in consequence of*;' as, गोमनुष्याणां वधात् 'on account of the slaughter of cows and men;' अनवसरप्रवेशात् (पुत्रं निन्दति) 'he blames his son for entering inopportunistically;' दम्भयात् 'through fear of punishment;' अस्मत्पुण्योदयात् 'by reason of my good fortune;' फलतोऽविज्ञेयान् 'because (there is) no difference as to the result.'

a. '*According to*;' as, मन्त्रिवचनात् 'according to the advice of the minister.' Abstract nouns in त्वं are often found in this case to express some of these ideas; as, अनवस्थितचित्तत्वात् 'by reason of the unsteadiness of his mind;' especially in the writings of commentators; as, वक्ष्यमाणत्वात् 'according to what will be said hereafter;' स्पृष्टवत्स्पृष्टवद्विषृतविषृतसंवृतभेदात् 'according to the division of touched, slightly touched, slightly open, open and contracted.'

814. It also expresses '*through the means*' or '*instrumentality of*;' as, जूगालात् पाशबद्धः 'caught in the toils through the instrumentality of the jackal;' न औषधपरिज्ञानाद् (आयुः शान्तिर्भवेत्) 'the alleviation of disease is not effected by the mere knowledge of the medicine.'

a. '*The manner*' in which any thing is done is often expressed by the ablative; it is then used adverbially (compare 715); as, यत्नात् 'with diligence,' or 'diligently;' बलात् 'forcibly;' कुतूहलात् 'with wonder;' उपचारात् 'figuratively;' मूलाद् उद्धर्य 'tearing up by the roots:' or by the ablative affix त्; as, स्वच्छातम् 'at one's own pleasure' (see 719. a. b).

b. This case also denotes '*after*;' as, स्वीरचिगनात् 'after separation from the

body;' मुख्यप्रतिबन्धनात् 'after the imprisonment of the Chief;' तस्य आगमनात् 'since his arrival.'

c. So also, in native grammars the ablative case is used to express 'after;' thus, रहाभ्यां 'after the letters *ra* and *ha*;' शात् 'after the letter *śa*;' चवयोह नस्य शब्दं चाच्यं 'it should be stated that after the letters *ri* and *rf* the cerebral श् is substituted in place of the dental न् s.'

d. In reference to time, 'within;' as, त्रिपक्षात् 'within three fortnights.'

e. Nouns expressive of 'fear' are joined with the ablative of the thing feared; as, मृतोर् भयं 'fear of death;' चोरतो भयं 'fear of robbers.'

### Genitive case.

815. This and the locative case are of the most extensive application, and are often employed, in a vague and indeterminate manner, to express relations properly belonging to the other cases.

a. The true force of the genitive is equivalent to 'of,' and this case appears most frequently when two substantives are to be connected, so as to present one idea; as, मित्रस्य वचनं 'the speech of a friend;' भर्ता नारीः परमं भूषणं 'the best ornament of a woman is her husband;' न नरस्य नरो दासो दासस् तु अर्थस्य 'man is not the slave of man, but the slave of wealth.'

816. 'Possession' is frequently expressed by the genitive case alone, without a verb; as, सखाः सम्पन्नस्य तस्य समुद्धं यस्य मानसं 'all riches belong to him who has a contented mind;' धन्यो इहं यस्य ईदृशी भार्या 'happy am I in possessing such a wife.'

a. It often, however, has the force of 'to,' and is very generally used to supply the place of the dative; as, प्राया आत्मनो अभीष्टाः 'one's own life is dear to one's self;' न योजनज्ञातं दूरं वासनानस्य मृच्छया 'a hundred yojanas is not far to one borne away by thirst (of gain);' किं प्रज्ञावताम् अविदितं 'What is unknown to the wise?' किम् अन्धस्य (प्रकाशयति) प्रदीपः 'What does a lamp (show) to a blind man?' किं मया अपकृतं राज्ञः 'What offence have I committed towards the king;' किम् अयम् अस्माकं (कर्तुं) समर्थः 'What can this man (do to us)?'

b. And not unfrequently of 'in' or 'on,' as, स्त्रीणां विश्वासः 'confidence in women;' मम आश्रयार्थं 'dependence on me.'

c. It is even equivalent occasionally to 'from' or 'by,' as usually expressed by the ablative or instrumental; as, न कस्यापि उपायनं गृह्णीयात् 'one ought not to accept a present from any one;' अस्माकं (यनं) त्वाङ्गं 'the wood is to be abandoned by us;' स धन्यो यस्य अपि नो प्रवानि विमुक्ताः 'he is blessed from whom suppliants do not depart in disappointment;' नरस्य उपरक्ष्णं मांसं 'meat cooked by Nala.'

d. 'Difference between two things' is expressed by this case; as, सेव्यसेवकयोर् महद्-अन्तरं 'there is great difference between the master and the servant.' Compare 809. a.



c. In native grammars it expresses 'in place of;' as, *वरत् रपट्* 'as in place of *ri* is followed by *ra*.'

### Locative case.

817. The locative, like the genitive, expresses the most diversified relations, and frequently usurps the functions of the other cases. Properly it has the force of 'in,' 'on,' or 'at,' as expressive of many collateral and analogous ideas; thus, *रात्रौ* 'in the night;' *ग्रामे* 'in the village;' *पृष्ठे* 'on the back;' *त्वयि विश्वासः* 'confidence in you;' *मरुत्स्थल्यां वृष्टिः* 'rain on desert ground;' *प्रथमपुमुखायां* 'at the first desire of eating;' *पृथिव्यां रोपितो वृक्षः* 'a tree planted in the earth.'

818. Hence it passes into the sense 'towards;' as, *घना शत्रौ च मित्रे च* 'leniency towards an enemy as well as a friend;' *सर्वभूतेषु दया* 'compassion towards all creatures;' *सुहृत्सु अनिघः* 'upright towards friends;' *सुकृतज्ञात् असत्सु नष्टं* 'a hundred good offices are thrown away upon the wicked;' *नले ऽनुरागः* 'love for Nala;' *तस्याम् अनुरागः* 'affection for her.'

819. Words signifying 'cause,' 'motive,' or 'need,' are joined with the locative; as, *सत्त्वपत्ने हेतुः* 'the cause of his modesty;' *भूपालयोर् विग्रहे भवद्वयनं निदानं* 'your speech was the cause of the war between the two princes;' *प्रार्थकाभावः सतीत्ये कारणं स्त्रियाः* 'the absence of a suitor is the cause of a woman's chastity;' *नौकायां किं प्रयोजनं* 'What need of a boat?' Also words signifying 'employment' or 'occupation;' as, *अवैशेने प्रवृत्तिः* 'engaging in the acquisition of wealth.'

a. So words derived from the root *yuj* usually require the locative; as, *मम राज्यरक्षायाम् उपयोगः* 'I am of service in preserving the kingdom.'

b. This case may yield other senses equivalent to 'by reason of,' 'for,' &c.; as, *मे क्षिप्तेषु* 'through my faults;' *चारः परराष्ट्राणाम् अवलोकने* 'a spy is for the sake of examining the territory of one's enemies;' *युद्धे कालो ऽयं* 'this is the time for battle;' *उपदेशे ऽनादरः* 'disregard for advice;' *का चिन्ता मरणे रणे* 'What anxiety about dying in battle!' *कालं मन्ये पलायने* 'I think the time has come for escaping;' *पुत्रस्य अनुमते* 'with the consent of a son.'

c. It is also used in giving the meaning of a root; as, *ग्रह् उत्पादाने* 'the root *grah* is in taking,' i. e. conveys the idea of 'taking.'

d. In native grammars it expresses 'followed by;' thus *किञ्चि* means 'when any thing having an indicative *n* follows.' So again, *नामस्य षदस्य अनुसारे हलि* 'in the room of *n* final in a word followed by any consonant (*hal*) there is Anusvāra.'

e. The locative case is often used absolutely; see 840.

### SYNTAX OF NOUNS OF TIME.

820. When reference is made to any particular division of time, the instrumental case is usually required; as, *त्रिभिर् वर्षैः* 'in three years;' *द्वादशभिर् मासेः* 'in twelve months;' *अद्येन* 'in an instant;'

कियता कालेन 'In how long time?' वर्षेऽंशते: 'in hundreds of years;' कालपर्यायेण (or simply कालेन) 'in process of time;' मासेन 'in a month;' मासमात्रेण 'in the space of a month;' एतावता कालेन 'in so much time.'

821. When to *duration of time*, the accusative case is generally used; as, क्षणं 'for a moment;' अनेककालं 'for a long time;' कियन्तं कालं 'for some time;' एकं मासं 'for one month;' विंशतिं मासान् 'for twenty months;' द्वौ मासौ 'for two months;' वर्षेऽंशतं 'for a hundred years;' शाश्वतोऽस्मा: 'to all eternity;' शतं वर्षाणि 'for a hundred years;' बहूनि अहानि 'for many days.' The instrumental, however, is sometimes used in this sense, and to express other relations of time; as, द्वादशभिर् वर्षैर् वाणिज्यं कृत्वा 'having traded for twelve years;' कतिपयदिवसैः 'for a few days;' and even the genitive; as, चिरस्य कालस्य (or simply चिरस्य) 'for a long time;' कतिपयाहस्य 'after a few days.'

822. When any *particular day or epoch* is referred to, as the date on which any action has taken place or will take place, the locative may be employed; as, कस्मिंश्चिद् दिवसे 'on a certain day;' तृतीये दिवसे 'on the third day;' द्वादशे ऽह्नि 'on the twelfth day;' 'seventeen days from this time,' इतः सप्तदशे ऽह्नि. Or sometimes the accusative; as, यां रात्रिं ते दूताः प्रविशन्ति स्म पुरीं तां रात्रिं भरतेन स्वप्नो दृष्टः 'on the night when the ambassadors entered the city, on that night a dream was seen by Bharata.'

a. The adverbs at 731 may often be found expressing *relations of time*; as, षणमासाद् ऊर्ध्वं or परं 'after six months;' षणमासेन or षणमासाभ्यन्तरेण पूर्वं 'six months ago;' or (employing the locative absolute) पूर्वं वर्षेसहस्रे 'after a thousand years.'

#### NOUNS OF PLACE AND DISTANCE.

823. Nouns expressive of '*distance between two places*' (according to Carey) may be in the nominative; as, कृष्णः शतं क्रोशाः सोमनाथात् 'Krishna is a hundred kos from Somanáth.' 'Space' may also be expressed by the accusative; as, योजनं 'for a yojana;' क्रोशं गिरिः 'a hill for a kos;' or by the instrumental; as, क्रोशेन गत्वा 'having gone for a kos.' 'The place' in which any thing is done is expressed by the locative; as, विदर्भे 'in Vidarbha.'

#### SYNTAX OF ADJECTIVES.

##### *Accusative after the Adjective.*

824. Adjectives formed from *desiderative* bases govern an accu-

sative ; as, स्वगृहं. श्रियमिषु: 'desirous of going home;' पुत्रं अभीष्टु: 'desirous of obtaining a son;' राजानं दिदृशु: 'desirous of seeing the king.'

*Instrumental after the Adjective.*

825. Adjectives, or participles used adjectively, expressive of 'want' or 'possession,' require this case ; as, अर्थेन हीनः 'destitute of wealth ;' अर्थैः समायुक्तः 'possessed of riches ;' चारिणा पूर्णो घटः 'a jar full of water.'

826. So also of 'likeness,' 'comparison,' or 'equality ;' as, अनेन सदृशो लोके न भूतो न भविष्यति 'there has never been, nor will there ever be, any one like him in this world ;' ब्राह्मणेन तुल्यं अधीते 'he reads like a Bráhmaṇ ;' प्रारम्भैः सदृश उदयः 'his success was equal to his undertakings ;' प्राणैः समा पत्नी 'a wife as dear as life ;' दाता अभ्यधिको नृपैः 'more liberal than (other) kings ;' आदित्येन तुल्यः 'equal to the sun.' These are sometimes joined with a genitive ; see 827. *b*.

*Genitive after the Adjective.*

827. Adjectives signifying 'dear to,' or the reverse, are joined with the genitive ; as, राज्ञां प्रियः 'dear to kings ;' भर्तारः स्त्रीणां प्रियाः 'husbands are dear to women ;' न कश्चित् स्त्रीणाम् अप्रियः 'women dislike nobody ;' द्वेष्यो भवति मन्त्रिणां 'he is detestable to his ministers.'

*a*. Adjectives expressive of 'fear' may govern the genitive or ablative ; as, अचिरं भीतः 'afraid of the sage.'

*b*. Adjectives expressive of 'equality,' 'resemblance,' 'similitude,' often require this case as well as the instrumental ; thus, सर्वस्य समः 'equal to all ;' तस्य अनुकम्पः 'like him ;' चन्द्रस्य कल्पः 'like the moon ;' न तस्य तुल्यः कश्चन 'nobody is equal to him.' Compare 826.

*c*. So also other adjectives ; as, परोपदेशः सर्वेषां सुकरः नृणां 'giving advice to others is easy to all men ;' सुखानाम् उचितः 'worthy of happiness ;' उचितः ज्ञेयानां 'capable of toil ;' प्रमाणात् परिहीनः 'destitute of proof ;' अज्ञातं धृतराष्ट्रस्य 'unknown to Dhṛita-ráshṭra.'

*Locative after the Adjective.*

828. Adjectives, or participles used adjectively, expressive of 'power' or 'ability,' are joined with this case ; as, अश्वानि क्षमा अश्वः 'horses able for the journey ;' महति शत्रौ क्षमो राजा 'a king who is a match for a great enemy ;' अशक्नो गृहकरणे शक्नो गृहभङ्गने 'unable to build a house, but able to demolish one.'

a. So also other adjectives; as, शस्त्रेषु कुशलः 'skilled in arms;' अल्पेषु ब्राह्मः 'wise in trifles;' त्वयि अनुरक्तो विरक्तो वा स्वामी 'Is your master attached or adverse to you?' अनुजीविषु मन्दादयः 'neglectful of his dependants.'

SYNTAX OF THE COMPARATIVE AND SUPERLATIVE DEGREE.

829. Adjectives in the comparative degree require the ablative case; as, पत्नीं प्राणेष्वपि गरीयसी 'a wife dearer even than one's life;' पुत्रस्पर्शान् सुखतरः स्वर्शो लोके न विद्यते 'there is no pleasanter touch in this world than the touch of a son;' वर्धनात् प्रजापत्यं श्रेयः 'the protection of one's subjects is better than aggrandizement;' न मत्तो (719. a) दुःखिततरः पुमान् अस्ति 'there is not a more wretched man than I;' मतिर् बलाद् बलीयसी 'mind is more powerful than strength.'

830. Sometimes they govern the instrumental; as, प्राणैः प्रियतरः 'dearer than life;' न अस्ति मया कश्चिद् अत्यभाग्यतरो भुवि 'there is nobody upon earth more unfortunate than I.'

a. When it is intended to express 'the better of two things' the genitive may be used; as, अनयोर् देशयोः को देशो भद्रतरः 'Of these two countries which is the better?'

831. The comparative in Sanskrit is often resolved into the expression 'better and not' or 'but not;' as, वरं प्राणपरित्यागो न पुनर् ईदृशे कर्मणि प्रवृत्तिः 'better abandon life than (but not) engage in such an action;' वरं मौनं कार्यं न च वचनम् उक्तं यद् अनृतं 'it is better that silence should be kept than a speech uttered which is untrue;' विद्यया सह वेदाभ्यापकेन वरं मर्त्यं न तु अध्यापनयोग्यशिष्याभावे अपात्राय एतां प्रतिपादयेत् 'a teacher of the Veda should rather die with his learning than commit it to an unworthy object, in the absence of a pupil worthy to be instructed in it.'

832. The superlative degree is usually joined with the genitive; as, ब्राह्मणो द्विपदां श्रेष्ठो गौर् चरिष्ठा चतुष्पदां । गुरुर् गरीयसां श्रेष्ठः पुत्रः स्वर्शवतां वरः 'a Brāhman is the best of all bipeds, a cow of quadrupeds, a Guru of venerable things, a son of things possessed of touch:' but sometimes with the locative; as, नरेषु बलवत्तमः 'the most powerful of men:' and even with an ablative; as, धान्यानां सङ्ग्रह उन्नतः सर्वसङ्ग्रहात् 'a store of grain is the best of all stores.'

a. A superlative degree may even take a comparative affix, and govern the genitive; as, तेषां ज्येष्ठतरम् 'the eldest of them.' See 194.

b. A comparative word may have a superlative sense; as, दृढतरः 'very firm.'

833. 'Comparison' is often expressed by an adjective in the positive degree,

joined with a noun in the ablative or instrumental case; as, नास्ति तस्मात् पुण्यवान् 'there is not a happier than he;' स मन्त्रो (719. a) महान् 'he is greater than me.' Similarly, अन्यैर् विश्वतः 'more excellently than all.'

a. In more modern Sanskrit 'comparison' is sometimes expressed by the use of अपेक्ष्य 'regarding,' 'with reference to' (indecl. part. of the root ईष् with अप), which may take the place of 'than' in English; thus, दशोपाध्यायान् अपेक्ष्य आचार्ये आचार्येऽशतम् अपेक्ष्य पिता गौरवेण अतिरिक्ता भवति 'an Ācārya ought to be higher in estimation than ten Upādhyāyas, a father than a hundred Ācāryas.'

834. Many words have a kind of comparative influence, and require an ablative case, especially वरं, अवरं, अन्य, अन्यदा, अन्यत्, इतर, पर, पूर्व, अधिक, ऊन, अवशिष्ट; as, प्रक्षालनात् पङ्क्तस्य अस्पर्शनं वरं 'it is better not to touch mud than to wash it off;' दारिद्र्यम् अवरं मरणात् 'poverty is less desirable than death;' को मां मित्राद् अन्यस् त्रातुं समर्थः 'Who is able to rescue me, other than a friend?' किम् दुःखम् अतः परं 'What grief is greater than this?' न श्रुताद् अन्यद् विन्यूयात् 'one ought not to speak differently from what one has heard;' तत्कालाद् अन्यदा 'at another time than the present;' नरस्य न अन्यत् मरणाद् भयं 'there is no cause of fear to man from any other quarter than from death;' आद्याह्नात् (731. a, 778) पूर्वदिने 'on the day before that of the Śrāddha;' योजनशताद् अधिकं 'more than a hundred yojanas;' कानोदन्तः सङ्गमात् किञ्चिद् ऊनः 'intelligence of a lover is something less than a meeting;' अन्नाद् अवशिष्टं 'the remainder of the food.'

### NUMERALS.

835. The syntax of numerals is explained at 206, 207. The following examples may be added: नवतेर् नराणां 'of ninety men;' षष्टेर् नराणां 'of sixty men;' सहस्रस्य नराणां 'of a thousand men;' सहः पितरः 'a thousand ancestors;' त्रिभिर् गुणितं शतं 'one hundred multiplied by three;' फलसहस्रे द्वे 'two thousand fruits;' एषां त्रयाणां मध्याद् अन्यतमः 'one of these three;' अयुतं गा ददौ 'he gave ten thousand cows;' पञ्चशतं मृगान् मथान 'he killed five hundred deer.'

a. Sometimes the plural of the numerals from अनविंशति upwards may be used; as, पञ्चाशद्भिर् बाणैः 'with fifty arrows.'

b. The aggregative numerals may be employed at the end of compounds for the cardinals; thus सैन्यद्वयं 'two armies;' विवाहचतुष्टयं 'four marriages.' See 214.

c. Numerals may take the genitive after them of the things numbered; as, अश्वानां शतसहस्राणि 'a hundred thousand of horses;' पत्नीनां सप्तशतानि 'seven hundred foot-soldiers;' शतम् आचार्येणां 'a hundred preceptors;' गवां पञ्चशतानि षड्विंश 'five hundred and sixty cows;' सर्गाणां षट् शतानि विंशतिश्च 'six hundred and twenty chapters;' नराणां त्रिंशदधिकशतं द्वे सहस्रे च 'two thousand one hundred and thirty men;' पञ्च रथसहस्राणि 'five thousand chariots.'

d. When numerals are used comparatively they may take an ablative; as, विवादाद् द्विगुणो दमः 'a fine the double of that in dispute.'

## SYNTAX OF PRONOUNS.

836. The chief peculiarities in the syntax of pronouns have already been noticed in Chapter V. pp. 112—120.

With regard to the alternative of *एनं*, &c. (see 223), it is properly only allowed in case of the re-employment (*anvādeśa*) of this pronoun in the subsequent part of a sentence in which *इदं* or *एतद्* have already been used; thus, *अनेन व्याकरणम् अधीतम् एनं छन्दो अध्यापय* 'the grammar has been studied by him, now set him to study the Veda.' It is an enclitic, and ought not to begin a sentence.

a. In the use of the relative and interrogative pronouns a very peculiar *attraction* is often to be observed; that is, when either a relative or interrogative pronoun has been used, and an indefinite pronoun would naturally be expected to follow, the relative or interrogative are repeated, as in the following examples: *यो यस्य* (for *कस्यचित्*) *भावः स्यात्* 'whatever may be the disposition of whom (i.e. any one);' *यद् रोचते यस्यै* 'whatever is pleasing to any one;' *यो यस्य मांसम् चक्ष्णाति* 'whoever eats the flesh of any animal;' *यस्य ये गुणाः सन्ति* 'whatever excellencies belong to any one;' *यद् येन युज्यते* 'whatever corresponds with any thing;' *केवां किं शास्त्रम् अध्ययनीयं* 'What book is to be read by whom?'

837. The relative and interrogative are sometimes used together, in an indefinite distributive sense; as, *यानि कानि मित्राणि* 'any friends whatever;' or more usually with *चित्* affixed to the interrogative; as, *यस्यै कस्मैचित्* 'to any one whatever.'

a. The neuter of the interrogative (*किं*) is often joined with the instrumental to signify 'What is the use of?' 'there is no need of;' as, *श्रुतेन किं यो न धर्मं चाचरेत् किम् आत्मना यो न जितेन्द्रियो भवेत्* 'Of what use is scriptural knowledge (to one) who does not practice virtue? Of what use is a soul (to one) whose passions are not kept in subjection?' *किं ते अनेन प्रश्नेन* 'What business have you to make this inquiry?' *किं बहुना* 'What need of more!' 'in short.'

b. As already shown at 761, a relative pronoun is sometimes rendered unnecessary by the use of the relative compound; thus, *नगरी चन्द्रिकाधीतहर्म्या* is equivalent to *नगरी यस्याश्चन्द्रिकाधीतानि हर्म्याणि* 'a city whose palaces were silvered by the moon-beams.'

c. The relative, when followed by a pluperfect tense, may sometimes be expressed by the indeclinable participle; thus, *सिंहो व्याधं हत्वा* 'a lion having killed a hunter,' or 'a lion who had killed a hunter.'

838. The following examples will illustrate the use of pronouns of quantity and pronominals: *यावतः* (or *यत्संख्यकान्*) *ग्रासान् भुङ्क्ते तावतः* (or *तत्संख्यकान्*) *ददाति* 'as many mouthfuls as he eats, so many he gives away;' *यदि एतावन् नमं दीयते तदा एतावद् अध्यापयामि* 'if so much is given to me, then I will give so much instruction;' *तेषां सर्वेषां मध्याद् एकतनः* 'one out of all those.' See also 801.

## SYNTAX OF VERBS.

839. Nothing is more common in Sanskrit syntax than for the verb to be omitted altogether, or supplied from the context.

a. This is more especially the case with the copula, or substantive verb; thus, यावन् मेरुस्थिता देवा यावद् गङ्गा महीतले । चन्द्राकौ गगने यावत् तावद् विप्रकुले वयं 'as long as the gods have existed in Meru, as long as the Ganges upon earth, as long as the sun and moon in the sky, so long have we (existed) in the family of Brahmans;' परिच्छेदः पाण्डित्यं 'discrimination (is) wisdom.'

*Locative, Genitive, and Nominative absolute.*

840. The locative case is very commonly used absolutely with participles; as, तस्मिन् जीवति जीवामि मृते तस्मिन् विद्ये पुनः 'he living I live, he dying I die;' अक्सत्रायां रात्रौ 'the night being ended;' ज्येष्ठे भ्रातरि अनूढे 'the elder brother being unmarried;' असति उपायान्तरे 'there being no other expedient;' तथा सति 'it being so.' Sometimes the verb is omitted; as, दूरे भये 'the danger (being) distant.' When the passive participle is thus used absolutely with a noun in the locative case, the present participle of अस्, 'to be,' is often redundantly added; as, तथा कृते सति or तथा अनुष्ठिते 'it being so done \*.'

a. The genitive is less commonly used absolutely; as, आपदान् आपतनीनां 'calamities impending;' पश्यतां नराणां 'the men looking on.'

b. The nominative is very rarely thus used; as, मुहुन् मे समायातः पुष्यवान् अस्मि 'my friend having arrived, I am happy.'

c. It is evident that the locative and genitive absolute may often take the place of the English particles 'when,' 'while,' 'since,' 'although;' and may supply the place of a *pluperfect tense*; thus, तस्मिन् अपक्रान्ते 'when he had departed.'

*Nominative case after the Verb.*

841. Verbs signifying 'to be,' 'to become,' 'to appear,' 'to be called,' or 'to be esteemed,' and other passive verbs used denominatively, may take a nominative after them; as, राजा प्रजापालकः स्यात् 'let a king be the protector of his subjects;' सा निरानन्दा प्रतिभाति 'she appears sorrowful;' ग्रामे शरत्वं प्रतिभाति 'the village appears like a desert;' राजा धर्मं अभिधीयते 'a king is called Justice.'

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\* Possibly the object of adding the word *sati* may be to show that the passive participle is here used as a participle, and not as a past tense. So also in commentaries सति is placed after a word like आगच्छति, to indicate the loc. c. sing. of the pres. part., as distinguished from the 3d sing. of the pres. tense.

*Accusative case after the Verb.*

842. Transitive verbs generally govern this case; as, *ब्रह्मं ससर्ज* वेधा: 'Brahmá created the universe;,' *पुष्पाणि चिनोति* नारी 'the woman gathers flowers;,' *प्राणान् नहौ ममूर्धुः* 'the dying man gave up the ghost;,' *मधु वर्जयेत्* 'one should avoid wine;,' *तत्त्वं ब्रूहि* 'speak the truth.'

a. Verbs of *speaking* to or *addressing* take this case; as, *तम् अत्र बोधत्* 'he said to him;,' *इति उवाच* आर्जुनं 'he thus addressed Arjuna.'

843. So also verbs of *motion*; as, *सरति तीर्थं* मुनिः 'the holy man goes to the place of pilgrimage;,' *नद्यः समुद्रं द्रवन्ति* 'rivers run into the ocean;,' *भ्रमति* महीं 'he wanders over the earth.'

844. Verbs of *motion* are not unfrequently used with substantives, to supply the place of other verbs; as, *ख्यातिं याति* 'he goes to fame,' for 'he becomes famous;,' *समताम् इति* 'he goes to equality,' for 'he becomes equal;,' *तयोर् मित्रताम् आजगाम* 'he came to the friendship of those two,' for 'he became a friend of those two;,' *पञ्चत्वं गतः* 'he went to death,' for 'he died;,' *नृपतिं तुष्टिं नयति* 'he leads the king to satisfaction,' for 'he satisfies,' &c.

a. The following are other examples: *अन्येषां पीडां परिहरति* 'he avoids paining others;,' *अप्राप्यम् इच्छति* 'he desires what is unattainable;,' *विद्यां चिन्तयेत्* 'he should think on wisdom;,' *अश्वम् आरोहति* 'he mounts his horse;,' *कर्मणि आरंभे* 'they began the business;,' *गतान् मा शुचः* 'grieve not for the departed;,' *सर्वलोकाधिपत्यम् अर्हति* 'he deserves the sovereignty of the universe;,' *पर्वतकन्दरम् अधिशेते* 'he lies down in a cave of the mountain;,' *गां क्षीरं पिबन्तीं न निवारयेत्* 'one ought not to prevent a cow from drinking milk.'

845. There are certain verbs which take a redundant accusative case after them of a substantive derived from the same root; as, *शपथं शपे* 'he swore an oath;,' *वसति वासं* 'he dwells;,' *वर्त्तते वृत्तिं* 'he conducts himself;,' *वाक्यं वदति* 'he speaks a speech;,' *जीविकां जीवति* 'he lives a life;,' *नदति नादं* 'he raises a cry' (cf. the Greek expressions *λέγω λόγον, χαίρω χαράν*, &c.).

*Double Accusative after the Verb.*

846. Verbs of *asking* govern a double accusative; as, *देवं वरं याचते* 'he seeks a boon of the god;,' *धनं राजानं प्रार्थयते* 'he begs money from the king.' Of *speaking*; as, *राजानं वचनम् अत्र बोधत्* 'he addressed a speech to the king.' Of *leading*; as, *तं गृहं नयति* 'he leads him home;,' *राजसुतां राजानकरं निनाय* 'he led the princess to another king.'

847. Causal verbs; as, *अतिथिं भोजयति अन्नं* 'he causes the guest to eat food;,' *त्वां बोधयामि यत् ते हितं* 'I cause you to know what is for your interest;,' *शिष्यं वेदान् अध्यापयति गुरुः* 'the Guru teaches his pupil the Vedas;,' *तां गृहं प्रवेशयति* 'he causes her to enter the house;,' *अरुणमुत्तोदकं दद्यादयामास नृपालकं* 'he presented the king's son with fruits, flowers, and water;,' *पुत्रम् अन्नम् आरोचयति* 'she causes



her son to sit on her lap' (literally, 'her hip'); विद्या नरं नृपं सङ्गमयति 'learning causes a man to have access to a king.'

a. Other examples are, गां दोग्धि पयः 'he milks milk from the cow'; दुग्धुर् धरित्रीं रत्नानि 'they milked jewels out of the earth'; मनीषितं द्यौर् दुग्धा 'the sky has been milked of (your) wish,' i. e. 'your wish has been milked out of the sky'; जित्वा नलं राज्यं 'having won his kingdom from Nala,' i. e. 'having by play deprived Nala of his kingdom'; जितो राज्यं वसूनि च 'deprived by defeat in play of his kingdom and property'; तं सेनापतिम् अभिविशिषुः 'they inaugurated him general,' more usually joined with an acc. and loc.; देवं पतिं वरयति 'she chooses a god for her husband'; अवशिनोति कुसुमानि वृक्षान् 'she gathers blossoms from the trees'; तान् ग्राहियोद् यमसादनं 'he sent them to the abode of Yama'; स्वचेष्टितानि नरं गुरुत्वं विपरीततां वा नयति 'his own acts lead a man to eminence or the reverse'; शिष्यानां तान् अस्त्राणि 'he taught them the use of arms.'

### *Instrumental case after the Verb.*

848. Any verb may be joined with the instrumental, to express 'the agent,' 'instrument,' or 'cause,' or 'manner' of the action; as, पुष्पं वातेन ह्रायति 'the flower fades by reason of the wind'; चक्षेः क्रीडति 'he plays with dice'; मेघोऽग्निं चैर् निर्वपयति 'the cloud puts out the fire with its rain'; सुखेन जीवति 'he lives happily.' See 865.

a. In this sense many causals take an instrumental; as, तां निहाक्षेर् भोजयामास 'he caused her to eat sweetmeats'; पक्षिभिः पिष्टान् सादयति 'he causes the pieces to be eaten by the birds.'

849. After verbs of motion this case is used in reference either to the vehicle by which, or the place on which, the motion takes place; as, रथेन प्रयाति 'he goes in a chariot'; अश्वेन सञ्चरति 'he goes on horseback'; मार्गेण गच्छति 'he goes on the road'; शस्यक्षेत्रेण गच्छति 'he goes through a field of corn'; पुमुषे सागरं नौकया 'he navigated the ocean in a boat.' Similarly, मुखाय नयनेः सलिलं 'tears flowed through the eyes.'

a. After verbs of carrying, placing, &c., it is used in reference to 'the place' on which any thing is carried or placed; as, वहति मूर्त्ता इष्मिन् 'he bears fagots on his head'; कुङ्कुरः स्कन्धेन उज्जते 'the dog is borne on the shoulders.' कु is found with this case in the sense of placing; as, शिरसा पुत्रम् अकरोत् 'he placed his son on his head.' The following are other examples: शिष्येण गच्छति गुरुः 'the master goes in company with the pupil'; मन्त्रयामास मन्त्रिभिः 'he consulted with his ministers'; but in this sense सह is usually placed after it. भर्ता भार्यया सङ्गच्छति 'the husband meets the wife'; संयोजयति रथं हयैः 'he harnesses the horses to the chariot'; देहेन विभुज्यते 'he is separated from the body,' more usually with the ablative. युध्यते शत्रुभिः 'he fights his enemies,' or शत्रुभिः सह, &c.; वैरं न केनपि सह कुर्वीत 'one ought not to be at enmity with any one'; मा दोषेय मरिचिज्ञते 'he suspects me of a crime.'

850. Verbs of *boasting*; as, विद्यया विमान्यसे 'you boast of your learning;' परेषां यशसा आचसे 'you glory in the fame of others.' Of *swearing*; as, धनुषा ज्ञेये 'he swore by his bow.' Of *thinking, reflecting*; as, मनसा विचिन्त्य 'thinking in his mind.'

a. Verbs of *comparing*; as, जलीकया उपनीयते प्रमदा 'a beautiful woman is compared to a leech.'

851. Verbs denoting *liberation, freedom from*, sometimes take an instrumental after them; as, सर्वपापैः प्रमुच्यते 'he is released from all sins.'

852. Verbs of *buying and selling* take the instrumental of the price; as, सहस्रेण अपि मूर्खानाम् एकं स्त्रीणीष्व पण्डितं 'buy one wise man even for thousands of fools;' गवां सहस्रेण गृहं विक्रीणीते 'he sells his house for a thousand cows;' स्त्रीणीष्व तद् दशभिः कुपिणैः 'buy that for ten suvarṇas.'

### Dative after the Verb.

853. All verbs in which a sense of *imparting or communicating* any thing to any object is inherent, may take an accusative of the thing imparted, and a dative of the object to which it is imparted. (Frequently, however, they take a genitive or even a locative of the object; see 857.) पुत्राय मोदकान् ददाति 'he gives sweetmeats to his son;' विप्राय गां प्रतिज्ञायति 'he promises a cow to the Brāhman;' देवदत्ताय धनं धारयति 'he owes money to Devadatta;' कन्यां तस्मै प्रतिपादय 'consign the maiden to him,' more usually with the locative; see 861.

a. Other examples of the dative are, तेषां विनाशाय प्रकुरुते मनः 'he sets his mind on their destruction;' गमनाय मतिं दधौ 'he set his mind on departure,' or with the locative. तन् मया रोचते 'that is pleasing to me;' शिष्येभ्यः प्रवक्ष्यामि तन् 'I will declare this to my pupils;' सर्वे राज्ञे विहायस्मति 'he makes known all to the king,' these are also joined with the genitive of the person. अमृतत्वाय कल्पते 'he is rendered fit for immortality;' प्रभवति मन बधाय 'he has the power to kill me;' तान् मातुर् बधाय अपोदयत् 'he incited them to the murder of their mother;' पुत्राय क्रुध्यति 'he is angry with his son;' इयं मांसपेशी जाता पुत्रशतस्य 'this lump of flesh is produced for a hundred sons;' नाशंसे विजयाय 'I had no hopes of success' (Mahā-bhār. I. 148).

### Ablative after the Verb.

854. All verbs may take an ablative of 'the object' from which any thing proceeds, or arises, or is produced; as, पतति वृक्षान् पत्रं 'the leaf falls from the tree;' रुधिरं प्रवति गात्रात् 'blood flows from the body;' आसनाद् उचिष्ठति 'he rises from his seat;' नृसिंहतः (719) कर्तुं कुर्वते यत्तद् इच्छति 'from the lump of clay the artist makes whatever he wishes;' विनयाद् वाति यासतां 'from education a person attains capacity;' निर्गमन् नगरात् 'he went out from the city.'

855. Verbs of *fearing* are joined with the ablative, and sometimes with the genitive; as, साधुर न तथा मृतोर् विभेति यथा अनृतात् 'a good man does not *fear* death so much as falsehood; ' ना शब्दाद् विभीत 'be not *afraid* of a noise; ' दण्डाद् उड्दिशते जगत् 'the whole world *stands in awe* of punishment; ' दक्षिणस्य ते कृत्वापक्षासापस्य विभेति 'I *fear* thee, a cunning penitent; ' see 859.

856. Verbs which express *superiority* or *comparison* govern an ablative; as, प्रापय्यात् कामानां परित्यागो विशिष्यते 'the abandonment of pleasure is *superior* to (better than) the possession.'

a. Other examples of verbs followed by ablative cases are, प्रासादाद् अवरोहति 'he *descends from* the palace; ' विष्णुः स्वर्गाद् अवततार 'Vishṇu *descended from* heaven; ' कनकमूत्रम् अङ्गाद् अवतारयति 'he *takes off* (causes to descend) the golden bracelet from his body; ' निवर्तते पापात् 'he *ceases from* wickedness; ' वचनाद् विरराम 'he *left off* speaking; ' नरकात् पितरं त्रायते पुत्रो धार्मिकः 'a virtuous son *saves* his father from hell; ' अश्वमेधसहस्रात् सत्यम् अतिरिच्यते 'truth is *superior to* a thousand sacrifices; ' स्वहितात् प्रमाद्यति 'he *neglects* his own interest; ' मित्रम् अकुशुलाद् निवारयति 'a friend *guards* one from evil.'

### Genitive after the Verb.

857. The genitive in Sanskrit is constantly interchangeable with the dative, locative, or even instrumental and accusative\*. It is more especially, however, used to supply the place of the first of these cases, so that almost all verbs may take a genitive as well as dative of 'the object' to which any thing is imparted. For example, ददितुस्य धनं ददाति 'he *gives* money to the poor.'

858. It may be used for the locative after verbs of *consigning*, as निक्षेपे नम समर्पयति 'he *deposits* a pledge with me; ' or of *trusting*, as न कश्चित् स्त्रीणां अहृधाति 'nobody puts *trust* in women: ' and for the accusative in examples such as अचिन्तितानि दुःखानि आयाति देहिनां 'unexpected ills *come upon* corporeal beings.'

859. It is sometimes used after verbs of *fearing*; as, नस्य किं न भेष्यति 'Why art thou not *afraid* of him?' see 855. Also after verbs of *longing for*, *desiring*, *envying*; as, अवमानस्य आर्काक्षेत् 'he should *desire* contempt; ' स्पृहयामि पुहवाणां सचक्षुषां 'I *envy* men who possess eyes.'

a. Other examples of verbs followed by genitive cases are, अज्ञानज्ञान् अज्ञानां क्लृपय कस्य अस्ति भार्या 'tell us, who are ignorant of it, whose wife you are; ' कस्य (for कलनात्) विभ्यति धार्मिकाः 'Of whom are the righteous *afraid*?' अहं अन्यस्य प्रतिजानीते न तद् अन्यस्य दद्यात् 'one should not *give* to one what one *promises* to another; ' मम न शृणोति 'he does not *hear* me' (of the Greek usage);

\* This vague use of the genitive to express 'various relations' prevails also in early Greek.

मम स्मरे: 'remember me,' or with the accusative. अस्माकं मृतुः प्रभवति 'death overcomes us;' अग्निर् न तृप्यति काष्ठानां 'fire is not satisfied with fuel;' तेषां क्षमेयाः 'forgive them;' किं नया तस्य अपराहं 'What offence have I given him?'

### Locative after the Verb.

860. This case is very widely applicable, but, as elsewhere remarked, is frequently interchangeable with the dative and genitive. The first sense of the locative requires that it should be united with verbs in reference only to 'the place' or 'time' in which any thing is done; as, पङ्के नम्यति 'he sinks in the mud;' पुरे वसति 'he dwells in the city;' रथं नृपि तिष्ठति 'he stands in the front of the fight;' सूर्योदये प्रबुध्यते 'at sunrise he awakes.'

861. The transition from 'the place' to 'the object' or 'recipient' of any action is natural; and hence it is that verbs are found with the locative of 'the object' to which any thing is imparted or communicated, as in the following examples: ना प्रयच्छ ईश्वरे धनं 'bestow not money on the mighty;' तस्मिन् कार्याणि निश्चिषामि 'I entrust my affairs to him;' पुत्रे अङ्गुरीयकं समर्पयति 'he consigns a ring to his son;' योग्ये सचिवे व्यस्यति राज्यभारं 'he entrusts the burden of the kingdom to a capable minister;' रात्रि or राजकुले निवेदयति 'he informs the king;' नले वद 'say to Nala.'

a. प्रेतं भूमौ निदध्यात् 'one should place (bury) a dead man in the ground;' धर्मे मनो दधाति 'he applies his mind to virtue.' In this sense कृ may be used; as, पृष्ठे इन्धनम् अकरोत् 'he placed the wood on his back;' मतिं पापे करोति 'he applies his mind to sin.'

862. When दा, 'to give,' is used for 'to put,' it follows the same analogy; as, तस्य पुच्छाग्रे हस्तं देहि 'put your hand on the end of its tail;' भस्मचये पदं ददौ 'he placed his foot on a heap of ashes.' Similarly, वस्त्राचले धृतो ऽस्ति 'he was held by the skirt of his garment.' So also verbs of seizing, striking; as, केशेषु गृह्णाति or आकृषति 'he seizes or drags him by the hair;' सुप्ते प्रहरति 'he strikes a sleeping man;' गृहीत्वा तं दक्षिणे पादौ 'having taken hold of him by the right hand.'

863. The locative is often put for the dative in sentences where the latter case stands for the infinitive; thus, भर्तुर् अन्वेदये त्वरत् 'hasten to seek thy spouse;' नलस्य आनयने यत्नत् 'strive to bring Nala hither;' न शेकुत् तस्य धनुषो ग्रहणे 'they could not hold that bow;' न ज्ञातो ऽभवन् निवारणे 'he was not able to prevent it.'

a. Other examples are, उद्वे तपसि वर्तते 'he is engaged in a very severe penance;' यत्कार्येषु ना व्यापुनो भूः 'do not busy yourself about other people's affairs;' विषयेषु लब्धते 'he is addicted to objects of sense;' सर्वलोकहिते रमते 'he delights in the good of all the world;' दुर्गाधिकारे नियुज्यते 'he is appointed to the command of the fort;' द्वौ वृषभौ पुरि निबोधयति 'he yokes two bulls to the pole;' सेनापते अभिषिञ्च मां 'anoint me to the generalship;' यत्नते वायुनिग्रहे 'he strives

to suppress evil-doers;’ कोपस् तेवान् आसीन् नृपे ‘they had anger against the king;’ परीक्षां कुरु वाहुके ‘make trial of Vāhuka;’ आप्तस्ये त्वयि दोषे ‘I will lay the blame on you;’ वरयस्व तं पतित्वे ‘choose him for thy husband;’ देवा अमृतं यत्नवन्तो अभूवुः ‘the gods exerted themselves for the nectar.’

b. न मङ्गिषे युज्यते वाक्यम् ईदृशं ‘such language is not suited to a person like me;’ प्रभुत्वं त्वयि प्रयुज्यते ‘sovereignty is suited to you;’ आचने उपाविशत् ‘he reclined on a seat;’ वृष्याम् आसत्\* ‘sit thou on a cushion;’ शत्रुषु विश्वसिति ‘he confides in his enemies;’ चरय्योः पतति ‘it falls at his feet;’ लुठति पादेषु ‘it rolls at the feet.’

### Change of case after the same Verb.

864. This sometimes occurs; as, विधुरो भूतपट्टाय कुन्ती च गान्धारीः सर्वं ज्वेद-  
येतां ‘Vidhura and Kuntī announced every thing, the one to Dhṛita-rāshṭra, the  
other to Gāndhārī’ (Aśraśikshā 34), where the same verb governs a dative and  
genitive. Similarly, in the Hitopadeśa, शृङ्गिण्यां विश्वासो न कर्तव्यः स्त्रीषु च ‘con-  
fidence is not to be placed in horned animals or women.’

### INSTRUMENTAL CASE AFTER PASSIVE VERBS.

865. The prevalence of a passive construction is the most remark-  
able feature in the syntax of this language. Passive verbs are joined  
with ‘the agent, instrument, or cause,’ in the instrumental case†, and agree with ‘the object’ in number and person; as, वातेन रज  
उज्जयते ‘the dust is raised by the wind;’ तेन सर्वं द्रव्याणि सज्जीक्रियन्तां  
‘let all things be prepared by him;’ इषुभिर् जादितोऽन्तरधीयत् ‘the sun  
was concealed by arrows.’

866. But the passive participle usually takes the place of the *past tenses* of the  
passive verb, and agrees with ‘the object’ in *gender* and *case* as well as number;  
as, नेत्राणि सनामुतानि चारिखा ‘(their) eyes were suffused with tears;’ तेन उक्तं  
(इदं being understood) ‘it was said by him.’ Compare 895.

a. This instrumental construction after passive verbs is a favourite idiom in  
Sanskrit prose composition, and the love for it is remarkably displayed in such  
phrases as the following: दुःखेन गम्यते, ‘he is gone to by misery,’ for दुःखं गच्छति;  
and आगम्यतां देवेन, ‘let it be come by your majesty,’ for आगच्छतु देवः; and  
again, अस्माभिर् एकस्म स्थीयतां, ‘let it be remained by us in one spot,’ for ‘let us  
remain in one spot;’ येन मार्गेण इदं तेन गम्यतां ‘by whatever road it is desired, by  
that let it be gone.’

b. Active or causal verbs, which take a double accusative, will retain one accusative-

\* आसत् Epic form for आसत् or आस.

† There are a few instances of the agent in the genitive case; as, मम कृतं पापं,  
a crime committed by me,’ for मया.

tive when constructed passively; but the other accusative passes into a nominative case: thus, instead of **स मां पृथुवाणि उवाच**, 'he addressed me in harsh words,' may be written **तेन ममै पृथुवाणि उवाच**, 'by him I was addressed in harsh words.'

## SYNTAX OF THE INFINITIVE MOOD.

867. The infinitive in Sanskrit cannot be employed with the same latitude as in other languages. Its use is very limited, corresponding to that of the Latin *supines*, as its termination *tum* indicates.

a. Let the student, therefore, distinguish between the infinitive of Sanskrit and that of Latin and Greek. In these latter languages we have the infinitive made the subject of a proposition; or, in other words, standing in the place of a nominative, and an accusative case often admissible before it. We have it also assuming different forms, to express present, past, or future time, and completeness or incompleteness in the progress of the action. The Sanskrit infinitive, on the other hand, can never be made the subject or nominative case to a verb, admits of no accusative before it, and can only express indeterminate time and incomplete action. Wherever it occurs it must be considered as the object, and never the subject, of some verb expressed or understood. As the object of the verb, it may be regarded as equivalent to an indeclinable substantive, in which the force of two cases, an accusative and dative, is inherent, and which differs from other substantives in its power of governing a case. Its use as a substantive, with the force of the *accusative* case, corresponds to one use of the Latin infinitive; thus, **महं सर्वं ज्ञोतुम् इच्छामि** 'I desire to hear all that,' '*id audire cupio*,' where **ज्ञोतुम्** and *audire* are both equivalent to accusative cases, themselves also governing an accusative. Similarly, **रोदिषुं प्रवृत्ता** 'she began to weep;' and **महीं जेतुम् आरभे** 'he began to conquer the earth,' where **महीजयम् आरभे**, 'he began the conquest of the earth,' would be equally correct.

b. Bopp considers the termination of the infinitive to be the accusative of the affix *tu* (५९७. a), and it is certain that in the Veda other cases of nouns formed with this affix in the sense of infinitives occur; e.g. a dative in *tave* or *tavai*, as from *han* comes *hantave*, 'to kill;' fr. *anu-i*, *anvetave*, 'to follow;' fr. *man*, *mantavai*, 'to think:' there is also a form in *tos*, generally in the sense of an ablative, e.g. fr. *i* comes *etos*, 'from going;' fr. *han*, *hantos*, as in *pura hantos*, 'before killing:' and a form in *tv* corresponding to the indeclinable participle in *tv* of the classical language, e.g. fr. *han*, *hantv*, 'killing;' fr. *bhā*, *bhātv*, 'being.' Infinitives may also be formed in the Veda by simply adding the usual case-terminations to the root; e.g. in the sense of an accusative, fr. *d-ru* may come *druham*, 'to ascend;' fr. *d-sad*, *dsadam*, 'to sit down:' of a dative, fr. *d-dhṛish*, *ddhṛish*, 'to get at,' 'subdue;' fr. *sap-daksh*, *sapdakshe*, 'to survey:' of an ablative, fr. *ava-pad*, *avapadas*, 'from falling down.' Infinitives are also formed by changing the final *d* of roots ending in this letter to *ai*, e.g. fr. *pra-yā*, *prayai*, 'to approach:' or by adding *se* (liable to be changed to *sh*) to a root, as fr. *ji* comes *jish*, 'to conquer;' or by

adding *ase*, e. g. fr. *jéu*, *jéase*, 'to live:' or *adhyai*, e. g. fr. *bhri*, *bharadhyai*, 'to bear;' fr. *yaj*, *yajadhyai*, 'to sacrifice,' &c.

868. But the Sanskrit infinitive most commonly involves a sense which belongs especially to the Sanskrit dative, viz. that of 'the end' or 'purpose' for which any thing is done; thus, *ज्ञापकान् भक्षितुम्* *आगच्छति* 'he comes to devour the young ones;' *ज्ञातुम् योषुं* *सेन्यं प्राहियोत्* 'he sent an army to fight the enemy.'

a. In these cases it would be equally correct in Sanskrit to substitute for the infinitive the dative case of the verbal noun, formed with the affix *ana*; thus, *भक्षयाय*, 'for the eating,' for *भक्षितुम्*; *योधनाय*, 'for the fighting,' for *योषुम्*; and in Latin the infinitive could not be used at all, but either the supine, *devoratum*, *pugnatum*, or, still more properly, the conjunction *ut* with the subjunctive mood, '*ut devoret*,' '*ut pugnarent*.' The following are other examples in which the infinitive has a dative force in expressing 'the purpose' of the action: *पानीये पारुं नदीम् अगतम्* 'he went to the river to drink water;' *मम बन्धनं छेदुम् उपसर्पति* 'he comes to cut asunder my bonds;' *नं ज्ञातुं समर्थः* (अस्ति being understood) 'he is able to rescue me;' *याज्ञानं संघटितुं सयज्ञो बभूव* 'he busied himself about collecting together the snares.'

b. The best Pandits think that the infinitive ought not to be used when the verb which is connected with it refers to a different person, or is not *समानाधिकरणे*; thus *तं गन्तुम् आज्ञापय*, 'command him to go,' would be better expressed by *तं गमनाय आज्ञापय*.

c. The infinitive cannot be used after an accusative to express 'that,' as in Latin; thus, 'having heard that Duryodhana was killed' would be expressed by *हतं दुर्योधनं श्रुत्वा*.

869. The Sanskrit infinitive, therefore, has more of the character of a supine than an infinitive; and in its character of supine is susceptible of either an active or passive signification. In its passive character, however, like the Latin *supine* in *u*, it is joined with certain words only, the most usual being the passive verbs *ज्ञा* 'to be able' and *युज* 'to be fitting,' and their derivatives; thus, *ज्ञातुं न शक्यते* 'it cannot be abandoned;' *याज्ञो न छेदुं शक्यते* 'the snare cannot be cut;' *न शक्याः समाधातुं ते दोषाः* 'those evils cannot be remedied;' *श्रोतुं न युज्यते* 'it is not fitting to be heard;' *छेदुम् अवयोकः* 'unfit to be cut;' *त्वया न युक्तम् अपमानम् अस्य कर्तुं* 'contempt is not proper to be shown by thee for him;' *कीर्तयितुं योग्यः* 'worthy to be celebrated.'

a. The following are other instances: *नक्षपः कारयितुम् आरब्धः* 'the shed was begun to be built;' *राज्ये अभिषेक्तुं भवान् निरूपितः* 'your honour has been selected to be inaugurated to the kingdom;' *अर्हति कर्तुं* 'it deserves to be done;' *कर्तुम् अनुचितं* 'improper to be done' (cf. *factu indignum* and *πρωτὸν αἰσχροπύον*);

सा नोचयितुं न्याय्या 'she ought to be released;' किम् इदं प्रार्थितं कर्तुं 'what is sought to be done.' The infinitive of neuter verbs, which have a passive sense, will of course be passive; as, क्रोधं न अर्हसि 'deign not to be angry.'

870. The root अर्ह 'to deserve,' when used in combination with an infinitive, is usually equivalent to 'an entreaty' or 'respectful imperative;' as, धर्मान् नो वक्तुम् अर्हसि 'deign (or simply 'be pleased') to tell us our duties.' It sometimes has the force of the Latin *debet*; as, न मादृशी त्वाम् अभिभाष्यन् अर्हति 'such a person as I ought not to address you;' न यन् शोषितुम् अर्हति 'you ought not to bewail him.'

871. The infinitive is sometimes joined with the *ग्रन्थ* कान्, 'desire,' to form a kind of compound adjective, expressive of wishing to do any thing, but the final *m* is then rejected; thus, द्रष्टुकान्, -मा, -मं, 'desirous of seeing;' जेतुकान्, -मा, -मं, 'wishing to conquer.'

1. Sometimes the infinitive is joined in the same way with मनस्; thus, स द्रष्टुमना: 'he has a mind to see.'

872. When *kim* follows the infinitive a peculiar transposition sometimes takes place, of which the 1st Act of *Sakuntalā* furnishes an example; thus, सखीं ते ज्ञातुम् इच्छामि किम् अनया वैखानसं व्रतं निषेधितव्यं, 'I wish to know thy friend, whether this monastic vow is to be observed by her,' for ज्ञातुम् इच्छामि किं सख्या ते &c. 'I wish to know whether this vow is to be observed by thy friend.'

## USE AND CONNEXION OF THE TENSES.

873. **PRESENT TENSE.**—This tense, besides its proper use, is often used for the future; as, क्व गच्छामि 'Whither shall I go?' कदा त्वां पश्यामि 'When shall I see thee?' किं करोमि 'What shall I do?' and sometimes for the imperative; as, तत् कुर्वेत् 'let us do that.'

874. In *narration* it is commonly used for the past tense; as, स भूमिं स्पर्श्या कर्णे स्पर्शति भूते च 'he, having touched the ground, touches his ears, and says.'

875. It may denote 'habitual' or 'repeated' action; as, मृगः प्रतद्वहं तत्र गात्रा शस्यं खादति 'the deer going there every day was in the habit of eating the corn;' यदा स मूषिकः शब्दं श्रुत्वा तदा बिडालं संबर्हयति 'whenever he heard the noise of the mouse, then he would feed the cat.'

876. It is usually found after *यावत्* and *तावत्*; as, यावन् मे दन्ता न लुप्यन्ति तावत् तव पाशं छिनत्ति 'as long as my teeth do not break, so long will I gnaw asunder your fetters.' (Compare the use of the Latin *dum*.)

877. The present tense of the root *आस*, 'to sit,' 'to remain,' is used with the present participle of another verb, to denote 'continuous' or 'simultaneous' action; as, यज्ञानां वधे कुर्वन् आसे 'he keeps making a slaughter of the beasts;' नम पश्चाद् आगच्छन् आसे 'he is in the act of coming after me.'

878. The particle *अत्र*, when used with the present, gives it the force of a perfect; as, अवस्थिति क्व पुरीं 'they entered the city;' निवसति क्व 'they dwell.'

879. **POTENTIAL.**—The name of this tense is no guide to its



numerous uses. Perhaps its most common force is that of '*fitness*' in phrases, where in Latin we should expect to find *oportet* with the infinitive; as, जागतं भवं वीक्ष्य नरः कुर्याद् यद्योचितं 'having beheld danger actually present, a man should act in a becoming manner.'

880. It is also employed, as might be expected, in *indefinite general expressions*; as, यस्य यो भावः स्यात् 'whatever may be the disposition of any one;' यदा राजा स्वयं न कुर्यात् कार्यदर्शनं 'when the king may not himself make investigation of the case;' अग्राप्तकालवचनं ब्रुवन् प्राप्नुयाद् अपमानं 'by uttering unseasonable words one may meet with dishonour.'

a. Especially in *conditional sentences*; as, यदि राजा दण्डं न प्रणयेत् स्वाम्यं कस्मिंश्चिन् न स्यात् सर्वसत्तवच्च भिद्येरन् 'if the king were not to inflict punishment, ownership would remain with nobody, and all barriers would be broken down.' Sometimes the conjunction is omitted; as, न भवेत् 'should it not be so;' न स्यात् पराधीनः 'were he not subject to another.'

881. The potential often occurs as a *softened imperative*, the Sanskrit language, in common with others in the East, being averse to the more abrupt form; thus, गच्छेः, 'do thou go,' for गच्छ; and अद्यात् फलानि, 'let him eat fruits,' for अन्न.

882. IMPERATIVE.—This tense yields the usual force of '*command*' or '*entreaty*;' as, आद्यसिहि 'take courage;' मां अनुस्मर 'remember me.'

मा, and not न, must be used in *prohibition*; as, अनृतं मा ब्रूहि 'do not tell a falsehood;' मा लज्जस्व 'be not ashamed;' see 889. The first person is used to express '*necessity*,' see example at 796.

a. The 3d pers. singular is sometimes used interjectionally; thus, भवतु 'Be it so!' 'Well!' यातु 'Let it go!' 'Come along!' 'Come!'

883. It is sometimes employed in conditional phrases to express '*contingency*;' as, अनुमानोहि मां गच्छामि 'permit me, (and) I will go,' i. e. 'if you will permit me, I will go;' आज्ञापय हस्मि हुङ्ग्वनं 'if you command me, I will kill the villain;' अभयवार्धं मे वच्न गच्छामि 'if you give me a promise of security, I will go.'

884. IMPERFECT or FIRST PRETERITE.—Although this tense, as explained at 242, properly has reference to '*past incomplete action*,' and has been so rendered in the paradigms of verbs, yet it is commonly used to denote '*indefinite past time*,' without any necessary connexion with another action; as, अर्थं ग्रहीतुं यत्नम् अकरम् 'I made an effort to collect wealth,' not necessarily 'I was making.' The augment may be cut off after मा, as in the aorist; thus, मा क्व भवत् 'May he not become?' See Pāpini VI. 4, 74.

885. PERFECT or SECOND PRETERITE.—As explained at 242, this tense is properly used to express '*an action done at some definite period of past time*;' as, कौशल्यादयो नृपतिं दशरथं चक्रन्तुः 'Kausalyá and the others bewailed king Daśaratha.' It is frequently, however, employed indeterminately.

886. FIRST FUTURE.—This tense, as remarked at 242, expresses '*definite but not immediate futurity*;' as, तानु दिक्षु कामस्य फलं लभसि 'in those regions thou shalt (one day) obtain the fruit of thy desire.'

887. SECOND FUTURE.—This tense, although properly indefinite, is employed to express '*all degrees and kinds of futurity*,' immediate or remote, definite or indefinite; as, खादु पयः पात्यसि 'thou shalt drink sweet water;' तत्र जवश्यं पत्नीं द्रक्षति 'there certainly he will see his wife;' अद्य गमिष्यसि 'this very day thou shalt go.'

a. It is sometimes used for the imperative; as, यद् देयं तद् दास्यसि 'whatever is to be given, that you will give,' (do thou give.)

888. AORIST or THIRD PRETERITE.—This tense properly expresses '*time indefinitely past*;' as, अभून् नृपः 'there lived (in former times) a king;' see 242.

889. It is also employed to supply the place of the imperative, after the prohibitive particle ना or नास्तु, the augment being omitted; as, ना कृषाः 'do not make;' ना तावतीः समयं 'do not lose the opportunity;' नास्तु अनृतं वादीः 'do not tell an untruth;' ना क्रुधः 'do not be angry;' ना श्रुषः 'do not grieve;' ना हिंसीः 'do not injure;' ना नीनशः 'do not destroy;' नैष वोचः 'do not speak so;' ना भेषीः 'be not afraid' (contracted into ना भेः in Nala XIV).

890. PRECATIVE or BENEDICTIVE.—Only one example of this tense occurs in the Hitopadesa: नित्यं भूयान् सकलानुसूयसतिः 'May he constantly be the abode of all happiness!' It is chiefly used in pronouncing benedictions. Also in imprecations.

a. In the latter case a noun formed with an affix *ani* is frequently used; thus, अजीवनिन् ते भूयान् 'May there be loss of life to thee!' 'Mayst thou perish!'

891. CONDITIONAL.—This tense is even less frequent than the last. Its use is explained at 243. The following are other examples: यदि राजा दण्डं न प्रचयेत् तदा मूले मत्स्यान् इव जवक्ष्यन् दुर्बलान् बलवत्तराः 'if the king were not to inflict punishment, then the stronger would roast the weak like fish on a spit;' or, according to the Scholiast, हिंसान् अकरिष्यन् 'would cause injury;' सुषुप्तिं चेद् अभविष्यत् तदा शुभिष्यन् अभविष्यत् 'if there should be abundant rain then there would be abundance of food.' According to Pāṇini (III. 3, 139) it is used क्रियातिपत्तौ 'when the action is supposed to pass by unaccomplished' (क्रियाया अनिष्पत्तौ Schol.).

*a. LET.*—The Vedic mood, called *Let* by native grammarians, corresponds to the subjunctive of the Greek language. In forming it from the indicative a short *a* is inserted between the conjugational base and the termination, or if the conjugational base ends in *a*, this letter is lengthened; at the same time the augment of the imperfect and aorist is dropped, e. g. from *han* comes pres. ind. *han-ti*; but subj. *han-a-ti*: from *pat*, pres. ind. *pata-ti*; subj. *patā-ti*: from *aś*, impf. ind. *ásno-t*; subj. *ásnava-t*, i. e. *ásno* + *a* + *t*. So also, from *pat*, impf. ind. *apata-t*; subj. *patā-t*: from *trí*, aor. ind. *atrít* (for *atrish-t*, cf. du. *atrish-va*, &c.): subj. *tárish-a-t*. It may also be mentioned that in the *Ātmane* the final *e* may optionally be changed to *ai*, e. g. *mádayádhvai*; and that the subjunctive of the aorist sometimes takes the terminations of the present tense without lengthening *a*, e. g. from *vac* comes aor. ind. *avocat*, subj. *voçati*.

Observe—The characteristic of *Let* is the insertion of *a*.

### SYNTAX OF PARTICIPLES.

892. Participles in Sanskrit often discharge the functions of the tenses of verbs. They are constantly found occupying the place of past and future tenses, and more especially of passive verbs.

893. Participles govern the cases of the verbs whence they are derived; as, *प्राथं पश्यन्* 'seeing the fowler;' *चरस्ये चरन्* 'walking in the forest;' *तत् कृतवान्* 'he did that;' *शब्दं श्राव्यं* 'having heard a noise;' *पानीयं जपित्वा गतः* 'he went away without drinking water.'

*u.* In the case of passive participles, as will presently appear, the agent is put in the instrumental case; and the participle agrees with the object, like an adjective.

#### *Present Participles.*

894. These are not so commonly used in Sanskrit composition as past and future participles, but they are often idiomatically employed, especially where in English the word 'while' or 'whilst' is introduced; thus, *अहं दक्षिणारस्ये चरन् जपयं* 'whilst walking in the southern forest, I beheld,' &c.

#### *Past Passive Participle.*

895. This most useful participle is constantly used to supply the place of a *perfect tense passive*, sometimes in conjunction with the auxiliary verbs *as* and *bhú*, 'to be;' thus, *आदिष्टोऽस्मि* 'I am commanded;' *वयं विस्मिताः स्मः* 'we are astonished;' *उपितोऽस्मि* 'I have dwelt' (compare 866). Of course the participle is made to agree adjectively with the object in gender, number, and case, as in Latin;

and the agent, which in English would probably be in the nominative, and in Latin in the ablative, becomes in Sanskrit instrumental. Thus, in Sanskrit, the phrase 'I wrote a letter' would not be so idiomatically expressed by *अहं पत्रं लिखेत्*, as by *मया पत्रं लिखितं* or *मया पत्रं लिखितम् आसीत्* 'by me a letter was written,' '*a me epistola scripta.*' So again, *तेन बन्धनानि छिन्नानि* 'by him the bonds were cut' is more idiomatic than *स बन्धनानि विच्छेद* 'he cut the bonds;' and *तेन उक्तं* 'by him it was said' is more usual than *स उवाच* 'he said \*.'

a. This participle may often be used impersonally, when, if the verb belong to the first group of classes, it may optionally be gunated; as, *द्युतिर्गत्* or *द्योतिर्गत् सूर्येण* 'it is shone by the sun.' The same holds good if the beginning of an action is denoted; as, *सूर्यः प्रद्युतिर्गत्* or *प्रद्योतिर्गत्* 'the sun has begun to shine.'

b. When a verb governs a double accusative case (see 846), one accusative will be preserved after the passive participle; as, *विश्वामित्रेण दशरथो रामं याचितः* 'Daśaratha was asked for Rāma by Viśvāmītra.'

896. But frequently the past passive participle is used for the active past participle; in which case it may sometimes govern the accusative case, like a perfect tense active; thus, *स वृक्षम् आरोहः* 'he ascended the tree;' *स गृहं गतः* or *आगतः* 'he went home;' *वर्त्म तोरीः* 'having crossed the road;' *अहं पदवीम् अवतीरी* इति 'I have descended to the road;' *अहं नगरीम् अनुग्राहः* 'I reached the city;' *आवाम् आश्रमं प्रविष्टौ स्मः* 'we two have entered the hermitage.' But observe, that its use for the active participle is generally, though not invariably, restricted to intransitive verbs which involve the idea of 'motion,' and to a few other neuter verbs. The following are other examples: *पक्षिण उपपतिताः* 'the birds flew away;' *स मृतः* 'he died;' *व्याधो निवृत्तः* 'the fowler returned;' *स भक्षयितुं प्रवृत्तः* 'he proceeded to eat;' *स आश्रितः* 'he had recourse to;' *स प्रसुप्तः* 'he fell asleep;' *ते स्थिताः* 'they stood;' *उपितः* 'he lodged.'

a. This participle has sometimes a present signification; thus, *स्थित* 'stood' may occasionally be translated 'standing,' *भीत* 'fearing,' *स्मित* 'smiling,' *आस्त्रित* 'embracing;' and all verbs characterised by the *anubandha* *णि* may optionally use this participle in the sense of the present. See 75. c.

b. The neuter of the passive participle is sometimes used as a substantive; thus, *दत्तं* 'a gift;' *खानं* 'an excavation;' *अन्नं* 'food;' *दुग्धं* 'milk.'

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\* This instrumental or passive construction, which is so prevalent in Sanskrit, has been transferred from it to Hindī, Marāṭhī, Gujarāṭhī, and other dialects of India. The particle *ne* in Hindī and Hindūstānī corresponds to the Sanskrit *न* *ञ*, the final letter of the commonest termination for the instrumental case, and can never occasion any difficulty if so regarded.

*Active Past Participle.*

897. This participle is much used (especially in modern Sanskrit and the writings of commentators) to supply the place of a *perfect tense active*. It may govern the case of the verb; as, सर्वं श्रुत्वा 'he heard every thing;' पत्नीं यत्निं जालिङ्गितवती 'the wife embraced her husband;' राज्ञो हस्ते फलं दत्तवान् 'he gave the fruit into the hand of the king;' तत् कृतवती 'she did that.' This participle may also be used with the auxiliaries *as* and *bhū*, 'to be,' to form a compound perfect tense; thus, तत् कृतवान् जलि 'he has done that;' तत् कृतवान् भविष्यति 'he will have done that.'

*Indeclinable Past Participles.*

898. The sparing use made in Sanskrit composition of relative pronouns, conjunctions, and connective particles, is mainly to be attributed to these participles, by means of which the sense of a clause may be suspended, and sentence after sentence strung together without the aid of a single copulative. They occur in narration more commonly than any other kind of participle; and some of the chief peculiarities of Sanskrit syntax are to be traced to the frequency of their occurrence.

899. They are generally used for the *past tense*, as united with a copulative conjunction, and are usually translatable by the English 'having,' 'when,' 'after,' 'by,' see 555; thus, तद् ज्ञात्वा सर्वं निश्चितं एव सर्वं कुर्वन् इति मत्वा जगं त्यक्त्वा जात्वा स्वगृहं ययौ 'having heard this, having thought to himself "this is certainly a dog," having abandoned the goat, having bathed, he went to his own house.' In all these cases we should use in English the past tense with a conjunction; thus, 'When he had heard this, he thought to himself that it must certainly be a dog. He then abandoned the goat, and, when he had bathed, went to his own house.'

a. It is evident from the above example that the indeclinable participles often stand in the place of a *pluperfect* tense, a tense which does not really exist in Sanskrit.

b. But although they always refer to something past, it should be observed that they are frequently rendered in English by the present participle, as in the fifth sentence of the story at 930.

900. Another, though less frequent use of them is as *gerunds* in *do*; thus, वरुः शास्त्रात् ज्ञायन् \* भवन्ति पण्डिताः 'men become wise by reading the Śāstras;'

\* As the Latin gerund is connected with the future part. in *do*, so the Sanskrit indeclinable part. in *ya* is probably connected with the future passive part. in *ya*.

भावीया चक्ष् चकार्यैः शतं कृत्वा भवेत्वा 'a wife is to be supported even by doing a hundred wrong things;' किं वीर्यं हत्वा सुप्तं 'What bravery is there in killing a sleeping man?'

Observe—This participle is occasionally capable of a passive sense.

901. Note—The termination *त्वा* *tvā* is probably the instrumental case of the same affix of which the infinitive termination (*tum*) is the accusative; see 458. It is certain at least that the indeclinable participle bears about it much of the character of an instrumental case, as it is constantly found in grammatical connexion with the agent in this case; thus, सर्वैः पशुभिर् मिलित्वा सिंहो विज्ञतः 'by all the beasts having met together the lion was informed;' सर्वैर् जालम् आदाय उड्डीयतां 'by all having taken up the net let it be flown away.'

a. Another and stronger proof of its instrumental character is, that the particle *जलं*, which always governs the instrumental case, is not unfrequently joined with the indeclinable participle; thus, *जलं भोजनेन*, 'enough of eating,' is with equal correctness of idiom expressed by *जलं भुक्ता*; see 918. a.

### Future Passive Participles.

902. The usual sense yielded by this participle is that of '*fitness*,' '*obligation*,' '*necessity*' (see 568); and the usual construction required is, that the agent on whom the duty or necessity rests be in the instrumental case, and the participle agree with the object; as, त्वया प्रवृत्तिर् न विधेया 'by you the attempt is not to be made.'

a. Sometimes, however, the agent is in the genitive case; thus, द्विजातीनां भक्ष्यम्, *जलं* 'boiled rice is to be eaten by Brāhmanas.' Compare 865, note.

903. Occasionally the future passive participle may yield a sense equivalent to '*worthy of*,' '*deserving of*;' thus, कश्य 'deserving a whipping;' ताडनीय 'worthy of being beaten;' मृतस्य 'deserving death by pounding;' पथ्य 'worthy of death.'

904. If the verb govern two accusatives, one may be retained after the future passive participle; as, नयनसलिलं त्वया ज्ञानिं मेव 'the tear of the eye is to be brought to assuagement by thee.'

905. Occasionally the neuter of this participle is used impersonally; in which case it does not agree with the object, but may govern it in the manner of the verb; thus, मया ग्रामं गम्यम्, 'it is to be gone by me to the village,' for मया ग्रामो गम्यः. So also, त्वया सभां प्रवेष्टव्यं 'by you it is to be entered into the assembly.'

a. The neuter भविष्यम् (from भू) is thus used, and, in accordance with 841, requires the instrumental after it, as well as before; thus, केनापि कारणेन भविष्यम् 'by something it must become the cause,' i. e. 'there must be some cause;' राजाभिः सविज्ञेयं भविष्यम् 'a ruler ought to be possessed of discrimination;' मया त्वं अनुचरेण भविष्यम् 'I must become your companion;' आर्याया प्रवृत्त्याः उवा भविष्यम् 'the lady must be seated in the carriage.'

906. Similarly, the neuter of *ज्ञप्* may be adverbially used, and impart at the same time a passive sense to the infinitive; thus, *पवनः ज्ञप् चालिङ्गितुं चक्रे*: for *पवनः ज्ञप्*: &c. 'the breeze is able to be embraced by the limbs' (Sak. Act III). Again, *ज्ञप् चञ्जलिभिः पातुं वाताः* 'the breezes are able to be drunk by the hollowed palms'; *विभूतयः ज्ञप् चवाप्तुं* 'great successes are able to be obtained.'

907. It is not uncommon to find this participle standing merely in the place of a future tense, no propriety or obligation being implied, just as the past passive participle stands in the place of a past tense; thus, *नूनम् अनेन लुब्धकेन मृगमांसाधिना गन्तव्यं* 'in all probability this hunter will go in quest of the deer's flesh,' where *गन्तव्यं* is used impersonally; *त्वां दृष्ट्वा लोकेः किञ्चिद् वक्तव्यं* 'when the people see you, they will utter some exclamation'; *यदि पक्षी पतति तदा मया खादितव्यः* 'if the bird falls, then it shall be eaten by me.' See also the eleventh sentence of the story at 930.

908. The neuter of this participle is sometimes used infinitively or substantively, as expressive merely of 'the indeterminate action' of the verb, without implying 'necessity' or 'fitness.' In such cases *इति* may be added; thus, *वञ्चयितव्यम् इति* 'the being about to deceive,' 'deception' (Hitop. l. 416); *मर्त्यम् इति* 'the being about to die,' 'dying:' but not always; as, *जीवितव्यं* 'life.'

### *Participial Nouns of Agency.*

909. The first of these nouns of agency (580) is constantly used in poetry as a substitute for the present participle; implying, however, 'habitual action,' and therefore something more than present time. It is sometimes found governing the same case as the present participle, but united with the word which it governs in one compound; thus, *पुरज्जय* 'city-conquering'; *मित्रवद्* 'speaking kind words'; *जलेष्वर* 'going in the water'; *सरसिज* 'lake-born.' But the word governed is often in the crude base; thus, *तेजस्कर*, 'light-making' (see 69), from *tejas* and *kṛi*; *मनोहर*, 'mind-captivating,' from *manas* and *hṛi* (64); *बहुद*, 'giving much,' from *bahu* and *dā*; *आत्मज्ञ*, 'self-knowing,' from *ātman* and *jñā* (57. b).

910. The second (581) is sometimes, but rarely, found as a participle governing the case of the verb; thus, *वाक्यं वक्ता* 'speaking a speech'; *बहुनागैर्गा योदा* 'bearing the Ganges.'

911. The first and second species of the third (582. a. b), like the first, have often the sense of present participles, and are then always united with the crude base of the word which they govern in one compound; thus, *मनोहारिन्*, 'mind-captivating,' from *manas* and *hṛi*; *कार्यसाधक*, 'effective of the business,' from *kārya* and *sidh*. They may sometimes govern the case of the verb whence they are derived, and may then be compounded, or not, with the word which they govern; thus, *ग्रामेवासिन्*, 'dwelling in a village,' or *ग्रामे वासिन्*; *मुकुताभिः पुष्पकः* 'kisser of the buds' (Ratnāvali, p. 7).

SYNTAX OF CONJUNCTIONS, PREPOSITIONS, ADVERBS, &c.

*Conjunctions.*

912. च 'and' (727) is always placed after the word which it connects with another, like *que* in Latin, and can never stand first in a sentence, or in the same place as 'and' in English; thus, परिक्रम्य अवलोक्य च 'walking round and looking.' Unlike *que*, however, which must always follow the word of which it is the copulative, it may be admitted to any other part of the sentence, being only excluded from the first place; thus, जनयन् अचिरात् प्राची इव अर्के प्रनूय च पावनं 'and having after a short time given birth to a pure son, as the eastern quarter (gives birth to) the sun.'

a. Sometimes two *ca*'s are used, when one may be redundant or equivalent to the English 'both;' or the two *ca*'s may be employed antithetically or disjunctively, or to express the contemporaneousness of two events; thus, अहम् रात्रिञ्च 'both day and night;' क्व हरिकानां जीवितं च अतिलोलं क्व च शरस् ते 'Where on the one hand is the frail existence of fawns? Where on the other are thy arrows?' क्वदितुं च प्रवृत्ता स्त्री संस्थानं च ज्योतिर् उत्सृज्य एतां जगान् no sooner had she begun to weep, than a shining apparition in female shape, having snatched her up, departed' (Sak. Act V).

b. Observe—When क्व, 'where?' is used as in the above example, it implies 'excessive incompatibility,' or 'incongruity.'

c. Sometimes च is used as an emphatic particle, and not as a copulative; thus, किं च मया परिणीतपूर्वा 'Was she indeed married by me formerly?'

913. तथा 'so,' 'likewise' (727. b), frequently supplies the place of च; thus, अनागतविधाता च प्रत्युत्पन्नमिति तथा 'both Anágata-vidhátá and Pratyutpannamatis' (names of the two fish in Hitop. book IV).

914. हि 'for,' तु 'but,' वा 'or' (727. d, 728. a), like च, are excluded from the first place in a sentence; thus, पूर्वव्यथोरितं ज्ञेयो दुःखं हि परिवर्त्तते 'for happiness formerly scorned turns to misery;' विपर्यये तु 'but on the contrary;' एतां त्यज वा गृहाण वा 'either abandon her or take her.'

915. यदि 'if' and चेत् 'if' (727. b) may govern the potential or conditional (see 891), but are also used with the indicative; thus, यदि जीवति भद्राणि पश्यति 'if he live, he will behold prosperity;' यदि मया प्रयोजनम् अस्ति 'if there is need of me;' नृणां चेत् परित्यक्ता को दरिद्रः 'If avarice were abandoned, who would be poor?'

*Prepositions and Adverbs.*

916. Prepositions are often used in government with nouns. See 729. 730. a. b. c. d. e. f. g.

The following examples illustrate the construction of adverbs as described at 731.

917. आगमविषमनात् 'as far as the wrist;' आनुमोक्ष 'till death;' आरुणाग्नेः 'to the completion;' आ व्रतस्य समापनात् 'till the completion of his vow;



आशरीरविनोदयात् 'till his release from the body;' आत्मनस् 'from birth;' न दण्डाद् च्युते श्च्यः कर्तुं पापविनिग्रहः 'the restraint of crime cannot be made without punishment;' शतं जन्मानि यावत् 'for a hundred births;' सर्वेष्वपरं यावत् 'up to the serpent's hole;' पुत्रेण सह 'along with his son;' हेतुं विना 'without cause;' अपराधेन विना 'without fault;' विवराद् बहिर् निःसृत्य 'creeping out of the hole;' अवलोकनक्षयात् प्रभृति 'from the moment of seeing (him);' जन्मप्रभृति 'from birth;' ततः प्रभृति 'from that time forward;' उपनयनात् प्रभृति 'from the time of investiture;' धनस्य चयै, or more usually धनायै, 'for the sake of wealth;' तस्याः कृते or ताकृते 'for her sake;' पुत्रहेतोस् 'for the sake of a son;' तद्विमित्ते 'on that account;' तव कारणात् 'on thy account.' उपरि, with the genitive, occurs rather frequently, and with some latitude of meaning; thus, नाभेर् उपरि 'above the navel;' सिंहस् तस्य उपरि पपात् 'the lion fell upon him;' मम उपरि विकारितः 'changed in his feelings towards me;' तव उपरि असदुश्चर्याहारी 'not behaving properly towards thee;' पुत्रस्य उपरि क्रुद्धः 'angry with his son;' नाभेर् ऊर्ध्वं 'above the navel;' नाभेर् अधस्तात् 'below the navel;' वृक्षस्य अधस्तात् 'beneath the tree;' भोजनानन्तरं 'after eating;' राज्ञः समीपं 'near the king;' पित्रः सकाशाद् धनम् आददाति 'he receives money from his father;' मांसं श्वनो उद्ये निक्षिप्तं 'flesh thrown before the dog;' मम समक्षं 'in my presence.' साक्षात् may take an instrumental; as, अन्यैः साक्षात् 'before others;' अस्माकं पश्चात् 'after us;' प्राक् निवेदनात् 'before telling;' प्राग् उपनयनात् 'before investiture;' भोजनात् प्राक् 'before eating;' स्नानात् पूर्वं 'before bathing;' विवाहात् पूर्वं 'before marriage.' प्राक् may take an accusative; as, प्राग् द्वादशसनाः 'before twelve years are over;' अभिवादानात् परं 'after saluting;' तदवधेर् ऊर्ध्वं 'after that period;' संवत्सराद् ऊर्ध्वं 'after a year,' i. e. 'above a year having expired;' विवाहाद् अर्वाक् 'after marriage;' अव्ययं सङ्ग्रहनाद् अस्यां 'after collecting the bones;' फलम् अन्तरेण 'without fruit;' भर्तुर् अनुमतिम् अन्तरेण 'without the consent of her husband;' बाटिकाया दक्षिणेन 'to the right of the garden;' प्राणिर्हिंसाजनितरेणेन 'without injury to living beings.'

918. अलं, 'enough,' is used with the instrumental, with the force of a prohibitive particle; as, अलं शङ्कया 'away with fear,' 'do not fear.'

a. It is also used with the indeclinable participle; as, अलं विचार्य 'enough of consideration;' see also 901. a.

b. It is sometimes followed by an infinitive; as, न अलम् अस्मि हृदयं निवर्तयितुं 'I am not able to turn back my heart.'

919. मात्रं 'even,' 'merely,' when compounded with another word is declinable; as, उत्तरमात्रं न ददाति 'he does not even give an answer;' न शब्दमात्राद् भेत्तव्यं 'one ought not to be afraid of mere noise;' शब्दमात्रेण 'by mere sound;' वचनमात्रेण 'by mere words;' उत्तरमात्रे वचने 'immediately on the mere utterance of the speech.'

920. तथा and यथा, when used as correlatives, are equivalent to the English 'so that,' and the Latin *ita ut*; thus, यथा स्वामी जागर्ति तथा मया कर्तव्यं 'I must so act that my master awake,' i. e. 'I must do something to make my master awake.' So also, त्वं न जानासि यथा गृहस्थां करोमि 'Do not you know that I keep watch in the house?'

a. ईदृशं, तादृशं, and यादृशं, may be used in the same way; thus, तादृशम् जनायुषं न किञ्चिद् विद्यते यादृशं पददागमनं 'nothing is so opposed to length of life as intercourse with the wife of another.'

b. यत्, as well as यथा, is used for 'that;'; thus, यत् नूतनो न्यायो यद् अरातिं हत्वा सनायः क्रियते 'this is a new doctrine, that having killed an enemy remorse should be felt.'

921. किं, 'why?' may often be regarded as a mark of interrogation which is not to be translated, but affects only the tone of voice in which a sentence is uttered; as, जातिमात्रेण किं कश्चित् पूज्यते 'Is any one honoured for mere birth?'

a. It sometimes has the force of 'whether;'; as, ज्ञायतां किम् उपयुक्तं स्तावद् वर्त्तेनं गृह्णाति अनुपयुक्तो वा 'let it be ascertained whether he is worthy to receive so large a salary, or whether he is unworthy;'; मन्त्री वेत्ति किं गुणयुक्तो राजा न वा 'the minister knows whether the king is meritorious or not.'

922. वत् (technically *vati*) as an affix of comparison or similitude (724) may be compounded with a word in the crude base, which if uncompounded would be in the accusative case; thus, आत्मानं मृतवत् सन्दृश्य 'showing himself as if dead;'; आश्चर्यवद् इदं पश्यति 'he regards it as a wonder.' Also in the locative or genitive case; thus, मथुरावत् स्तुमे प्राकारः 'a wall in Srughna like that in Mathurá.' According to Pāṇini V. 1, 115, it is used in place of the instr. c. after adjectives of comparison, when some action is expressed; thus, ब्राह्मणेन तुल्यम् अधीते (see 826) may be rendered ब्राह्मणवद् अधीते, but it would not be correct to say पुत्रवत् स्थूलः for पुत्रेण तुल्यः स्थूलः.

923. The negative न is sometimes repeated to give intensity to an affirmation; thus, न न वक्ष्यति 'he will not not say'=वक्ष्यति एव 'he will certainly say.'

924. The indeclinable participle of *dis* with *ut* is sometimes used adverbially to express 'on account of,' 'with reference to,' 'towards,' and governs an accusative; thus, किम् उद्दिश्य 'On account of what?' तम् उद्दिश्य 'with reference to him.'

925. The indeclinable participle of *rbh* with *आ* ('to begin') is used adverbially to express 'from,' 'beginning with,' and may either govern an ablative or be placed after the crude base; thus, निमज्जसाद् आरभ्य जातं यावत् 'from the time of invitation to the time of the Śrāddha.' निमज्जसारभ्य would be equally correct.

926. The interjections धिक् and हा require the accusative; as, धिक् पापिहं 'Woe to the wretch!' and the vocative interjections the vocative case; as, भोः यात्रे 'O traveller!'

a. Adverbs are sometimes used for adjectives in connexion with substantives; as, तत्र शालायां for तस्यां शालायां 'in that hall;'; जनायेषु मुख्यः for जनायेषु मुख्येषु 'among the principal ministers.'

## ON THE USE OF THE PARTICLE इति.

927. All the languages of the East are averse to the use of the *obliqua oratio*. In Sanskrit it is rarely admitted; and when any one relates the words or describes the sentiments or thoughts of another, the relator generally represents him as speaking the actual words, or thinking the thoughts, in his own person.

a. In such cases the particle इति (properly meaning 'so,' 'thus') is often placed after the words quoted, and may be regarded as serving the purpose of inverted commas; thus, शिष्या ऊचुः कृतकृत्वा वयम् इति 'the pupils said, "We have accomplished our object;"' not, according to the English or Latin idiom, 'the pupils said *that they had* accomplished their object.' So also, कलहकारी इति ब्रूते भर्ता 'your husband calls you "quarrelsome,"' where कलहकारी is in the nominative case, as being the actual word supposed to be spoken by the husband himself in his own person. So again, युष्मान् विश्वासभूमय इति सर्वे पक्षिणो मन चद्रे प्रस्तुवन्ति 'all the birds praise you in my presence, saying, "He is an object of confidence,"' where the particle इति is equivalent to 'saying,' and the word विश्वासभूमयः is not in the accusative, to agree with युष्मान्, as might be expected, but in the nominative, as being the actual word supposed to be uttered by the birds in their own persons. In some cases, however, the accusative is retained before इति, as in the following example from Manu : अज्ञं बालम् इत् आहुः 'they call an ignorant man "child."' But in the latter part of the same line it passes into a nominative; as, पित्रेण ह्य तु मन्त्रदं 'but (they call) a teacher of scripture "father."' II. 153.

928. In narratives and dialogues इति is often placed redundantly at the end of a speech. Again, it may have reference merely to what is passing in the mind either of another person or of one's self. When so employed, it is usually joined with the indeclinable participle, or of some other part of a verb signifying 'to think,' 'to suppose,' &c., and may be translated by the English conjunction 'that,' to which, in fact, it may be regarded as equivalent; thus, मर्कटो वदति वादयति इति परिज्ञाय 'having ascertained *that* it is a monkey who rings the bell;' पुनर् अर्थवृद्धिः कर्णीया इति मतिर् बभूव 'his idea was *that* an increase of wealth ought again to be made;' भव्योऽहं यस्य यत्तादृशी भाव्या इति मनसि निधाय 'reflecting in his mind *that* I am happy in possessing such a wife.' The accusative is also retained before इति in this sense; as, मृतम् इति मत्वा 'thinking *that* he was dead.' In all these examples the use of इति indicates that a quotation is made of the thoughts of the person at the time when the event took place.

929. Not unfrequently the participle 'saying,' 'thinking,' 'supposing,' &c., is omitted altogether, and इति itself involves the sense of such a participle; as, बालोऽपि न अवमन्यो मनुष्य इति भूमिषः 'a king, even though a child, is *not* to be despised, *saying to one's self*, "He is a mortal;"' सौहार्दाद् वा विधुर इति वा

मय्य अनुक्रोशान् 'either through affection or through compassion towards me, saying to yourself, "What a wretched man he is;"' अयं वराहः । अयं शार्ङ्गल इति वनराजिषु आहिङ्ग्यते 'There's a boar! Yonder's a tiger! so crying out, it is wandered about (by us) in the paths of the woods.'

## CHAPTER X

### EXERCISES IN TRANSLATION AND PARSING.

930. STORY OF THE SAGE AND THE MOUSE, FROM THE HITOPADEŚA,  
TRANSLATED AND PARSED.

1st sentence. अस्ति गौतमस्य मुनेस् तपोवने महातपा  
नाम मुनिः । 'There is in the sacred grove of the sage Gautama a  
sage named Mahātápās (Great-devotion).'

2d. तेनाश्रमसन्निधाने मूषिकशवकः काकमुखाद् भ्रष्टो  
दृष्टः । 'By him, in the neighbourhood of his hermitage, a young  
mouse, fallen from the beak of a crow, was seen.'

3d. ततो दयायुक्तेन तेन मुनिना नीवारकणैः संवर्धितः ।  
'Then by that sage, touched with compassion, with grains of wild  
rice it was reared.'

4th. तदनन्तरं मूषिकं खादितुम् अनुधावन् विडालो  
मुनिना दृष्टः । 'Soon after this, a cat was observed by the sage  
running after the mouse to devour it.'

5th. तं मूषिकं भीतम् आलोक्य तपःप्रभावात् तेन  
मुनिना मूषिको बलिष्ठो विडालः कृतः । 'Perceiving the  
mouse terrified, by that sage, through the efficacy of his devotion,  
the mouse was changed into a very strong cat.'

6th. स विडालः कुङ्कुराद् बिभेति । ततः कुङ्कुरः कृतः ।  
कुङ्कुरस्य व्याघ्रान् महद् भयं । तदनन्तरं स व्याघ्रः कृतः ।  
'The cat fears the dog: upon that it was changed into a dog. Great  
is the dread of the dog for a tiger: then it was transformed into  
a tiger.'

7th. अथ व्याघ्रम् अपि मूषिकनिर्विशेषं पश्यति मुनिः ।

‘Now the sage regards even the tiger as not differing at all from the mouse.’

8th. अतः सर्वे तत्रस्था जनास् तं व्याघ्रं दृष्ट्वा वदन्ति ।

‘Then all the persons residing in the neighbourhood, seeing the tiger, say.’

9th. अनेन मुनिना मूषिकोऽयं व्याघ्रतां नीतः ।

‘By this sage this mouse has been brought to the condition of a tiger.’

10th. एतच्छ्रुत्वा स व्याघ्रः सव्यथोऽचिन्तयत् ।

‘The tiger overhearing this, being uneasy, reflected.’

11th. यावद् अनेन मुनिना जीवितव्यं तावद् इदं मम

स्वरूपाख्यानम् अकीर्तिकरं न पलायिष्यते । ‘As long as it shall be lived by this sage, so long this disgraceful story of my original condition will not die away.’

12th. इति समालोच्य मुनिं हन्तुं समुद्यतः ।

‘Thus reflecting, he prepared (was about) to kill the sage.’

13th. मुनिस् तस्य चिकीर्षितं ज्ञात्वा पुनर् मूषिको भव

इत्युक्त्वा मूषिक एव कृतः । ‘The sage discovering his intention, saying, “Again become a mouse,” he was reduced to (his former state of) a mouse.’

931. Observe in this story : 1st, the simplicity of the style ; 2dly, the prevalence of compound words ; 3dly, the scarcity of verbs ; 4thly, the prevalence of the past passive participle with the agent in the instrumental case for expressing indefinite past time, in lieu of the past tense active with the nominative : see 895, with note.

932. First sentence.—*Asti*, ‘there is,’ 3d sing. pres. of the root *as*, 2d c. (see 584). *Gautamasya*, ‘of Gautama,’ gen. case m. (103). *Munes*, ‘of the sage,’ gen. case m. (110) : final *s* remains by 62. *Tapo-vane*, ‘in the sacred grove,’ or ‘grove of penance,’ genitively dependent compound (743) ; the first member formed by the crude noun *tapas*, ‘penance,’ *as* being changed to *o* by 64 ; the last member, by the loc. case of *vana*, ‘grove,’ neut. (104). *Mahā-tapā*, ‘great-devotion,’ relative form of descriptive compound (766) ; the first member formed by the crude adjective *mahā* (substituted for *mahat* 778), ‘great ;’ the last member, by the nom. case of *tapas*,

'devotion,' neut. (164): final *s* dropped by 66. *a*. *Nāma*, 'by name,' an adverb (713). *Muniḥ*, 'a sage,' masc., nom. case (110): final *s* passes into Visarga by 63. *a*.

Second sentence.—*Tena*, 'by him,' instr. case of the pronoun *tat* at 220. *Āra-ma-sannidhāne*, 'in the neighbourhood of his hermitage,' genitively dependent compound (743); the first member formed by the crude noun *ārama*, 'hermitage;' the last member, by the loc. case of *sannidhāna*, 'neighbourhood,' neut. (104). The final *a* of *tena* blends with the initial *ā* of *ārama* by 31. *Mūshika-śvakaḥ*, 'a young mouse,' or 'the young of a mouse,' genitively dependent compound (743); the first member formed by the crude noun *mūshika*, 'a mouse;' the last, by the nom. case of *śvaka*, 'the young of any animal' (103): final *s* becomes Visarga by 63. *Kāka-mukhād*, 'from the beak (or mouth) of a crow,' genitively dependent member formed by the crude noun *kāka*, 'a crow;' the last, by the abl. case of *mukha*, 'mouth,' noun of the first class, neut. (104); *t* being changed to *d* by 45. *Bhra-shṭo*, 'fallen,' nom. case, sing. masc. of the past pass. part. of the root *bhrāṣ* (544. *a*): *as* changed to *o* by 64. *Dṛiṣṭaḥ*, 'seen,' nom. case, sing. masc. of the past pass. part. of the root *drīś*: final *s* becomes Visarga by 63. *a*.

Third sentence.—*Tato*, 'then,' adv. (719): *as* changed to *o* by 64. *Dayā-yuktena*, 'touched with compassion,' instrumentally dependent compound (740); the first member formed by the crude noun *dayā*, 'compassion;' the last, by the instr. case of *yukta*, 'endowed with,' past pass. part. of the root *yuj* (670). *Tena*, see second sentence. *Muninā*, 'by the sage,' instr. case m. (110). *Nivāra-kaṇaiḥ*, 'with grains of wild rice,' genitively dependent compound (743); the first member formed by the crude noun *nivāra*, 'wild rice;' the second, by the instr. plur. of *kaṇa*: final *s* becomes Visarga by 63. *Saṃvardhitaḥ*, 'reared,' nom. case, sing. of the past pass. part. of causal of *vrīdh* with *saṃ* (549): final *s* becomes Visarga by 63. *a*.

Fourth sentence.—*Tad-anantaram*, 'soon after this,' compound adverb; the first member formed with the pronoun *tat*, 'this,' at 220; the second, by the adverb *anantaram*, 'after,' at 731 and 917. *Mūshikaṃ*, acc. case m. (103). *Khādītum*, 'to eat,' infinitive mood of the root *khā* (458, 868). *Anudhāvan*, 'pursuing after,' 'running after,' nom. case, sing. masc. of the pres. part. Par. of the root *dhāv*, 'to run,' with the preposition *anu*, 'after' (524). *Viddlo*, 'a cat,' noun of the first class, masc. (103), nom. case: *as* changed to *o* by 64. *Muninā*, see third sentence. *Dṛiṣṭaḥ*, see second sentence.

Fifth sentence.—*Taṃ*, acc. case, masc. of the pronoun *tat* at 220, used as a definite article, see 795. *Mūshikaṃ*, see fourth sentence. *Bhītam*, 'terrified,' acc. sing. masc. of the past pass. part. of the root *bhī* (532). *Alōkya*, 'perceiving,' indeclinable part. of the root *lok*, with the prep. *ā* (559). *Tapāḥ-prabhāvat*, 'through the efficacy of his devotion' (814), genitively dependent compound (743); the first member formed by the crude noun *tapas*, 'devotion,' *s* being changed to Visarga by 63; the second, by the abl. case of *prabhāva*, noun of the first class, masc. (103). *Tena*, see second sentence. *Muninā*, see third sentence. *Mūshiko*, nom. case: *as* changed to *o* by 64. *Balīṣṭho*, 'very strong,' nom. case, masc. of the superlative form of the adj. *balī*, 'strong' (see 193): *as* changed to *o* by 64.

*Viddlāḥ*, see fourth sentence : final *s* becomes Visarga by 63. *Kṛitāḥ*, 'changed,' 'made,' nom. case, sing. of the past pass. part. of the root *kṛi* at 682 : final *s* becomes Visarga by 63. *a*.

Sixth sentence.—*Sa*, nom. case of the pronoun *tat* at 220, used as a definite article (795) : final *s* dropped by 67. *Viddlāḥ*, see fourth sentence. *Kukkurād*, 'the dog' (103), abl. case after a verb of 'fearing' (855) : *t* changed to *d* by 45. *Bibhēti*, 'fears,' 3d sing. pres. tense of the root *bhā*, 3d c. (666). *Tataḥ*, 'upon that,' adv. (719) : *as* changed to *aḥ* by 63. *Kukkuraḥ*, 'the dog,' nom. case (103) : final *s* becomes Visarga by 63. *Kṛitāḥ*, see fifth sentence. *Kukkurasya*, 'of the dog,' gen. case (103). *Vyāghrān*, 'for the tiger' (103), abl. case after a noun of 'fear' (814. e) : *t* changed to *n* by 47. *Mahad*, 'great' (142), nom. case, sing. neut. : *t* changed to *d* by 45. *Bhayaṃ*, 'fear' (104), nom. case. *Tad-anantaram*, see fourth sentence. *Vyāghraḥ*, nom. case : final *s* becomes Visarga by 63. *Kṛitāḥ*, see fifth sentence.

Seventh sentence.—*Ātha*, 'now,' inceptive particle (727. c). *Vyāghram*, acc. case. *Api*, 'even,' adv. *Mūshika-nirviśeṣaṃ*, 'as not differing at all from the mouse,' relative form of dependent compound (762) ; the first member formed by the crude noun *mūshika* ; the second, by the acc. case of the substantive *viśeṣa*, 'difference,' with *nir* prefixed : or it may be here taken adverbially, see 776. *Paśyati*, 3d sing. pres. tense of the root *ḍṛiś*, 1st c. (604). *Muniḥ*, see first sentence.

Eighth sentence.—*Ātaḥ*, 'then,' adv. (719). *Sarve*, 'all,' pronominal adj., nom. case, plur. masc. (237). *Tatra-sthā*, 'residing in the neighbourhood,' compound resembling a locatively dependent ; the first member being formed by the adverb *tatra* (720), 'there,' or 'in that place ;' the second, by the nom. plur. masc. of the participial noun of agency of the root *sthā*, 'to remain' (587) : final *s* dropped by 66. *a*. *Janās*, 'persons,' noun of the first class, masc. gend. (103), nom. case, plur. : final *s* remains by 62. *Taṃ*, acc. case of the pronoun *tat* (220), used as a definite article (795). *Vyāghram*, 'tiger,' noun of the first class, masc. gend. (103), acc. case. *Drishṭvā*, 'having seen,' indeclinable past participle of the root *ḍṛiś* (556). *Vadanti*, 'they say,' 3d plur. pres. of the root *vad*, 1st c. (599).

Ninth sentence.—*Anena*, 'by this,' instr. case of the pronoun *idam* at 224. *Munind*, see third sentence. *Mūshiko*, nom. case : *as* changed to *o* by 64. *a*. *Āyam*, 'this,' nom. case, see 224 : the initial *a* cut off by 64. *a*. *Vyāghratām*, 'the condition of a tiger,' fem. abstract noun of the first class (105), acc. case, formed from the substantive *vyāghra*, 'a tiger,' by the affix *tā* (80. XXIII). *Nītaḥ*, 'brought,' nom. case, sing. masc. of the past pass. part. of the root *nī* at 532.

Tenth sentence.—*Ētat*, 'this,' acc. case, neut. of *etat* at 223 : *t* changed to *ḍ* by 49. *Ākrutvā*, 'overhearing,' indeclinable participle of the root *śru* (676 and 556) ; see 49. *Vyāghraḥ*, nom. case : final *s* becomes Visarga by 63. *Sa-vyatho*, 'uneasy,' relative form of indeclinable compound, formed by prefixing *saha* to the fem. substantive *vyathā* (769) : *as* changed to *o* by 64. *a*. *Āśintayat*, 'reflected,' 3d sing. impf. of *śint*, 10th c. (641) : the initial *a* cut off by 64. *a*.

Eleventh sentence.—*Yāvad*, 'as long as,' adv. (713) : *t* changed to *d* by 45.

*Aena*, see ninth sentence. *Jivitavyam*, 'to be lived,' nom. case, neut. of the fut. pass. part. of the root *jiv* (569, 905. a, 907). *Távat*, 'so long,' adv. correlative to *yávant* (713. a). *Idam*, 'this,' nom. case, neut. of the demonstrative pronoun at 224. *Mama*, 'of me,' gen. case of the pronoun *aham*, 'I,' at 218. *Svarúpádkhyánam*, 'story of my original condition,' genitively dependent compound (743); the first member formed by the crude noun *svarúpa*, 'natural form' (see 232); the second, by the nom. case of *ákhyána*, noun of the first class, neuter (104): *m* retained by 60. *Akrti-karam*, 'disgraceful,' accusatively dependent compound (739); the first member formed by the crude noun *akrti*, 'disgrace,' the second, by the nom. case, neut. of the participial noun of agency *kara*, 'causing,' from *kṛi*, 'to do' (580). *Na*, 'not,' adv. (717. a). *Paláyishyate*, 'will die away,' 3d sing. 2d fut. *Átm.* of the compound verb *palády*, formed by combining the root *i* with the prep. *pará* (783).

Twelfth sentence.—*Iti*, 'thus,' adv. (717. e; see also 928). *Samdloçya*, 'reflecting,' indeclinable part. of the compound verb *sam-d-loç* (559), formed by combining the root *loç* with the prepositions *sam* and *d* (784). *Munim*, acc. case. *Hantum*, 'to kill,' infinitive mood of the root *han* (458, 868, and 654). *Samudyatah*, 'prepared,' nom. case, sing. masc. of the past pass. part. of the compound verb *sam-ud-yam*, formed by combining the root *yam* with the prepositions *sam* and *ud* (545).

Thirteenth sentence.—*Munis*, nom. case: final *s* remains by 62. *Tasya*, 'of him,' gen. case of the pronoun *tat* (220). *Cikrshitam*, 'intention,' acc. case, neut. of the past pass. part. of the desiderative base of the root *kṛi*, 'to do' (550 and 502), used as a substantive (896. b). *Játdvd*, 'discovering,' indeclinable part. of the root *jád* (556 and 688). *Punar*, 'again,' adv. (717. e): *r* remains by 71. e. *Múshiko*, nom. case: *as* changed to *o* by 64. *Bhava*, 'become,' 2d sing. impv. of the root *bhú* (585). *Ity* answers to inverted commas, see 927. a: the final *i* changed to *y* by 34. *Uktvd*, 'saying,' indeclinable part. of the root *vac* (556 and 650). *Múshika*, nom. case: final *s* dropped by 66. *Eva*, 'indeed,' adv. (717).

#### SENTENCES AND FABLE TO BE TRANSLATED AND PARSED.

933. Note—The numbers over the words in the following sentences and fable refer to the rules of the foregoing grammar.

सं आगच्छतु । तांश्च आगच्छतां । आवाम् आगच्छाव ।  
 तं उपविशन्तु । तौ शृणुतां । ते शृण्वन्तु । अहं तिष्ठानि ।  
 युवां तिष्ठतं । वयम् उत्तिष्ठामि । सं करोतु । त्वं कुरु । वयं  
 करवामहे । स चिन्तयतु । त्वम् अवेधेहि । ते ददन्तु । यूयं  
 दत्तं । भवौन् एतु । कुच भवौन् वसन्ति । यूयं कुच वसेय ।  
 भवान् शेरतां । ते शेरतां । नरः स्तपितु । ते सर्वे मुष्पुः ।



नरो गृहं याति । युष्मांभिः किञ्चिद् भोक्तव्यं । वयं शास्त्रम्  
अध्ययामहे । अस्मांभिः शास्त्राण्यध्येतव्यानि । त्वम् अन्नं  
भुङ्क्ष्व । मया च भुज्यतां । त्वया दुग्धं पीयतां । यूयं जलं  
पिवत । यद् अहं जानामि तद् युष्मान् अध्यापयिष्यामि ।  
मां दिवा स्वाप्सीः । नदीं मां गांः । मां शब्दाद् विभीत ।  
मां मां निरपराधं बध्नां ॥

रात्रिशेषे विद्याधी शयनाद् उत्तिष्ठेत् ॥

मातापित्रोस् तुष्ट्या सर्वस्य तपसः फलं प्राप्यते ॥

इरिणे वीजम् उष्मा कर्षकः फलं न प्राप्नोति ॥

रात्रिर्भूतानां स्वप्नार्थं भवति दिनं च कर्मानुष्ठानार्थं ॥

वहिःशैचं मृद्वारिभ्याम् अन्तःशैचं रागद्वेषादित्यागेन  
क्रियते ॥

न जातु कामः कामानाम् उपभोगेन शाम्यति ॥

व्यसनस्य च मृत्योश्च व्यसनं कष्टम् उच्यते ॥

आमृत्योः श्रीसिद्ध्यर्थम् उद्यमं कुर्यात् ॥

अङ्गिर्गाचाणि शुध्यन्ति मनस् तु निषिद्धचिन्तादिना  
दूषितं सत्याभिधानेन ॥

934.

॥ कथा ॥ FABLE.

कस्मिंश्चित् अधिष्ठाने चत्वारो ब्राह्मणपुत्राः परं मैत्री-  
भावम् उपागता निर्वसन्ति स्म । तेषां चयः सर्वशास्त्रपा-  
रगाः परं बुद्धिरहिताः । एकस् तु शास्त्रपराङ्मुखः केवलं  
बुद्धिमान् । अथ कदाचित् तैर् मिलित्वा मन्त्रितं । को  
गुणो विद्याया यदि देशान्तरं गत्वा भूपतीन् परितोषाणी-  
पार्जना न क्रियते । तत् सर्वथा सर्वे देशान्तरं गच्छाम

इति । तथै॑नु॒ष्ठिते किञ्चि॑न् मार्गं गत्वा ते॒षां ज्येष्ठ॑तरः प्राह ।  
 ओ॒हो अस्मा॑कम् एक॑श् चतु॑र्थो मूढः केवलं बु॒द्धिमा॑न् ।  
 न च विद्यां विना रा॑ज्ञां प्रति॒ग्रहः के॒वल॒बुद्ध्या ल॑भ्यते ।  
 तद् अ॒स्मै स्वो॒पा॒र्ज॒ना॒विभा॑गं न दास्या॑मः । तद् ए॒ष  
 निर्वृ॑त्य स्व॒गृहं ग॑च्छ॒तु । अथ द्वि॑तीयेना॒भिहि॑तं । अहो  
 सु॒बुद्धे विद्यां॑ हीनस् त्वं । तद् गच्छ॑ गृहं । तत॑स् तृतीयेना॒-  
 भिहि॑तं । अहो न यु॒ज्यते क॑र्तुम् ए॒वं । यतो॑ वयं बाल्यात्  
 प्रभृ॑त्येक॑श्च क्रोडिताः । तद् आग॑च्छ॒तु । महानु॑भावोऽस्मि॒न्दु-  
 प॑र्जितस्य वि॒द्वत्स्य संवि॑भागी भव॑तु । तथै॑नु॒ष्ठिते तैर्  
 मार्ग॑म् अति॒क्राम॑न्निर् अट॒व्यां मृ॒त॒सिंहा॑स्थोनि दृ॒ष्टानि॑ ।  
 ततश्चै॒केना॑भिहितं । अहो पूर्वा॑धीतविद्यायाः प्रत्ययः क्रिय॑ते ।  
 किञ्चि॑द् एत॑न् मृ॒त॒सञ्चं तिष्ठ॑ति । तत् सद॑भ्यस्त॒विद्या॒प्र-  
 भा॒वेण॑ प्रत्युज्जीवयामः । ततश्चै॒केना॑भिहितं । अहं॑म् अस्थि॑-  
 सञ्चयं क॑र्तुं जानामि । द्वि॑तीयेना॒भिहि॑तं । चर्म॑मांस॒रुधि॑रं  
 प्रय॑च्छामि । तृतीयेना॒भिहि॑तं । अहं॑ सञ्जीवनं क॑रोमि । तत  
 एकेना॑स्थि॒सञ्चयः॑ कृ॒तः । द्वि॑तीयेन चर्म॑मांस॒रुधि॑रैः संयो-  
 जितः । तृती॒यो याव॑ज्जीवित॑त्थं योजयितुं ल॒भः । ताव॑न्त  
 स बु॒द्धिम॑ता निषिद्ध उ॒क्तं च । एष॑ सिंहः । यद्ये॒नं स॑जीव  
 करि॑ष्यसि तत् सर्वान् अ॒प्यस्मान् अपा॑दयिष्यतीति । ततस्  
 तेना॑भिहितं । धिग् मूर्ख॑ नाहं विद्यां वि॒फल॑तां नेष्या॑मि ।  
 ततश्च तेना॑भिहितं । तर्हि॑ क्षयं प्रै॒तीक्ष्य॑स्व यावद् अहम्  
 एनं॑ समीप॒तरु॑म् आरोहामि । तथै॑नु॒ष्ठिते यावत् स॑जीवः  
 कृ॒तस् तावत् च॑योऽपि ते तेनो॒त्थाय॑ अपा॑दिताः । स  
 च बु॒द्धिमा॑न् सिंहे॒ स्थानी॑गरे गते वृ॒द्धाद् ओ॒ष॑तीर्य  
 गृहं॑ गतः ॥

## SCHEME OF THE MORE COMMON SANSKRIT METRES.

*1st class of Metres, consisting of two lines, determined by the number of SYLLABLES in the half-line (Vṛitta).*

Note—It may be useful to prefix to the following schemes of metres a list of technical prosodial terms: चारु = the fourth part of a verse; नाद = an instant or short syllable; गुरु = four instants; यति = a pause; गुरु or ग = a long syllable (—); लघु or ल = a short syllable (◡); गग = a spondee (— —); लल = a pyrrhic (◡ ◡); गल = a trochee (— ◡); लग = an iambus (◡ —); न = a molossus (— — —); न = a dactyl (— ◡ ◡); न = a tribrach (◡ ◡ ◡); य = a bacchic (◡ — —); र = a cretic (— ◡ —); स = an anapaest (◡ ◡ —); न = an anti-bacchic (— — ◡); न = an amphibrach (◡ — ◡).

*Śloka or Anuṣṭubh* (8 syllables to the half-line or Páda).

935. THE commonest of all the infinite variety of Sanskrit metres is the Śloka or Anuṣṭubh. This is the metre which chiefly prevails in the great epic poems.

It consists of four half-lines of 8 syllables or two lines of 16 syllables each, but the rules which regulate one line apply equally to the other; so that it is only necessary to give the scheme of one line, as follows:—

1	2	3	4	5	6	7	8		9	10	11	12	13	14	15	16
.	.	.	.	◡	◡	◡	.		.	.	.	.	◡	—	◡	.

Note—The mark . denotes either long or short.

The 1st, 2d, 3d, 4th, 9th, 10th, 11th, and 12th syllables may be either long or short. The 8th, as ending the half-line, and the 16th, as ending the line, are also common. Since the line is considered as divided into two parts at the 8th syllable, it is an almost universal rule that this syllable must end a word, *whether simple or compound*\*.

The 5th syllable ought always to be short. The 6th may be either long or short; but if long, then the 7th ought to be long also; and if short, then the 7th ought to be short also. But occasional variations from these last rules occur.

The last 4 syllables form two iambs; the 13th being always short, the 14th always long, and the 15th always short.

Every Śloka, or couplet of two lines, ought to form a complete sentence in itself, and contain both subject and predicate. Not unfrequently, however, in the Rāmāyaṇa and Mahā-bhārata, three lines are united to form a triplet.

936. In the remaining metres determined by the number of *syllables* in the half-line, each half-line is exactly alike (*sama*); so that

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\* There are, however, rare examples of compound words running through a whole line.

it is only necessary to give the scheme of one half-line, or quarter of the verse (Páda).

Note, that in printed books each quarter of the verse, if it consist of more than 8 syllables, is often made to occupy a line.

937. *Trishtubh* (11 syllables to the half-line).

Of this there are 22 varieties. The commonest are—

938. *Indra-vajrá*,  
 $\begin{array}{cccccccccccc} 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 & 11 \\ - & - & \cup & - & - & \cup & \cup & - & \cup & - & . \end{array} \parallel$

939. *Upendra-vajrá*,  
 $\begin{array}{cccccccccccc} 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 & 11 \\ \cup & - & \cup & - & - & \cup & \cup & - & \cup & - & . \end{array} \parallel$

There is generally a cæsure at the 5th syllable.

Note—The above 2 varieties are sometimes mixed in the same stanza; in which case the metre is called *Upajáti* or *Akhyánaakti*.

940. *Rathoddhatá*,  
 $\begin{array}{cccccccccccc} 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 & 11 \\ - & \cup & - & \cup & \cup & \cup & - & \cup & - & \cup & - \end{array} \parallel$

941. *Jagatí* (12 syllables to the half-line).

Of this there are 30 varieties. The commonest are—

942. *Vañśa-sthavía*,  
 $\begin{array}{cccccccccccccc} 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 & 11 & 12 \\ \cup & - & \cup & - & - & \cup & \cup & - & \cup & - & \cup & \tau^* \end{array} \parallel$

943. *Druta-vilambita*,  
 $\begin{array}{cccccccccccccc} 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 & 11 & 12 \\ \cup & \cup & \cup & - & \cup & \cup & - & \cup & \cup & - & \cup & \tau \end{array} \parallel$

944. *Atijagatí* (13 syllables to the half-line).

Of this there are 16 varieties. The commonest are—

945. *Mañśa-bhāṣipá*,  
 $\begin{array}{ccccccccccccccc} 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 & 11 & 12 & 13 \\ \cup & \cup & - & \cup & - & \cup & \cup & \cup & - & \cup & - & \cup & \tau \end{array} \parallel$

946. *Prakāreṣipá*,  
 $\begin{array}{ccccccccccccccc} 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 & 11 & 12 & 13 \\ - & - & - & \cup & \cup & \cup & \cup & - & \cup & - & \cup & - & \tau \end{array} \parallel$

947. *Rutirā* or *Prabhāvatí*,  
 $\begin{array}{ccccccccccccccc} 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 & 11 & 12 & 13 \\ \cup & - & \cup & - & \cup & \cup & \cup & \cup & - & \cup & - & \cup & \tau \end{array} \parallel$

948. *Śakvarí* or *Śakkarí* or *Śarkarí* (14 syllables to the half-line).

Of this there are 20 varieties. The commonest is—

949. *Vasanta-tilaká*,  
 $\begin{array}{ccccccccccccccc} 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 & 11 & 12 & 13 & 14 \\ - & - & \cup & - & \cup & \cup & \cup & - & \cup & \cup & - & \cup & - & \tau \end{array} \parallel$

950. *Atiśakvarí* or *Atiśakkarí* or *Atiśarkarí* (15 syllables to the half-line).

Of this there are 18 varieties. The commonest is—

951. *Māñśā* or *Māñśā*,  
 $\begin{array}{ccccccccccccccc} 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 & 11 & 12 & 13 & 14 & 15 \\ \cup & \cup & \cup & \cup & \cup & \cup & - & - & \parallel & - & \cup & - & - & \cup & - & \tau \end{array} \parallel$

There is a cæsure at the 8th syllable.

\* The mark  $\tau$  is meant to show that the last syllable is long at the end of the half-line, but long or short at the end of the line.

952. *Ashṭi* (16 syllables to the half-line).

Of this there are 12 varieties; none of which are common.

953. *Atyashṭi* (17 syllables to the half-line).

Of this there are 17 varieties. The commonest are—

954. *Sikharipāḍ*,  $\begin{array}{cccccccccccccccc} 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 & 11 & 12 & 13 & 14 & 15 & 16 & 17 \end{array}$  ||  
 $\cup \quad - \quad - \quad - \quad - \quad - \quad \cup \quad \cup \quad \cup \quad \cup \quad \cup \quad - \quad - \quad \cup \quad \cup \quad \cup \quad \cup$  ||

Cæsura at the 6th syllable.

955. *Mandakrāntā*,  $\begin{array}{cccccccccccccccc} 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 & 11 & 12 & 13 & 14 & 15 & 16 & 17 \end{array}$  ||  
 $- \quad - \quad - \quad - \quad \cup \quad \cup \quad \cup \quad \cup \quad \cup \quad - \quad - \quad - \quad - \quad \cup \quad - \quad - \quad \cup$  ||

Cæsura at the 4th and 10th syllables.

956. *Hariṣṭi*,  $\begin{array}{cccccccccccccccc} 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 & 11 & 12 & 13 & 14 & 15 & 16 & 17 \end{array}$  ||  
 $\cup \quad \cup \quad \cup \quad \cup \quad - \quad - \quad - \quad - \quad - \quad - \quad \cup \quad - \quad \cup \quad \cup \quad - \quad \cup \quad \cup$  ||

Cæsura at the 6th and 10th syllables.

957. *Dhṛiti* (18 syllables to the half-line).

Of this there are 17 varieties; one of which is found in the *Raghu-vamśa*—

958. *Mahā-mūhā*,  $\begin{array}{cccccccccccccccc} 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 & 11 & 12 & 13 & 14 & 15 & 16 & 17 & 18 \end{array}$  ||  
 $\cup \quad \cup \quad \cup \quad \cup \quad \cup \quad \cup \quad - \quad \cup \quad - \quad - \quad \cup \quad - \quad - \quad \cup \quad - \quad - \quad \cup \quad \cup$  ||

959. *Atidhṛiti* (19 syllables to the half-line).

Of this there are 13 varieties. The commonest is—

960. *Sārdśā-vikrāṇṭā*,  $\begin{array}{cccccccccccccccc} 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 & 11 & 12 & 13 & 14 & 15 & 16 & 17 & 18 & 19 \end{array}$  ||  
 $- \quad - \quad - \quad \cup \quad - \quad \cup \quad - \quad \cup \quad \cup \quad \cup \quad - \quad - \quad - \quad \cup \quad - \quad - \quad \cup \quad - \quad \cup$  ||

Cæsura at the 12th syllable.

961. *Kṛiti* (20 syllables to the half-line).

Of these there are 4 varieties; none of which are common.

962. *Prakṛiti* (21 syllables to the half-line).

963. *Sragdhara*,  $\begin{array}{cccccccccccccccc} 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 & 11 & 12 & 13 & 14 & 15 & 16 & 17 & 18 & 19 & 20 & 21 \end{array}$  ||  
 $- \quad - \quad - \quad - \quad \cup \quad - \quad - \quad \cup \quad \cup \quad \cup \quad \cup \quad \cup \quad - \quad - \quad \cup \quad - \quad \cup \quad - \quad \cup \quad - \quad \cup \quad \cup$  ||

Cæsura at the 7th and 14th syllables.

964. Of the remaining metres determined by the number of syllables in the half-line, *Akṛiti* has 22 syllables, and includes 3 varieties; *Vikṛiti* 23 syllables, 6 varieties; *San-kṛiti* 24 syllables, 5 varieties; *Atikṛiti* 25 syllables, 2 varieties; *Utkṛiti* 26 syllables, 3 varieties; and *Dapṭak* is the name given to all metres which exceed *Utkṛiti* in the number of syllables.

965. There are two metres, however, peculiar to the Vedas, called *Gāyatrī* and *Ushpāḥ*. The first of these has only 6 syllables to the quarter-verse, and includes 11 varieties; the second has 7 syllables to the half-line, and includes 8 varieties.

a. Observe, that when the half-line is so short, the whole verse is sometimes written in one line.

**d. Observe also, that great license is allowed in Vaidik metres : thus in the**

**966.**

**Gáyatrí,**

which may be regarded as consisting of a triplet of 3 divisions of 8 syllables each, or of 6 feet of 4 syllables each. generally printed in one line, the quantity of each syllable is very irregular. The following verse exhibits the most usual quantities :

$\begin{array}{c} 1 \\ a \end{array} \quad \begin{array}{c} 2 \\ a \end{array} \quad \begin{array}{c} 3 \\ a \end{array}$   
 $\cdot \cdot \cdot \mid \cup - \cup \cdot \parallel \cdot \cdot \cdot \mid \cup - \cup \cdot \parallel \cdot \cdot \cdot \mid \cup - \cup \cdot \parallel$

but even in the *b* verse of each division the quantity may vary.

**2d class of Metres, consisting of two lines, determined by the number of SYLLABLES \* in the WHOLE LINE (each whole line being alike, ardhha-sama).**

967. This class contains 7 genera, but no varieties under each genus. Of these the commonest are—

**968.**

**Vaitál'ya** (21 syllables to the whole line).

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
✓	✓	-	✓	✓	-	✓	-	✓	-	✓	✓	-	-	✓	✓	-	✓	-	✓	.

**There is a cæsure at the 10th syllable.**

969.

***Aupacchandāsika* (23 syllables to the whole line).**

The scheme of this metre is the same as the last, with a long syllable added after the 10th and last syllable in the line; the cæsura being at the 11th syllable.

**970.**

**Pushpitāgrā (25 syllables to the whole line).**

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
✓	✓	✓	✓	✓	✓	—	✓	—	✓	—	—	✓	✓	✓	✓	—	✓	✓	—	✓	—	✓	—	—

**There is a caesura at the 12th syllable.**

**3d class of Metres, consisting of two lines, determined by the number of FEET in the whole verse (each foot containing generally four instants or mátrás).**

**This class of metres is called *Jāti*.**

**971. Note**—Each foot is supposed to consist of four instants, and a short syllable is equivalent to one instant, a long syllable to two. Hence only such feet can be

\* This class of metres is said to be regulated by the number of feet or instants in the line, in the same way as the 3d class. But as each line is generally distributed into fixed long or short syllables, and no option is allowed for each foot between a spondee, anapaest, dactyl, trocheum, and amphibrach, it will obviate confusion to regard this class as determined by syllables; like the 1st.

used as are equivalent to four instants; and of this kind are the dactyl (— ∪ ∪), the spondee (— —), the anapaest (∪ ∪ —), the amphibrach (∪ — ∪), and the proceleusmaticus (∪ ∪ ∪ ∪); any one of which may be employed.

Of this class of metres the commonest is the

972.

*Āryā* or *Gāthā*.

Each line consists of seven and a half feet; and each foot contains four instants, excepting the 6th of the second line, which contains only one, and is therefore a single short syllable. Hence there are 30 instants in the first line, and 27 in the second. The half-foot at the end of each line is generally, but not always, a long syllable; the 6th foot of the first line must be either an amphibrach or proceleusmaticus; and the 1st, 3d, 5th, and 7th feet must not be amphibrachs. The cæsura commonly takes place at the end of the 3d foot in each line, and the measure is then sometimes called *Pañchā*. The following are a few examples :

{	<sup>1</sup> — ∪ —		<sup>2</sup> ∪ ∪ ∪		<sup>3</sup> — ∪ —		<sup>4</sup> — ∪ —		<sup>5</sup> — ∪ —		<sup>6</sup> ∪ ∪ ∪		<sup>7</sup> — —		— ∪
{	<sup>1</sup> — ∪ —		<sup>2</sup> — ∪ ∪		<sup>3</sup> — ∪ —		<sup>4</sup> — ∪ —		<sup>5</sup> — ∪ ∪		<sup>6</sup> ∪ ∪ —		<sup>7</sup> — ∪ ∪		— ∪
{	<sup>1</sup> ∪ ∪ —		<sup>2</sup> — ∪ ∪		<sup>3</sup> — ∪ —		<sup>4</sup> — ∪ —		<sup>5</sup> — ∪ ∪		<sup>6</sup> ∪ ∪ —		<sup>7</sup> — —		— ∪
{	<sup>1</sup> — ∪ ∪		<sup>2</sup> ∪ ∪ —		<sup>3</sup> — ∪ —		<sup>4</sup> — ∪ ∪		<sup>5</sup> — ∪ —		<sup>6</sup> ∪ ∪ —		<sup>7</sup> — —		—
{	<sup>1</sup> — ∪ ∪		<sup>2</sup> — ∪ —		<sup>3</sup> — ∪ ∪		<sup>4</sup> — —		<sup>5</sup> — —		<sup>6</sup> ∪ ∪ ∪		<sup>7</sup> — ∪ —		—

973. The *Udgīti* metre only differs from the *Āryā* in inverting the lines, and placing the short line, with 27 instants, first in order.

974. There are three other varieties:—In the *Upagīti*, both lines consist of 27 instants; in the *Gīti*, both consist of 30 instants; and in the *Āryāgīti*, of 32.

# I N D E X I.

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 खै 'wealth,' 132.  
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ल affix, 80. VIII.

लक्ष्मी 'fortune,' 124.

लघिन् 'lightness,' 150.

लघिष्ठ 'lightest,' 193.

लघीयस् 'lighter,' 193.

लभ् 'to take,' 601.

लभ् 'one who obtains,' 178.

लिप् 'to anoint,' 281, 437.

लिह् 'to lick,' 329, 661; 'one who licks,' 182.

ली 'to adhere,' 358.

लुप् 'to break,' 281.

लू 'to cut,' 358, 691.

लेह् Vedic mood, 241. a, 891. a.

व affix, 80. VIII.

वच् 'to speak,' 319, 650.

वन् affix, 84. IV.

वत् 'like,' 922.

वद् 'to speak,' 599.

वधू 'a wife,' 125.

वन् 'to ask,' 684.

वन् affix, 85. III.

वप् 'to sow,' 375. c.

वन् 'to vomit,' 375. d.

वर affix, 80. VIII.

वर्मेन् 'a road,' 153.

वर्मेन् 'armour,' 153.

वधोभू 'a frog,' 126. c.

वल affix, 80. XVI.

वल् 'one who leaps,' 183.

वञ् 'to choose,' 'to desire,' 324, 656.

वव् 'to dwell,' 607; 'to wear,' 657. a.

वह् 'to carry,' 611.

वा 'or,' 914.

वाच् 'speech,' 176.

वातमनी 'an antelope,' 126. f.

वाद् 'water,' 180.

वारि 'water,' 114.

वाह् 'bearing,' 182. e.

विच् 'to distinguish,' 346.

विन् 'to separate,' 341.

विद् 'to know,' 308, 583; 'to find,' 281.

विद्वन् 'wise,' 168. a.

विन् affix, 85. VII.

विभक्ति term of grammar, 91, 244.

विभान् 'splendid,' 176. e.

विचिच्छ् 'desirous of entering,' 166.

विज् 'one who enters,' 'a man of the agricultural tribe,' 181; 'to enter,' 635. a.

विष्णवाह् 'all-sustaining,' 182. e.

विष्णुवृक्ष् 'the creator of the world,' 176. e.

विच् 'to divide,' 341.

वी 'to go,' 312.

वृ 'to surround,' 369.

वृ 'to choose,' 'to cover,' 675.

वृह् 'to be,' 'to exist,' 598.

वृष् 'to increase,' 599. b.

वृहन् 'great,' 142. a.

वृ 'to choose,' 358. See वृ.

वे 'to weave,' 379.

वेनन् 'a loom,' 150.

वेणी 'to go,' 'to pervade,' 75. a, 319.

वेष्टन् 'a house,' 153.

व्यच् 'to deceive,' 282, 383, 629.

व्यच् 'to be pained,' 383.

व्यच् 'to pierce,' 277, 615.

व्यच् 'to spend,' 383.

व्ये 'to cover,' 379.

व्योमन् 'sky,' 153.

वृञ् 'to cut,' 282, 630.

वृञ् 'one who cuts,' 176. g.

वृणी 'to choose,' 358.

वृली 'to choose,' 358.

शक् 'to be able,' 679, 400.

शक्वद् 'ordure,' 144.

- ऋद् 'to fall,' 'to perish,' 270.  
 ऋन् 'to be appeased,' 619.  
 ऋतिवाह 'bearing rice,' 182. c.  
 ऋत् 'to rule,' 290. b, 328, 658.  
 ऋत्त 'ruling,' 141. a.  
 शिव 'the god Siva,' 'prosperous,' 103,  
     104, 105.  
 शिद् 'to distinguish,' 672.  
 शी 'to lie down,' 315, 646.  
 शुक् 'to grieve,' 595. e.  
 शुचि 'pure,' 117, 119. a, 187.  
 शुचिरोचिद् 'having brilliant rays,' 166. c.  
 शुद्धी 'having pure thoughts,' 126. h.  
 शुभ् 'to shine,' 252.  
 शुभ 'fortunate,' 187.  
 शुष्मन् 'fire,' 148.  
 शू 'to dissolve,' 372. e.  
 शू 'to hurt,' 358.  
 शो 'to sharpen,' 374.  
 शन्य 'to loose,' 'to string,' 362, 375. f,  
     693. a.  
 शि 'to have recourse,' 367. a, 395. a,  
     440. a.  
 शी 'prosperity,' 123.  
 शु 'to hear,' 352, 372. b, 369, 676.  
 श्वन् 'a dog,' 155.  
 श्वन् 'a mother-in-law,' 125.  
 श्वत् 'to breathe,' 326.  
 श्वि 'to swell,' 395. a, 437. a.  
 श्वेतवाह 'Indra,' 182. d.  
 सह for सह 'with,' 790. a.  
 शमिष् 'a thigh,' 122.  
 शक्ति 'a friend,' 120.  
 शत्रुत् 'an associate,' 166.  
 शङ् 'to adhere,' 426, 597. a.  
 शङ्कान् 'to fight,' 75. a.  
 शङ् 'to sink,' 270, 599. a.  
 शन् 'to give,' 354, 426. b, 684.  
 शनाच् 'possessed of,' 'furnished with,'  
     769. d.  
 शम्यच् 'fit,' 176. b.  
 शरिद् 'a river,' 136.  
 सर्वै 'all,' 237.  
 सर्वशक् 'omnipotent,' 175.  
 शविष्ठर from शविष् 'ghee,' 195.  
 शय्येद् 'a charioteer,' 128. d.  
 सह् 'to bear,' 611. a.  
 शान् affix, 789.  
 शाधु 'good,' 187.  
 सामन् 'conciliation,' 153.  
 सिक् 'to sprinkle,' 281.  
 सिप् 'to accomplish,' 364.  
 सिप् 'to succeed,' 273, 616.  
 सीमन् 'a border,' 150.  
 सु 'to bring forth,' 647.  
 सु 'to press out juice,' 677. a.  
 सुखी 'one who loves pleasure,' 126. g.  
 सुती 'who wishes for a son,' 126. g.  
 सुतुत् 'well-sounding,' 166. b.  
 सुधी 'intelligent,' 126. h.  
 सुन्दर 'beautiful,' 187.  
 सुपथिन् 'having a good road,' 162. a.  
 सुपाद् 'having beautiful feet,' 145.  
 सुभू 'having beautiful eyebrows,' 126. h.  
 सुमनस् 'well-intentioned,' 164. a.  
 सुहिन् 'very injurious,' 181. b.  
 सू 'to bring forth,' 312, 647.  
 सू 'to go,' 369, 437. a.  
 सृज् 'to create,' 625.  
 सृप् 'to creep,' 263.  
 सेनानी 'a general,' 126. d.  
 सेद् 'to serve,' 364.  
 सो 'to destroy,' 276. a, 613.  
 सोमवा 'a drinker of Soma juice,'  
     108. a.  
 सान् 'to stop,' 695.

सु 'to praise,' 313, 369, 648.

सु 'to spread,' 678.

सु 'to cover,' 'to spread,' 358, 678.

स्त्री 'a woman,' 123. c.

स्था 'to stand,' 269, 587.

सु 'to flow,' 'to trickle,' 369, 396. a,  
592. a.

सु affix, 82. VI.

स्तु 'to expand,' 388. b.

स्तु 'to glitter,' 388. b.

स्तु 'to touch,' 636.

स्तु 'to desire,' 288.

स particle, 878.

स्मि 'to smile,' 591.

स्म 'to remember,' 372. c, 594.

स 'own,' 232.

सन् 'to sound,' 375. f.

सन् 'to sleep,' 326, 655.

सन् or सन् 'self-existent,' 126. a.

सन् 'a sister,' 129. a.

हन् 'to kill,' 323, 654; freq., 708.

हरि 'green,' 95, 136, 137.

हवि 'ghae,' 165.

हा 'to quit,' 'to abandon,' 337, 665.

हाहा 'a Gandharba,' 108. b.

हि 'to send,' 378.

हि 'for,' 914.

हि 'to injure,' 673.

हु 'to sacrifice,' 333, 662.

हु 'a Gandharba,' 126. f.

हु 'to seize,' 593.

ही 'to be ashamed,' 333. a, 666. a.

ही 'shame,' 123.

हे 'to call,' 595.

## LIST OF COMPOUND CONSONANTS.

### CONJUNCTIONS OF TWO CONSONANTS.

क kka, क्ख kkhā, क्क kka, क्ता kta, क्थ ktha, क्ना kna, क्म kma,  
क्या kya, क or क्क kra, क्क kka, क्क kva, क्क kshā, क्क khya, क्क khya.  
ग्घ gha, ग्घ gāha, ग्ग gna, ग्भ gbha, ग्म gma, ग्य gya, ग gra,  
गु gla, ग्व gva. घ्घ ghna, घ्य ghya, घ्र ghra, घ्व ghva. ङ n-ka,  
ङ्क n-kha, ङ्ग n-ga, ङ्घ n-gha, ङ्ग n-bha, ङ्म n-ma.

च्च् cca, च्च् cāha, च्च् cca, च्च् cta, च्च् ctha, च्च् cma, च्च् cya. छ्छ ccha,  
छ्छ cthra. ज्ज jja, ज्ज jja, ज्ज jja, ज्ज jma, ज्ज jya, ज्ज jra,  
ज्ज jva. ञ्ण nāa, ञ्ण nāha, ञ्ण nja.

ट्ट tta, ट्ट ttha. ठ्ठ thya. ड्ड dga, ड्ड dga, ड्ड dga, ड्ड dda,  
ड्ड dbha, ड्ड dya, ड्ड dra. ट्ट dhya, ट्ट dhra. ण्ण nāa, ण्ण nāha,  
ण्ण nāa, ण्ण nāha, ण्ण nāa, ण्ण nma, ण्ण nya, ण्ण nva.

त्ता tka, त्ता tta, त्ता ttha, त्ता tna, त्ता tma, त्ता tya, त्ता tra, त्ता tva,  
त्ता tsa. थ्थ thna, थ्थ thya, थ्थ thva. द्ड dga, द्ड dga, द्ड dda, द्ड dda,  
द्ड dna, द्ड dba, द्ड dbha, द्ड dma, द्ड dya, द्ड dra, द्ड dva. ध्ध dhna,  
ध्ध dhma, ध्ध dhya, ध्ध dhra, ध्ध dhva. न्ना nāa, न्ना nāha, न्ना nda,  
न्ना ndha, न्ना nna, न्ना nma, न्ना nya, न्ना nra, न्ना nva, न्ना nsa.

प्प pta, प्प ptha, प्प pna, प्प ppa, प्प ppha, प्प pma, प्प pya,  
प्प pra, प्प pla, प्प pva, प्प psa. ब्ब bja, ब्ब bda, ब्ब bda,  
ब्ब bba, ब्ब bbha, ब्ब bya, ब्ब bra. भ्भ bhya, भ्भ bhra, भ्भ bhva.  
म्म mpa, म्म mna, म्म mpa, म्म mpha, म्म mba, म्म mbha, म्म mma,  
म्म mya, म्म mra, म्म mla.

य्य yya, य्य yya, य्य yya.

र्र rta, र्र rkha, र्र rya, र्र rgha, र्र rāa, र्र rāha, र्र rja, र्र rpa,  
र्र rta, र्र rtha, र्र rda, र्र rāha, र्र rpa, र्र rba, र्र rāha, र्र rma,  
र्र rya, र्र rva, र्र rāa, र्र rāha, र्र rāa.

लक lka, लग lga, लद lda, लप lpa, लब lba, लभ lbha, लम lma,  
ल्य lya, लल lla, लव lva, लल lha, लह lha.

व्ना vna, व्य vya, व्र vra, वृ vṛa, व्व vva.

ष ळa, ण णa, शय tya, श्र tra, ण ळa, ण ळa. षक shka,  
ह शka, ह शkha, णा shna, णा shpa, णा shma, णा shya, णा shva.  
स्क ska, स्स skha, स्त sta, स्थ stha, णा sma, स्प spa, स्प spha,  
स्म sma, स्य sya, श्र tra, स्व sva, स्स ssa. ह्ना hna, ह्ना hna,  
ह्ना hna, ह्ना hna, ह्ना hna.

### CONJUNCTIONS OF THREE CONSONANTS.

क्या or कक्या kka\*, क्का kshka, क्क्या kthna†, क्क्या kshma,  
क्या kkyā, कक्या kkhya, क्क्या ktya, कक्या kthya, क्क्या kshya, क्क्या ktra,  
क्क्या kṭva, क्क्या kshva. ग्या gghya, ग्या gdhya, ग्या gnya, ग्या gbhya,  
ग्या grya, ग्या ydhya. क्क्या n-ka, क्क्या n-ka, क्क्या n-khya, क्क्या n-gya,  
क्या n-ghya, क्क्या n-kha.

क्या ktya, क्क्या kthya, क्क्या kthra, क्क्या kthva. ज्या jja,  
ज्या jja. ज्या n-ya, ज्या n-cha, ज्या n-va, ज्या n-va.

ट्या tya. ट्या dya, ट्या dbhya. ट्या n-ya, ट्या n-cha,  
ट्या n-ya, ट्या n-va.

त्रा tra, त्र्या tya, त्र्या tpa, त्र्या tna, त्र्या tya, त्र्या tthya, त्र्या tmya,  
त्र्या tya, त्र्या tya, त्र्या ttra, त्र्या tva, त्र्या tva, त्र्या tva. द्या dya,  
द्या ddhya, द्या dbhya, द्या drya, द्या dya. ध्या dhya†, ध्या dhva.  
न्या ndha, न्या nma, न्या ndma, न्या ndhma, न्या ntya, न्या nthyā,  
न्या ndya, न्या ntya, न्या ntra, न्या ndra, न्या ndhra, न्या nva, न्या ndva,  
न्या ndha, न्या nva, न्या nva.

प्या pa, प्या pya, प्या pya, प्या ptra, प्या pva, प्या pva,  
प्या pva, प्या pva. ज्या jya, ज्या dbhya, ज्या dbhya, ज्या dbhra,

\* As in कक्या from कक्या.

† कक्या: from कक्या at 187.

† कक्या from कक्या at 122.

‡ कक्या: from कक्या.

ब्ध *bdhva*. भ्य *bhrya*. म्य *mpya*, म्य *mbya*, म्ल *mbla*,  
म्य *mbhya*, म्प्र *mpra*, म्भ *m̐bhra*.

र्क्ष *rksha*, र्ष *rsh̐a*, र्ष *rn̐a*, र्त *rt̐a*, र्द *rddha*, र्य *rya*,  
र्य *rghya*, र्य *rt̐ya*, र्य *rn̐ya*, र्य *rt̐ya*, र्य *ryya*, र्द *rddha*,  
र्य *ryya*, र्ष *rsh̐a*, र्ष *rh̐a*.

ल्य *lkya*, ल्य *lgya*, ल्प्र *lpra*, ल्य *lyya*.

क्ष *k̐sha*, त्र्य *trya*. क्ष *sh̐ya*, क्ष *sh̐ya*, क्ष *sh̐ya*, क्ष *sh̐ya*, क्ष *sh̐ya*,  
क्ष *stya*, क्ष *stra*, क्ष *stva*, क्ष *sth̐a*, क्ष *st̐hya*, क्ष *st̐va*,  
क्ष *smya*, क्ष *srya*, क्ष *srva*. क्ष *h̐ya*, क्ष *h̐ya*, क्ष *h̐ya*.

## CONJUNCTIONS OF FOUR CONSONANTS.

क्ष *k̐trya*, क्ष *k̐sh̐mya*. क्ष *n-k̐sh̐a*, क्ष *n-k̐sh̐ma*\*, क्ष *n-k̐tya*,  
क्ष *n-k̐sh̐ya*, क्ष *n-k̐tra*, क्ष *n-k̐sh̐va*. क्ष *nd̐rya*. त्र्य *tr̐ya*,  
त्र्य *ts̐ya*, त्र्य *ts̐mya*. क्ष *dd̐rya*. त्र्य *nt̐ya*, त्र्य *nt̐ya*,  
त्र्य *nt̐va*, त्र्य *nd̐rya*. त्र्य *pt̐ya*. त्र्य *rk̐sh̐ya*, त्र्य *rt̐ya*,  
त्र्य *rt̐ya*, त्र्य *rt̐ya*, त्र्य *rdd̐ha*. ल्य *lpt̐ya*, ल्य *lps̐ma*,  
ल्य *lps̐ya*. क्ष *sh̐trya*.

## CONJUNCTIONS OF FIVE CONSONANTS.

क्ष *n-k̐sh̐va*†, क्ष *n-k̐trya*‡. क्ष *rn-k̐sh̐ma*§, क्ष *rn-k̐sh̐va*§,  
त्र्य *rt̐s̐ya*||, क्ष *rdd̐h̐ya*.

\* चाकाङ्क्षि Intens. of काङ्क्ष.

† दक्षयोः from दक्ष्.

‡ मक्षयोः from मक्ष्.

§ As in चाकाङ्क्षि, चाकाङ्क्षि, from root कृ.

|| As in चाकाङ्क्षि.



## NOTES AND CORRECTIONS.

- Page 28, rule 38. *b*. This rule would be more clearly expressed by omitting 'and आ *ā*;' thus, "Particles, when simple vowels, and *o*, as the final of an interjection, remain unchanged." But *ā* is, of course, included under particles consisting of a single vowel. Not, however, when it is used adverbially in the sense 'slightly,' as in *ā + uṣṇa = oṣṇa*, 'slightly warm.'
- P. 32, r. 41. *b*. With reference to चिह्नलिङ्ग, see p. 98 note.
- P. 45, r. 70. With reference to this rule, compare r. 175. *d*. Add also, an exception to 70. *b*. in the root *sad* preceded by *prati* (प्रतिसीदति). Compare also r. 500. *f*, which does not apply if a prep. is prefixed; thus अभिविधिविधि is correct from root *sīd* with *abhi*.
- P. 47, 2d col. of the table, for 17. *e*. read 71. *c*.
- P. 110, r. 208, l. 2, for 'sarva and the pronominals' read '*śiva*;' l. 4, for '*śiva* (103)' read '*sarva*'
- P. 120, r. 239, l. 2, read 'follow *śiva* and optionally *sarva* in certain cases, &c.'
- P. 120, r. 240, l. 2, after पञ्चतय 'fivefold' add 'and all in *taya*'
- P. 120, r. 240, l. 2, read 'follow *śiva* at 103; but may make their nom. voc. plur. masc. in *e*'
- P. 138, l. 6, for 249 read 247.
- P. 149, r. 304. *a*, compare r. 62. *b*.
- P. 163, l. 17, for 397, 398, read 392.
- P. 165, l. 5, for ओ *au* read ओ *o*
- P. 168, r. 381, compare r. 48. *c*.
- P. 169, l. 12, for 371 read 367. *b*.
- P. 174, r. 393, compare note to 627.

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